This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

92

2101 e. 33

A NEW and GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

An Hiſtorical and Critical ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

In every NATION;

Particularly the BRITISH and IRISH;

From the earlieſt Accounts of Time to the preſent Period.

WHEREIN

Their remarkable ACTIONS or SUFFERINGS, their VIRTUES, PARTS, and LEARNING, are particularly diſplayed; with a CATALOGUE of their LITERARY PRODUCTIONS.

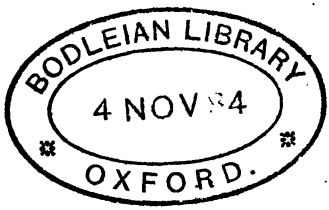
VOL. X.

LONDON:

Printed for T. OSBORNE, J. WHISTON and B. WHITE, W. STRAHAN, T. PAYNE, W. OWEN, W. JOHNSTON, S. CROWDER, B. LAW, T. FIELD, T. DURHAM, J. ROBSON, R. GOADBY, and E. BAKER.

M DCC LXII.

2101 . e . 33


BODLEIAN LIBRARY
4 NOV 84
OXFORD.

A N

Univerſal, Hiſtorical, and Literary

DICTIONARY.

P.

PORPHYRIUS, a philoſopher of great name among the Ancients, was born A. D. 233. in the Reign of Alexander Severus. He was of Tyre, a city in Phœnicia; and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerom and St. Auguſtin have called him Bataneotes: whence Fabricius ſuſpects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried from thence with a colony to Tyre. He went to Athens, where he had the famous Longinus for his maſter in rhetoric, who changed his Syrian name Malchus, as not very pleaſing to Grecian ears, into that of Porphyrius, which anſwered to it in Greek. Afterwards he proceeded to Rome, where, at thirty years of age, he heard the celebrated philoſopher Plotinus; whoſe life he has written, and inſerted in it many particulars concerning himſelf. Five years after, he went to reſide at Lilybæum in Sicily, on which account he is ſometimes called Siculus: and here, as Euſebius and Jerom relate, he compoſed thoſe famous books againſt the chriſtians, which, for the name and authority of the man, and for the ſharpneſs and learning with which they were written, were afterwards thought

Fabric. Biblioth. Græc. tom. iv. et Holſtenius de vit. & ſcript. Porphyrii ibid. ſubjunct.

thought ſo conſiderable, as to be ſuppreſſed by particular edicts under the reigns of Conſtantine and Theodoſius. Some have ſurmiſed, that theſe books are ſtill extant, and ſecretly preſerved in the duke of Tuſcany's library: but, conſidering the zeal with which the chriſtians would naturally purſue the memory and writings of this philoſopher, who was indeed the moſt bitter as well as the moſt able adverſary they had ever known, it cannot be ſuppoſed, but they would uſe their utmoſt endeavours to ſearch out and deſtroy theſe execrable books. The circumſtances of Porphyry's life, after his arrival in Sicily, are little known; except that he died at Rome towards the end of Diocletian's reign, when he was above ſeventy years of age. Some have imagined that he was in the early part of his life a chriſtian, but afterwards, through ſome diſguſt or other, deſerted that profeſſion, and grew exceedingly bitter againſt it: while others have hinted, that he embraced chriſtianity when he was old, and after he had written with great acrimony againſt it. Though many ancient writers have given countenance to the former of theſe opinions, yet there ſeems nothing to ſupport it, except that in his younger years he was familiarly acquainted with Origen; whoſe great and extenſive reputation had drawn him to Alexandria. The latter has no foundation at all. Eunapius, who wrote the life of Porphyry, which is ſtill extant, after obſerving that he lived to be extremely old, ſays, "hence it came to paſs, that many things in his later writ-"ings contradict what he had advanced in his former, from "whence I cannot but ſuppoſe, that, as he grew older, he "changed his opinions:" yet there is no reaſon to conclude, that the change here alluded to was from paganiſm to chriſtianity.

Porphyry wrote a great number of things, the far greater part of which have periſhed. Some have wiſhed, that his books againſt the chriſtians had come down to us, becauſe they are firmly perſuaded, that among innumerable blaſphemies againſt Chriſt and his religion, which might eaſily have been confuted, many admirable things would have been found. And indeed, there is no ſmall reaſon to think ſo: for Porphyry was not only at the head of the later Platoniſts, and on that account called by way of diſtinction "the phi-"loſopher."

"losopher," but he was conſummate in all kinds of learning and knowledge. Some of his works remain: and the four following, De abſtinentia ab eſu animalium libri quatuor, De vita Pythagoræ, Sententiæ ad intelligibilia ducentes, De Antro Nymphorum, with a fragment De Styge preſerved by Stobæus, were printed at Cambridge 1655, 8vo. with a Latin verſion, and the life of Porphyry ſubjoined, by Lucas Holſtenius. The life of Pythagoras, which however is but a fragment, has ſince been publiſhed by the noted critic Kuſterus, at Amſterdam 1707 in 4to. in conjunction with that written by Jamblicus, who was a diſciple of our philoſopher. It ſhould have been obſerved, that the above pieces of Pythagoras, printed at Cambridge, were publiſhed jointly with Epictetus and Arrian's Commentary, and the Tabula Cebetis.

POTTER (Dr. CHRISTOPHER) a learned Engliſh divine, was nephew of Dr. Barnabas Potter, biſhop of Carliſle; and born in Weſtmorland about 1591. He was admitted of Queen's college Oxford in 1606, where he took in due time both the degrees in arts and divinity. He was firſt made fellow, and in 1626 ſucceeded his uncle in the provoſtſhip of his college. Though a zealous puritanical preacher, he became at length an adherent to biſhop Laud. In 1628, he preached a ſermon at Ely-houſe, upon the conſecration of his uncle; who, "though a thorough-paced "Calviniſt," ſays Mr. Wood, was made biſhop of Carliſle by the endeavours of Laud. In 1633, he publiſhed an "Anſwer to a late popiſh pamphlet, intitled *Charity Miſ-"taken:*" (See KNOT and CHILLINGWORTH.) which he wrote by the ſpecial order of king Charles I. whoſe chaplain he was. In 1635, he was promoted to the deanery of Worceſter; and in 1640 became vice-chancellor of Oxford, in the execution of which office he met with ſome trouble from the members of the long parliament. Upon the breaking out of the civil wars, he ſent all his plate to the king; and declared, that he would rather, like Diogenes, drink out of the hollow of his hand, than that his majeſty ſhould want; and he afterwards ſuffered much for the royal cauſe. He was nominated to the deanery of Dur-

Lloyd's Memoirs.—Fuller's Worthies of Weſtmorland.—Wood's Athen. Oxon.—General Dictionary.

ham in January 1645-6; but was prevented from being inſtalled by his death, which happened at his college the third of March following. He was learned, and of exemplary life and converſation. Dr. Gerard Langbaine, who ſucceeded him in the provoſtſhip of Queen's college, married his widow.

POTTER (Dr. JOHN) archbiſhop of Canterbury, and a very learned man, was ſon of Mr. Thomas Potter, a linnen-draper at Wakefield in Yorkſhire: where he was born about 1674. Being put to ſchool there, he made an uncommon progreſs in the Greek tongue; and at fourteen years of age, was ſent to Univerſity-college in Oxford. At nineteen, he publiſhed Variantes Lectiones & Notæ ad Plutarchi librum de audiendis poetis; & ad Baſilii magni orationem ad Juvenes, quomodo cum fructu legere poſſint Græcorum libros, 1693, 8vo. The year after, he was choſen fellow of Lincoln college; and, proceeding maſter of arts, he took pupils, and went into orders. In 1697, came out his edition of Lycophron in folio: it was reprinted in 1702, and is reckoned the beſt of that obſcure writer. The ſame year, 1697, he publiſhed likewiſe the firſt volume of his "Antiquities of Greece:" which was followed by the ſecond, the year after. Several additions were made by him in the ſubſequent editions of this uſeful and learned work, of which the ſeventh edition was publiſhed in 1751.

Biographia Britannica.

Theſe works eſtabliſhed his fame in the literary republic both at home and abroad, and engaged him in a correſpondence with Grævius and other learned foreigners. In 1704, he commenced bachelor of divinity, and became chaplain to archbiſhop Teniſon, with whom he went to reſide at Lambeth; was made doctor in 1706, and ſoon after chaplain to the queen. In 1707, he publiſhed in 8vo. "A "Diſcourſe upon Church Government;" and, the year after, ſucceeded Dr. Jane as regius profeſſor of divinity; and canon of Chriſt-church, in Oxford. In 1715, he was made biſhop of Oxford; and, the ſame year, publiſhed an edition of the works of Clemens Alexandrinus, in two volumes folio. In January 1736-7, he ſucceeded Dr. William Wake in the archbiſhopric of Canterbury: which high

an

and important office he ſupported with much dignity for ten years, dying in 1747. He was a learned and exemplary churchman, but of a character by no means amiable; being ſtrongly tinctured with that ſort of pride, haughtineſs, and ſeverity of manners, which uſually accompanies a rigid orthodoxy. It may be added too, though not to his credit, that he diſinherited his eldeſt ſon, becauſe he mortified his ambition, by marrying below his dignity. His "Theological Works, containing Sermons, Charges, Diſcourſe of Church Government, and Divinity Lectures," were publiſhed at Oxford 1753, in three volumes, 8vo.

POURBUS (PETER and FRANCIS) father and ſon, two good Flemiſh painters, the former of whom being born at Goude, and the latter at Bruges. They flouriſhed in the 15th century; and each of them in the place of his birth did a great many fine pieces, which are yet in the churches, and remain ſufficient proofs of their ſkill. Francis having been for ſome time his father's diſciple, removed to Frans Floris, whom he excelled in colouring. He was a better painter than his father, and there are admirable pictures of his drawing in the town houſe at Paris. The father died in the year 1583, and the ſon anno 1622. De Piles.

POUSSIN (NICOLAS) an eminent French painter, was born at Andel, a little city in Normandy, in the year 1594. His family however were originally of Soiſſons; in which city there were ſome of his relations officers in the Preſidial court. John Pouſſin, his father, was of noble extraction, but born to a very ſmall eſtate. His ſon ſeeing the narrowneſs of his circumſtances, determined to ſet up for himſelf as ſoon as poſſible, and choſe painting for his profeſſion, having naturally a ſtrong inclination to that art. At eighteen years of age he went to Paris to learn the rudiments of it. A Poictovin lord, who had taken a liking to him, put him to Ferdinand, a face-painter, whom Pouſſin left in three months to place himſelf with Lallemant, with whom he ſtaid but a month; he ſaw he ſhould never learn any thing from ſuch maſters, and he reſolved not to loſe his time with them, believing he ſhould profit more by ſtudying the

works of great maſters, than by the diſcipline of ordinary painters.

He worked a while in diſtemper, and did it with extraordinary facility. The cavalier Marino being at that time in Paris, and knowing Pouſſin's genius was above the ſmall performances he was employed about, perſuaded him to go in his company to Italy: Pouſſin had before made two vain attempts to undertake that journey, yet by ſome means or other he was hindered from accepting the advantage of this opportunity. However, he promiſed to follow in a ſhort time. And he was as good as his promiſe, though not till he had drawn ſeveral other pictures in Paris, among which was the death of the virgin for the church of Notre-Dame. Having finiſhed his buſineſs, he ſet out for Rome in the thirtieth year of his age.

He there met with his friend, the cavalier Marino, who was mighty glad to ſee him; and, to be as ſerviceable as he could, recommended him to cardinal Barberini, who deſired to be acquainted with him; having no opportunity for it, Pouſſin had no body to aſſiſt and encourage him. He could ſcarce maintain himſelf. He was forced to give away his works for ſo little, as would hardly pay for his colours: this was his laſt ſhift. However, his courage did not fail him; he minded his ſtudies aſſiduouſly, reſolving, whatever came of it, to make himſelf maſter of his profeſſion: he had little money to ſpend, and that hinder'd him from converſing with any one, which gave him an opportunity to retire by himſelf, and deſign the beautiful things that are in Rome, as well antiquities as the works of the famous Roman painters.

Though, when he left France, he reſolved to copy the pictures of the greateſt maſters, yet he exerciſed himſelf very little that way. He thought it enough to examine them well, to make his reflections upon them, and that which he ſhould do more, would be ſo much time loſt; but he had another opinion of the antique figures. He deſigned them with care, and formed ſo high an idea of them in his mind, that they were his principal objects, and he employed himſelf intirely to the ſtudy of them. He was convinced that the ſource of every beauty and every grace roſe from thoſe excellent pieces, and that the antient ſculptors had drained nature to render

their

their figures the admiration of poſterity. His cloſe friendſhip with two ſculptors, l'Algarde and Francis Flamand, in whoſe houſe he lodged, ſtrengthened, and perhaps begat his inclination: be it as it will, he never left it, and it encreaſed in him as he grew older, which may be ſeen by his works.

It is ſaid, he at firſt copied ſome of Titian's pieces, with whoſe colouring and the touches of his landſkips, he was infinitely pleaſed, and endeavoured to imitate them, to ſet off the good guſto of deſign, which he had contracted by his ſtudy of the antique. Indeed, it is obſervable, that his firſt pieces are painted with a better goût of colours than his laſt. But he ſoon ſhewed, by his performances, that, generally ſpeaking, he did not much value the part of colouring, or thought he knew enough of it, to make his pictures as perfect as he intended. He had ſtudied the beauties of the antique, the elegance, the grand guſto, the correctneſs, the variety of proportions, the adjuſtments, the order of the draperies, the nobleneſs, the fine air and boldneſs of the heads; the manners, cuſtoms of times and places, and every thing that was beautiful in the remains of the antique ſculpture, to ſuch a degree, that one can never enough admire the exactneſs with which he has enriched his painting in all thoſe parts of it [A].

He uſed frequently to examine the ancient ſculptures in the vineyards about Rome, and this confirmed him more and more in the love of thoſe antiquities. He would ſpend ſeveral days together in making reflections upon them by himſelf. It was in theſe retirements that he conſidered the extraordinary effects of nature with reſpect to landſkips, that

[A] He might, if he had ſo pleaſed, have deceived the judgment of the public, as well as Michael Angelo did, who, having made a ſtatue of Cupid, broke off an arm, which he kept by him, and buried the reſt of the figure in a place which he knew was to be dug up. The ſtatue being found, every body took it for antique, till Michael Angelo, applying the arm he had by him to the body of the figure, convinced the critics that they were all miſtaken, though they of all men are the hardeſt to be convinced of an error. We may with as much reaſon believe, that if Pouſſin had painted in freſco on the ruins of an old wall, and kept any part of it by him, the world might as eaſily have been perſuaded, that his painting had been the work of ſome famous antique painter, as they were ſatisfied that Michael Angelo's Cupid was a piece of antiquity, there was ſuch a conformity between Pouſſin's paintings, and what have been really diſcovered in that manner, and are certainly antiques.

he deſigned his animals, his diſtances, his trees, and every thing excellent that was agreeable to his guſto.

Beſides that, Pouſſin ſtudied the antique exactly, he alſo made curious obſervations on the works of Raphael and Domenichino, who of all painters, in his opinion, invented beſt, deſigned moſt correctly, and expreſſed the paſſions moſt vigorouſly, three things which Pouſſin eſteemed the moſt eſſential parts of painting. He neglected nothing that could render his knowledge in theſe three parts perfect: he was altogether as curious about the general expreſſion of his ſubjects, which he has adorned with every thing that he thought would excite the attention of the learned.

He left no grand compoſitions behind him, and all the reaſon we can give for it is, that he had no opportunity to do them; for we cannot imagine but it was chance only that made him apply himſelf wholly to eaſel pieces, of a bigneſs proper for a cabinet, ſuch as the curious required of him.

Lewis XIII, and monſieur de Noyers, miniſter of ſtate and ſuperintendant of the buildings, wrote to him at Rome to oblige him to return to France: he conſented to it with a great reluctance. He had a penſion aſſigned him, and a lodging ready furniſhed at the Tuilleries. He drew the picture of the Lord's ſupper for the chapel of the caſtle of St. Germain, and that which is in the Jeſuit's novitiate at Paris. He began the labours of Hercules in the gallery of the Louvre: but the faction of Vouet's ſchool railing at him and his works, put him out of humour with his own country. He was alſo weary of the tumultuous way of living at Paris, which never agreed with him; wherefore he ſecretly reſolved to return to Rome, pretending he went to ſettle his domeſtic affairs and fetch his wife: but when he got there, whether or no he found himſelf as in his center, or was quite put off from any thought of returning to France by the deaths of cardinal Richelieu and the king, which happened about that time, he never left Italy afterwards.

He continued working on his eaſel-pieces, and ſent them from Rome to Paris, the French buying them every where as faſt as they laid hands on them, if they were to be bought for money, valuing his productions as much as Raphael's.

Pouſſin having lived happily to his threeſcore and eleventh year,

year, died paralytic anno 1665. He married Gaſper's ſiſter, by whom he had no children. His eſtate amounted to no more than ſixty thouſand livres; but he valued his eaſe above riches, and prefer'd his abode at Rome, where he lived, without ambition, to making his fortune elſewhere [B]. He never made words about the price of his pictures; he put down his rates at the back of the canvas, and it was always given him. He had no diſciple. Moſt painters eſteem without imitating him: his manner is too inacceſſible, and when once they enter upon it, they cannot go through with it. Pouſſin was born with a great and fine genius for painting; his early love of the antique figures put him upon ſtudying them with care, and by his ſtudies he came to the knowledge of all their beauties, and of the difference between them as to their goodneſs. He was an excellent anatomiſt, and acquired a conſummate habitude of deſign after the antique guſts; yet even in his deſigns, he did not conſider nature, as the origin of all beauty, ſo much as he ſhould have done. He thought ſculpture was to be preferred before her, tho' ſhe is the miſtreſs of all arts, and always valued the imitation of the ancients more than the life: by this means the naked of his figures, in moſt part of his pictures, has ſomewhat in it reſembling painted ſtone, and is rather like the hardneſs of marble than the delicacy of fleſh, full of blood and life.

His invention in hiſtorical and fabulous ſubjects is ingenious, as alſo his allegories: he preſerved decorum in all of them, eſpecially in his heroical ſubjects: he introduced every thing that could render them agreeable and inſtructive: he expreſſed them according to their real character, in joyning the paſſions of the ſoul in particular, to the expreſſions of the ſubjects in general.

His landſkips are admirable for their ſites; the novelty of the object which compoſes them; the naturalneſs of the earth; the variety of the trees, lightneſs of his touches;

[B] Biſhop Maſſini, who was afterwards a cardinal, ſtaying once on a viſit to him till it was dark, Pouſſin took the candle in his hand, lighted him down ſtairs, and waited upon him to his coach. The prelate was ſorry to ſee him do it himſelf, and could not help ſaying, I very much pity you, monſieur Pouſſin, that you have not one ſervant. And I pity you more, my lord, replied Pouſſin, that you have ſo many.

and

and in ſhort, the ſingularity of the matters that enter into the compoſition: they would have been every way perfect, if he had ſtrengthened them a little more by the local colours, and the artifice of the claro obſcuro.

When occaſion offered, he adorned his pictures with architecture: he did it with a fine goût, and his perſpective which he underſtood to perfection, was exactly regular.

He was not always happy in the diſpoſition of his figures; on the contrary, he is to be blamed for diſtributing them in the generality of his compoſitions too much in baſſo relievo; and in the ſame line; his attitudes are not varied enough, nor ſo well contraſted as they might be.

His draperies in all his pieces are commonly of the ſame ſtuff, and the great number of his folds hinders the ſimplicity, which adds a grandeur to works. As fine as his genius was and as extenſive, it was not ſufficient for all the parts of painting. He loved the antiquities ſo intirely, and applied himſelf to them ſo much, that he had not time to conſider his art in every branch of it. He neglected colouring. We may perceive by his works in general, that he knew nothing of local colours and claro obſcuro: for which reaſon almoſt all his pictures have a certain grey predominant in them, that has neither form nor effect. Some of the pieces of his firſt manner, and ſome of his ſecond, may however be excepted. Yet to examine the matter narrowly, we ſhall find that where any of his colouring is good, he is indebted for it to what he remembred of that part of his art in the pictures he copied after Titian, and was not the effect of any intelligence in the principles of the Venetian ſchool: in a word, it is plain Pouſſin had a very mean opinion of colours [c]. Indeed his colours, as they appear to the ſpectators, are nothing but general tints, and not the imitation of nature, which he ſeldom conſulted about them. I ſpeak of his figures, and not of his landſkips. In the latter he ſeems to have conſidered the natural colours more, and it is not difficult to gueſs the reaſon of it; for not being able to

[c] In his life by Bellori Felibien, there is a ſincere confeſſion that he did not underſtand them, and had as it were abandoned them; an undeniable proof that he never was maſter of the theory of colouring.

find

find out landſkips in the antique marble, he was forced to ſeek after it in nature.

As for the claro obſcuro he never had any knowledge of it, and if we meet with it in any of his pictures, it came there purely by chance. Had he known that artifice to be one of the moſt eſſential parts of painting, as well for the repoſe of the ſight, as to give force and truth to the whole compoſition of a picture, he would always certainly have made uſe of it. He would have ſought after a way to group his lights to the beſt advantage; whereas they are ſo diſperſed in his pieces, that the eye knows not where to fix itſelf. His chief aim was to pleaſe the eyes of the underſtanding, though without diſpute every thing that is inſtructive in painting, ought to communicate itſelf to the underſtanding, only by the ſatisfaction of the eyes, by a perfect imitation of nature: and this is the whole duty, and ought to be the whole aim of painting.

Pouſſin, by neglecting to imitate nature the fountain of variety, fell often on very apparent repetitions both in the airs of his heads and his expreſſions. His genius was rather of a maſculine, noble and ſevere character, than graceful; and one may ſee by the works of this very Painter, that there may be beauty ſometimes where there is no grace.

His manner was new and ſingular; he was the author of it, and we muſt own that in the parts of his art which he poſſeſſed, his ſtile was great and heroic; and that take him altogether, he was not only the beſt painter of his own nation, but equalled the beſt painters of Italy. Felibien, who has written the life of this painter very correctly and at large, gives a particular account of his pictures, with a deſcription of thoſe that are moſt eſteemed. Felibien de Piles.

PRICÆUS, or PRICE, (JOHN) a man of great learning and judgment, was born in England, and flouriſhed in the 17th century. We know but few particulars of his life. He reſided ſome years at Paris, and publiſhed ſome books there; but left it through diſguſt in 1646, when he returned to England. After having travelled many years, he retired to Florence, and there turned Roman catholic. He died at Rome in 1676, after having publiſhed ſeveral books, in Bayle's Dict. in voce.

in which he diſplayed vaſt erudition. He wrote notes on ſeveral parts of the holy ſcriptures: but his notes upon the Apology, and commentary upon the Metamorphoſes, of Apuleius, are the works, for which he is chiefly known. The former were publiſhed at Paris in 1635, 4to: the latter at Tergou 1650, in 8vo, and ſells now with us, though it is not eaſy to ſay for what reaſon, at a very extraordinary price.

PRIDEAUX (JOHN) a learned Engliſh biſhop, was born at Stowford in Devonſhire, the 17th of September 1578. His father being in mean circumſtances, and having a numerous family, our prelate, after he had learned to write and read, ſtood candidate for the pariſh clerkſhip of Ugborow near Harford: but being diſappointed, a gentlewoman of the pariſh maintained him at ſchool, till he had gained ſome knowledge of the Latin tongue. Then he travelled on foot to Oxford, and at firſt lived in a very mean ſtation in Exeter college, doing ſervile offices in the kitchen, and proſecuting his ſtudies at leiſure-hours; till at laſt he was taken notice of in the college, and admitted a member of it in 1596. He took the degrees in arts and divinity; was greatly diſtinguiſhed by his abilities and learning; and after having been ſome years fellow, was in 1612 choſen rector of his college. In 1615, he was made regius profeſſor of divinity, by virtue of which place he became canon of Chriſt-church, and rector of Ewelme in Oxfordſhire; and afterwards diſcharged the office of vice-chancellor for ſeveral years. In 1641, he was advanced to the biſhopric of Worceſter; but by reaſon of the national troubles, which were then commenced, received little or no profit from it, and became greatly impoveriſhed. For, adhering ſtedfaſtly to his majeſty's cauſe, and excommunicating all thoſe of his dioceſe, who took up arms againſt him, he was plundered and reduced to ſuch ſtraits, as to be forced to ſell his excellent library. He died of a fever at Bredon in Worceſterſhire, at the houſe of his ſon-in-law Dr. Henry Sutton, the 30th of July 1650; leaving to his children no legacy, but "pious "poverty, God's bleſſing, and a father's prayers," as the words of his will are. Cleveland the Poet wrote an elegy upon

Prince's Worthies of Devonſhire.—Wood's Athen. Oxon.—Gen. Dic. in voce.

upon his death. He was a man of very great learning, and of as great humility; for he uſed often to ſay, after his advancement, "if I could have been clerk of Ugborow, I had "never been biſhop of Worceſter." He was the author of a great number of works, written many of them in Latin.

PRIDEAUX (Dr. HUMPHREY) an Engliſh divine of excellent abilities and learning, was born at Padſtow in Cornwall, the 3d of May 1648: being the third ſon of Edmund Prideaux, eſq; by Bridget daughter of John Moyle of Bake in the ſaid county, and aunt to the late learned and ingenious Walter Moyle, eſq; Being a younger brother, he was deſigned for the church; and after being initiated in the languages at a private ſchool or two in Cornwall, he was removed from thence to Weſtminſter, where he continued under the celebrated Dr. Buſby three years. Being a king's ſcholar, he was elected to Chriſt-church in Oxford, entered a commoner in 1668, and ſoon after admitted ſtudent by Dr. Fell. He took a Bachelor of arts degree in 1672, and a maſter's in 1676: in which year he publiſhed a commentary upon the inſcriptions on the Arundelian marbles, in folio. The title of this, to which he was appointed by the univerſity, runs thus; Marmora Oxonienſia ex Arundellianis, Seldenianis, aliiſque conflata, cum perpetuo commentario. The Marmora had been publiſhed by Mr. Seldon, in 1629. 4to, to which Mr. Prideaux now made ſeveral additions: but his book ſuffering much in paſſing thro' the preſs, a more correct edition was undertaken and printed by Michael Maittaire, in 1732, folio.

Gen. Dict. from memoirs by his ſon Edmund Prideaux, eſq;—Life of Prideaux, 1748, 8vo.

Mr. Prideaux, though he never eſteemed this early production of his, yet got great reputation by it; and being ordered to preſent a copy of it to the lord chancellor Finch, afterwards earl of Nottingham, was thereby introduced to the patronage of that nobleman, who ſoon after ſent a ſon to be his pupil, and in 1679 preſented him to the rectory of St. Clements near Oxford. The ſame year, he publiſhed in 4to two tracts of Maimonides, with a Latin verſion and notes, under the title of, De Jure Pauperis & Peregrini apud Judæos, in 4to. He had lately been appointed Hebrew lecturer, upon the foundation of Dr. Buſby, in the college of Chriſt-Church;

Church; and his view in printing these tracts was, to introduce young students in the Hebrew language to the knowledge of the rabbinical dialect.

About Midsummer, 1681, the lord chancellor Finch bestowed on him a prebend in the church of Norwich; and in February 1682-3, he was instituted into the rectory of Bladen cum Capella de Woodstock, in Oxfordshire. He took a doctor of divinity's degree at the public act, in 1686; and having exchanged his living of Bladen, for that of Soham-Tony in Norfolk, as soon as the act was over, he left Oxford, and settled upon his prebend of Norwich. He had married a gentlewoman of good family the year before.

The papists being now very active, and "The validity of "the orders of the church of England," being the point chiefly objected to by those about Norwich, he published a book upon it in 1688, which was reprinted in 1715. In 1689, a convocation being called, he published his thoughts upon the subject then in dispute, in a "Letter to a Friend." In 1691, upon the death of Dr. Pococke, the Hebrew professorship at Oxford becoming vacant, was offered to Dr. Prideaux; but he refused it, though he afterwards repented of his refusal. In 1697, he published the "Life of Mahomet," in 8vo. which was so well received, that three editions of it were sold the first year. This life was only a part of a greater work, which he had long designed to write; and that was, A History of the Saracen Empire, and with it, The Decay and fall of Christianity in the East: but for certain reasons he dropped this design, and only published that part, which contained the "Life of Mahomet;" to which he annexed a "Letter to the Deists," wherein he undertook to prove the truth of christianity, by contrasting it with the impostures of mahometism.

Preface to the Life of Mahomet.

In 1702, he was made dean of Norwich. He published, "The original Right of Tythes," "Directions for Church-"Wardens," and other small pieces for the service of the church: but his great work was, "The Connection of the "History of the Old and New Testament," the 1st part of which was published in 1715, the 2d in 1718. Both parts were received by the public with the greatest approbation, and went thro' eight editions at London, besides two or three at Dublin, before

fore the end of the year 1720. This hiſtory takes in the affairs of Egypt, Aſſyria, and all the other eaſtern nations, as well as the Jews; and likewiſe thoſe of Greece and Rome, as far as was neceſſary for giving a diſtinct view of the completion of the prophecies, which relate to the times comprehended in it. The author has alſo ſet in the cleareſt light ſome paſſages of prophane hiſtory, which before lay diſperſed and buried in confuſion: and there appears throughout the whole work ſuch an amiable ſpirit of ſincerity and candor, as ſufficiently atones as well for the few miſtakes which eſcaped his diligence, as for ſome weakneſſes ariſing from his complexion and nature. The author of "Cato's Letters," had certainly no prejudices in favor of Dr. Prideaux, or of his work; yet he ſtiles it, "A body of univerſal hiſtory, written "with ſuch capacity, accuracy, induſtry, and honeſty, as "make it one of the beſt books that ever came into the world, "and ſhew him to be one of the greateſt men in it. No "book was ever more univerſally read and approved: it is, "indeed, a great public ſervice done to mankind, and intitles "the author to the higheſt public gratitude and honor. But "though I never ſaw any great work, to which I found "fewer objections, yet as a memorable proof how inſepara-"bly miſtakes and prejudices cleave to the mind of man, the "great and candid Dr. Prideaux is not without them. I "therefore do not upbraid him with them, but rather admire "him for having ſo few. There are, however, ſome of his "theological obſervations, which ſeem to me not only ill-"grounded, but to have a tendency to create in his readers "wrong notions of the Deity, and to encourage them to "miſtake the common accidents of life, and the common "events of nature, for judgments; and to apply them ſuper-"ſtitiouſly as ſuch." There are letters between the dean and his couſin Mr. Moyle, concerning ſome paſſages in this "Connection, &c." printed in the "Miſcellaneous Works" of the latter.

Cato's Letters, no. 121. for Nov. 1721.

He had been ſeized with the calamitous diſtemper of the ſtone in 1710, and was cut for it in 1712; but being unſkilfully managed afterwards, the parts became ſo miſerably mangled and torn, that he was obliged ever after to void his urine through the orifice, where the ſtone was extracted. He was carried

carried to London however, and, by the assistance of an able surgeon, recovered such a share of good health, as to pursue his studies: and he tells us himself, that, "though he was "driven out of the pulpit, and disabled from that duty of his "profession, yet, that he might not be altogether useless, he "undertook his Connection, &c." About a year before his death, he was taken with an illness, which confined him wholly to his chamber: and he expired the 1st of November 1724. He was tall, well-built, and of a strong and robust constitution: his parts were very good, solid rather than lively; and his judgment excellent. As a writer, he is clear, strong, intelligent, and learned.

Preface to his "Connection, &c.

PRIMATICCIO (Francesco) an eminent Italian painter, was descended of a noble family in Bologna. His friends perceiving his strong inclination for design, permitted him to go to Mantua, where he was six years a disciple to Julio Romano. In which time he became so skilful, that he made battles in stucco and basso relievo, better than any of the young painters at Mantua, who were Julio Romano's pupils.

He assisted Julio Romano in executing his designs; and Francis I. sending to Rome for a man that understood pieces in stucco, Primaticcio was the person chose for this service. The king put such a confidence in him, that he sent him to Rome to buy antiques, in 1540; and he brought back one hundred and fourscore statues, with a great number of busts. He had moulds made by Giacomo Baroccio di Vignola, of the statues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's pillar, in order to have them cast in brass.

After the death of Rosso, he succeeded him in the place of superintendant of the buildings, and in a little time he finished the gallery, which his predecessor had begun. He brought so many statues of marble and brass to Fontainbleau, that it seemed another Rome, as well for the number of the antiques, as for his own works in painting and stucco. Roger of Bologna, Baspera Fontana Giovanni, Battista, Bagnacavallo, and Nicolas of Modena, were those he employed most under him.

him. The ſkill and diligence of the latter were very extraordinary.

Primaticcio was ſo much eſteemed in France, that nothing of any conſequence was done without him, which had relation to painting or building. He directed the preparations for all feſtivals, tournaments, and maſquerades. He was made abbot of St. Martyr's at Trogei, and lived ſo great, that he was reſpected as a courtier as well as a painter. He and Roſſo taught the French a good guſto; for, before their time, what they had done in the arts, was very inconſiderable, and had ſomething of the Gothic in it. Primaticcio died in a good old age, having been favored and careſſed in four reigns. De Piles.

PRIOLO (BENJAMIN) in Latin Priolus, author of an hiſtory of France from the death of Lewis XIII. in 1643 to 1664, was born at St. John d'Angeli upon New-Years-Day 1602. He was deſcended from the Priuli or Prioli, an illuſtrious family, ſome of which had been doges of Venice. He underwent ſome difficulties from loſing his father and mother, when he was young; but theſe did not abate his paſſion for learning, which was ſo ſtrong, that he uſed to ſpend whole days and nights at his books. He ſtudied firſt at Orthez, next at Montauban, and afterwards at Leyden: in which laſt city he profited by the lectures of Heinſius and Voſſius. He went to Paris for the ſake of ſeeing and conſulting Grotius; and afterwards to Padua, where he learned the opinions of Ariſtotle and other ancient philoſophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the houſe of Prioli, as one of their relations. He devoted himſelf to the duke of Rohan, then in the Venetian ſervice, and became one of his moſt intimate confidents; but uncertain what his fate would be after this duke's death, he retired to Geneva, having married three months before a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munſter, as a perſon whoſe genius and councils might be of ſervice to him; and Priolo reſided with him a year at Munſter, where he contracted a very intimate friendſhip with Chigi the nuncio, who was af- Bayle's Dict. in voce.

terwards pope Alexander VII. From Munſter he returned to Geneva, from whence he went to France, in order to ſettle at Paris. He ſtaid ſix months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himſelf and his whole family abjured the proteſtant religion, and immediately received the communion from the hands of the Cardinal. However, he was not long eaſy at Paris; for, the civil war breaking out ſoon after, he joined with the male-contents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his eſtate was confiſcated, and his family baniſhed. Being afterwards reſtored to the favor of his ſovereign, he reſolved to lead a private life, and to devote himſelf to ſtudy. It was at this time, and to divert his melancholy, that he wrote, without the leaſt flattery or partiality, his hiſtory of France in Latin: it has borne ſeveral impreſſions, but the beſt edition is that of Leipſic, 1686, in 8vo. He was again employed in negociations, and ſet out in 1667 upon a ſecret affair to Venice: but did not arrive at the end of his journey, being ſeized with an apoplectic fit, of which he died in the archbiſhop's palace at Lyons. He left ſeven children, who by virtue of his name, and their own accompliſhments and merit, roſe to very flouriſhing circumſtances.

Priolo was a man of great reach and uncommon abilities, as appears from his hiſtory. He abounded in maxims, which, if not always juſt, are often diverting. "Man, he uſed to "ſay, poſſeſſes but three things, the ſoul, body, and wealth; "and theſe are continually expoſed to three ſorts of en- "ſnaring attacks or ambuſcades: the ſoul to that of divines, "the body to that of phyſicians, and wealth to that of coun- "ſellors and lawyers."

Memoirs of Mr. Prior by Sam. Humphreys, eſq; prefixed to the 3d vol. of Prior's Poems, Lond. 1733. ---General Dictionary.

PRIOR (MATTHEW) an eminent Engliſh poet and ſtateſman, was the ſon of Mr. George Prior, a joiner and citizen of London; and was born there the 21ſt of July, 1664. His father, dying while he was very young, left him to the care of an uncle, a vintner near Charing-Croſs; who diſcharged the truſt repoſed in him, with a tenderneſs truly paternal, and at a proper age ſent him to Weſtminſter-ſchool, where he diſtinguiſhed himſelf to great advantage. He was

after-

afterwards taken home by his uncle, in order to be bred to his trade: however, at leiſure hours he purſued the ſtudy of the Claſſics, on which account he was ſoon taken notice of by the polite company, who reſorted to his uncle's houſe. It happened one day, that the earl of Dorſet and other gentlemen being at this tavern, the diſcourſe turned upon a paſſage in an ode of Horace, who was Prior's favorite author; and the company being divided in their ſentiments, one of the Gentlemen ſaid, "I find we are not like to agree in our "criticiſms: but if I am not miſtaken, there is a young fel- "low in the houſe, who is able to ſet us all right." Upon which he named Matt. Prior, who being called in, gave the company the ſatisfaction they wanted.

Lord Dorſet, exceedingly ſtruck with his ingenuity and learning, from that moment determined to remove him from the ſtation he was in, to one more ſuitable to his fine parts and accompliſhments; and accordingly procured him to be ſent, in 1682, to St. John's College, in Cambridge, where he proceeded bachelor of arts, in 1686, and was ſhortly after choſen fellow. During his reſidence in the univerſity, he contracted an intimate friendſhip with Charles Montague of Trinity College, afterwards earl of Halifax: and Mr. Dryden having publiſhed in 1686, his poem, called, "The Hind and the "Panther," our Poet, joined with Mr. Montague in writing that humorous piece, intitled, "The Hind and the Panther "tranſverſed to the ſtory of the Country-Mouſe and the City- "Mouſe," which was publiſhed in 1687. Upon the Revolution, he was brought to court by his great patron, the earl of Dorſet; and by his intereſt introduced to buſineſs, for which, as well as for poetry, of which he had already given noble ſpecimens, he was well formed. In 1690, he was made ſecretary to the plenipotentiaries in the congreſs at the Hague; and acquitted himſelf ſo much to the ſatisfaction of king William, that, in the reſolution to keep him near his perſon, he appointed him a gentleman of his bedchamber. This ſituation afforded him leiſure to indulge his genius for poetry; and he then compoſed ſeveral of his poems. He was again employed as ſecretary to the Engliſh negotiations at the treaty of Ryſwick, in 1697, having been nominated the ſame year principal ſecretary of ſtate in Ireland. In 1698, he

went ſecretary to the embaſſy in France; in which poſt he continued, during the ſucceſſive embaſſies of the earls of Portland and Jerſey. While he was in France, one of the officers of the king's houſhold, ſhewing him the royal apartments and curioſities of Verſailles, and among them the paintings of Le Brun, in which the victories of Lewis XIV. are deſcribed, aſked him, whether king William's actions were to be ſeen alſo in his palace? "No, anſwered the Engliſh ſecretary, "the monuments of my maſter's actions are to be ſeen every "where but in his own houſe.

In 1699, he went to king William at Loo in Holland, whence, after a long and particular audience with his majeſty, he departed by way of the Hague for England, and immediately was made under-ſecretary in the office of the earl of Jerſey. In a few days, being a great favorite with the French king, he was ordered back to Paris, to aſſiſt the ambaſſador in the affair of the partition-treaty; and, having diſpatched the buſineſs to the ſatisfaction of both ſovereigns, returned with great quickneſs to London. The ſame year, he printed his celebrated poem, called, Carmen Sæculare. In 1700, he was appointed one of the lords commiſſioners of trade and plantations, upon the reſignation of Mr. Locke; and was elected a repreſentative for East Grinſtead in Suſſex, in the new parliament of that year, where he voted for impeaching the ſeveral lords, charged with adviſing the partition-treaty.

Upon the ſucceſs of the war with France, after the acceſſion of queen Anne, Mr. Prior exerted his poetical talent, in honor of his country: firſt, in his "Letter to Mr. Boileau, "on the victory at Blenheim, in 1704;" and again, in his "Ode on the glorious Succeſs of her Majeſty's Arms, in "1706." Yet he afterwards concurred with thoſe, who ſtrove for a peace; and, in 1711, when the queen determined to treat with France, was pitched upon to carry her majeſty's demands. For this purpoſe, he was appointed plenipotentiary to that court; having been made one of the commiſſioners of the cuſtoms juſt before. He was much employed, and intimately concerned, in the buſineſs of the peace; and, after returning, was ſent again to France in Auguſt 1712, to accommodate ſuch matters, as then remained unſettled in the con-

congreſs at Utrecht. From the end of this month, he had the appointments and authority of an ambaſſador; and ſo continued as long as queen Anne lived. He remained at Paris alſo in the character of a public miniſter, ſome months after the acceſſion of George I. and then was ſucceeded by the earl of Stair. The great change, that happened in the public affairs at that time, occaſioned Mr. Prior to be detained in France; and upon his arrival in England, the 25th of March 1715, he was immediately taken up by an order of the houſe of commons, and ſoon after examined by a committee of the privy council. On the 10th of June, Robert Walpole, eſq; moved the houſe for an impeachment againſt him; and on the 17th, Mr. Prior was ordered into cloſe cuſtody, and no perſon admitted to ſee him without leave of the ſpeaker. In 1717, an act of Grace paſſed, but he was one of the perſons excepted out of it; however, at the cloſe of the year, he was diſcharged from his confinement.

He ſpent the remainder of his days, retired from buſineſs, at Down-Hall, a ſmall villa, in the county of Eſſex. Having finiſhed his "Solomon, on the Vanity of the World," he made a collection of all his poems, and publiſhed them in one volume folio, with an elegant dedication to the preſent duke of Dorſet. Some time after, he formed a deſign of writing an Hiſtory of his own Time; but had made very little progreſs in it, when a lingering fever carried him off, the 18th of September 1721, in the 58th year of his age. He died at Wimpole, then a ſeat of the earl of Oxford, ſon to the lord treaſurer, not far from Cambridge; and his corps was interred in Weſtminſter-Abbey, where a monument was erected at his own charge, 500l. having been ſet apart by him for that purpoſe, and an inſcription put upon it, written by Dr. Robert Friend, maſter of Weſtminſter-ſchool. After his death, more of his poems were publiſhed; and ſince came out, in 1740, "The Hiſtory of his own Time, compiled from his "original Manuſcripts:" a piece little worthy of him, and undoubtedly little of it his.

It ſhould be remembered, that he was concerned in ſome of the firſt papers of the "Examiner;" and was ſuppoſed to be the author of a criticiſm in it, upon a poem of Dr. Garth to the earl of Godolphin: which criticiſm expoſed him to the

ſeverity of Mr. Addiſon, in the firſt No. of his "Whig-Examiner."

Mr. Prior, notwithſtanding the many high poſts and lucrative employments he had poſſeſſed, died at laſt fellow of St. John's College in Cambridge. He was often told, that a fellowſhip was too trifling a thing for him to keep, and even improper for his character; but he replied, that "every thing "he had beſides was precarious, and when all failed, that "would be bread and cheeſe; on which account he did not "mean to part with it." However, to make the ſociety ſome amends for this humor, he left them books to the value of 200l. to be choſen by them out of his Library; and alſo his picture done by La Belle in France, which had been a preſent to him from Lewis XIV.

PRISCIANUS, an eminent grammarian of antiquity, who was born at Cæſarea, and afterwards went to Conſtantinople; where he taught the principles of his art, and was in higheſt repute about the year 525. Donatus, Servius, and Priſcian, are called triumviri, in Re Grammatica by Laurentius Valla; who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin tongue, are fit to be mentioned with them. Priſcian compoſed a work De Arte Grammatica; which was firſt printed by Aldus, at Venice, in 1476: it is addreſſed to Julianus, not the emperor, as ſome have erroneouſly ſuppoſed, but the conſul. He wrote a book, De Naturalibus Quæſtionibus, which he dedicated to Choſroes, king of the Perſians. He tranſlated Dionyſius's Deſcription of the World, into Latin verſe: it is printed with the edition of that author, at Oxford 1697, in 8vo. Some have pretended, that this grammarian was firſt a chriſtian, and afterwards a pagan: but there is no foundation for this opinion. Hadrianus Valerius relates, that his name, in a very ancient and correct manuſcript, is written Præſcianus. A perſon who writes falſe Latin, is proverbially ſaid "to break Priſcian's head."

Fabric. Bibl. Latin.

Præfat. in lib. 11. Elegant.

In Valeſian.

PROCLUS, an eminent philoſopher among the later platoniſts, was born at Conſtantinople in the year 410, of parents who were both able and willing to provide for his inſtruction

Fabric. Bibl. Græc. v. ?.

ſtruction in all the various branches of learning and knowledge. He was firſt ſent to Xanthus, a city of Lycia, to learn grammar; from thence to Alexandria, where he was under the beſt maſters in rhetoric, philoſophy, and mathematics; and from Alexandria he removed to Athens, where he heard the younger Plutarch and Syrian, both of them celebrated philoſophers. He ſucceeded the laſt in the rectorſhip of the Platonic-ſchool at Athens; where he died in the year 485. Marinus of Naples, who was his ſucceſſor in the ſchool, wrote his life; the firſt perfect copy of which was publiſhed, with a Latin verſion and notes, by Fabricius, at Hamburgh 1700, in 4to. and afterwards ſubjoined to his Bibliotheca Latina, printed at London 1703, in 8vo.

He wrote a vaſt number of works in various ways; many of which are loſt, ſome are publiſhed, and a few remain ſtill in manuſcript only. Of the publiſhed, there are four very elegant hymns; one to the Sun, two to Venus, and one to the Muſes. There are commentaries upon ſeveral pieces of Plato, upon the four books of Claudius Ptolemæus de judiciis aſtrorum, upon the firſt book of Euclid's Elements, and upon Heſiod's Opera & Dies. There are alſo works of Proclus upon philoſophical and aſtronomical ſubjects; particularly the piece de Sphæra, which was publiſhed 1620 in 4to. by Bainbridge, the Savilian profeſſor of aſtronomy at Oxford. Laſtly, we muſt not forget to mention his Argumenta XVIII adverſus Chriſtianos; which though the learned Cave ſuppoſed to be loſt, is ſtill extant. Cave, concluding too much from the title of this piece, and from what Suidas ſays of Proclus, was led to rank him with Celſus, Julian, Porphyry, as a profeſſed and bitter adverſary of chriſtianity: whereas Proclus only attacks the chriſtians upon this ſingle dogma, "whether the "world be eternal," the affirmative of which, he attempts to prove againſt them by theſe eighteen arguments. Joannes Philoponus refuted theſe arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin verſions. Hiſt. Literar. v. 1.

The character of Proclus is that of all the latter platoniſts, who were in truth much greater enthuſiaſts and madmen, than the chriſtians their contemporaries, whom they repreſen-

ted in this light. Proclus was not reckoned quite orthodox by his order: he did not adhere so religiously, as Julian and Porphyry, to the doctrines and principles of his master: "he had, "says Cudworth, some peculiar fancies and whimsies of his "own, and was indeed a confounder of the Platonic theology, "and a mingler of much unintelligible stuff with it."

Intellectual System, p. 306.

PROCOPIUS, an ancient Greek historian, was born at Cæsarea in Palestine, from whence he came to Constantinople in the time of the emperor Anastasius; whose esteem he obtained, as well as that of Justin the first, and Justinian. His profession was that of a rhetorician and pleader of causes. He was advanced to be secretary to Belisarius; and attended that renowned general in the wars of Persia, Afric, and Italy. He afterwards was admitted into the senate, and became prefect or governor of the city at Constantinople: where he seems to have died, somewhat above sixty years of age. He is not a contemptible historian among the Bizantines. His history contains eight books: two of the Persian war, which are epitomized by Photius, in the 63d chapter of his Bibliotheca; two, of the wars of the Vandals; and four, of that of the Goths: of all which there is a kind of abridgment, in the preface of Agathias, who began his history where Procopius left off. Besides these eight books, Suidas mentions a ninth, which comprehends matters not before published, and is therefore called his ἀνέκδοτα, or inedita. Vossius thought, that this book was lost; but it has since been published, and gone through many editions. Many learned men have been of opinion, that this is a spurious work, and falsely ascribed to Procopius; and cannot be persuaded, that he, who in the eight books represented Justinian, Theodora, and Belisarius in a very advantageous light, should in this ninth have made such a collection of particulars in their disfavor, as amounts to nothing less than an invective; and Le Vayer was so sensibly affected with this argument, that he declares all Procopius's history to be ridiculous, if ever so little credit be given to the calumnies of this piece. Fabricius, however, sees no reason, why this secret history may not have been written by Procopius; and he produces several examples, and that of Cicero amongst them, to shew that nothing has been more usual,

Fabric. Bibl. Græc. v. vi. ---Vossius de Græc. Hist. Mothe le Vayer Jugemens sur les Historiens, &c.

Epist. ad Attic. ii. 6. & xiv. 17.

trial, than for writers to allow themſelves a certain ſatirical way of treating things and perſons in theſe private pieces, and very different from the manner they would uſe in what was deſigned for public reading. There is another work of Procopius, ſtill extant, intitled Κτισματα, ſive de ædificiis conditis vel reſtauratis auſpicio Juſtiniani Imperatoris libri VI. which, with his eight books of hiſtory, were firſt publiſhed in Greek by Hoeſchelius in 1607; for the book of anecdotes, though publiſhed in 1624, was not added to theſe, till the edition of Paris 1662 in folio, when they were all accompanied with Latin verſions.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: ſome contending that he was an heathen, ſome that he was a chriſtian, and ſome that he was both heathen and chriſtian: of which laſt opinion was our learned Cave. Le Vayer declares for the paganiſm of Procopius, and quotes the following paſſage from his firſt book of the wars with the Goths; which, he ſays, is ſufficient to undeceive thoſe, who conſidered him as a chriſtian hiſtorian. "I will not trouble myſelf," ſays he, ſpeaking of the different opinions of chriſtians, "to relate "the ſubject of ſuch controverſies, although it is not un- "known to me, becauſe I hold it a vain deſire to compre- "hend the divine nature, and underſtand what God is. Hu- "man wit knows not the things here below: how then can "it be ſatisfied in the ſearch after divinity? I omit there- "fore ſuch vain matter, and which only the credulity of man "cauſes to be reſpected: content with acknowledging, that "there is one God full of bounty, who governs us, and "whoſe power ſtretches over the univerſe. Let every one "therefore believe what he thinks fit, whether he be a prieſt "and tied to divine worſhip, or a man of a private and ſe- "cular condition." Fabricius ſees nothing in this inconſiſtent with the ſoundneſs of chriſtian belief, and therefore is not moved by this declaration, which appeared ſo deciſive to Le Vayer and other learned men, to think at all amiſs of Procopius's chriſtianity. This however, whatever the real caſe may be, ſeems to have been allowed on all ſides, that Procopius was at leaſt a chriſtian by name and profeſſion; and that, if his private perſuaſion was not with chriſtians, he conformed

Hiſt. Lit. vol. 1.

conformed to the public worſhip, in order to be well with the emperor Juſtinian.

As an hiſtorian, he deſerves an attentive reading; and eſpecially on this account, that he has written of things, which he knew with great exactneſs. Suidas, after he had given him the ſurname of Illuſtrious, calls him rhetorician and ſophiſter; as indeed he ſeems to have been too much for an hiſtorian. He is copious; but his copiouſneſs is rather Aſiatic than Athenian, and has in it more of ſuperfluity than true ornament.—It may not be improper to mention, that Grotius made a Latin verſion of Procopius's two books of the wars with the Vandals, and of the four books of the wars with the Goths: a good edition of which was publiſhed at Amſterdam in 1655, 8vo.

PROPERTIUS (SEXTUS AURELIUS) an ancient Roman poet, was born at Mevania, a town in Umbria; as we learn from his own writings. Some ſay, his father was a knight, and a man of conſiderable authority; who, ſiding with Lucius Antonius upon the taking Perufium, was made priſoner and ſlain, by Auguſtus's order, at the altar erected to Julius Cæſar: when his eſtate was forfeited of courſe. This muſt have happened when our poet was very young; and he alludes to it pretty manifeſtly in one of his elegies, where he laments the ruin of his family, in that early ſeaſon of his life. His wit and learning ſoon recommended him to the patronage of Mecænas and Gallus; and among the poets of his time, he was very intimate with Ovid, Tibullus, Baſſus and Ponticus. Ovid was often preſent at his friend's rehearſals:

Fabricii Bibl. Latin.—Cruſius's lives of the Roman poets.

Lib. II. Eleg. 25.

> Sæpe ſuos ſolitus recitare Propertius ignes,
> Jure ſodalitii qui mihi junctus erat.

We have no accounts of the circumſtances of his life, or the manner of his death: only he mentions his making a journey to Athens, probably in company with his patron Mecænas, who attended Auguſtus in his progreſs through Greece. It is certain he died young, thoſe that make him live the longeſt carrying his age no higher than forty one: and from the

the lines of Ovid juſt quoted, we find he had then been dead ſome time. His birth happened but a few years before Ovid's, who was born about the year of Rome 710: and Lucius Antonius was defeated in 714, when Propertius was very young: not to mention, that the

Jure ſodalitii qui mihi junctus erat

properly expreſſes that familiarity, which may be ſuppoſed between perſons nearly of the ſame age. His miſtreſs Hoſtia, whom he celebrates under the name of Cynthia, is his conſtant theme; and Martial ſays, ſhe and the poet were equally beholden to each other: ſhe, for being immortalized in his writings; he, for being animated by her with that noble paſſion, which made him write ſo well.

Cynthia, facundi carmen juvenile Properti,
Accepit famam, nec minus illa dedit.

He had a houſe at Rome on the Eſquiline hill.

The great object of his imitation was Callimachus: Mimnermus and Philetas were two others, whom he likewiſe admired and followed in his elegies. Quintilian tells us, that Propertius diſputed the prize with Tibullus, among the Critics of his time: and the younger Pliny, ſpeaking of Paſſienus, an eminent and learned elegiac poet of his acquaintance, ſays, that this talent was hereditary and natural; for that he was a deſcendant and countryman of PROPERTIUS. If Propertius was inferior to Tibullus and Ovid, which however is not clear, it muſt be remembered, that he gave the firſt ſpecimen of this way of writing; and that the others had the advantage of improving upon him. In the mean time, without attempting to ſettle the degrees, where all are excellent, nothing can be more pure, more elegant, more correct, than the poetry of Propertius: and this is allowed by all the ancients and all the moderns.

Juſt. Orator. Lib. x. c. 1.

Epiſt. 15. Lib. vi.

He is printed with almoſt all the editions of Tibullus and Catullus: but the beſt edition of him is that, which was given ſeparately of him by Janus Broukhuſius at Amſterdam 1702, in 4to. and again in 1714, 4to. cum curis ſecundis ejuſdem.

PRO-

PROTOGENES, the famous ancient painter, wh was a native of Caunas, a city of Caria, ſubject to the Rho dians: who was his father or his mother is not known; b it's probable enough he had no other maſter than the publi pieces that he ſaw, and perhaps his parents being poor coul not be at any ſuch expence for his education in the art, a was cuſtomary at that time. 'Tis certain he was oblige at firſt to paint ſhips for his livelihood: but his ambitio was not to be rich, his aim being ſolely to be maſter of h profeſſion; for this reaſon he lived a retired life, that h might not be diſturbed in thoſe ſtudies, which he conceive to be neceſſary for the perfection of his art.

He finiſhed his pictures with too great care: Apelles ſai of him, he knew not when he had done well, or how to ge away his work, and by dint of labour leſſened its beauty and fatigued his mind. He was more for truth than veriſi mility in painting; whereby, exacting more of his art tha he ought, he drew leſs from her than he might have done.

The fineſt of his pieces was the picture of Jaliſus, men tioned by ſeveral authors, without giving any deſcription of it or telling us who this Jaliſus was: ſome perſons ſuppoſe hi to have been a famous hunter, and the founder of Rhodes.

For ſeven years that Protogenes worked on this picture all his food was lupines mixed with a little water, which ſerved him both for meat and drink [A]. He was of opinio that this ſimple and light nouriſhment would leave him th freedom of his fancy. Apelles ſeeing this piece, was ſo ſtruck with admiration, that he could not ſpeak a word having no expreſſion to anſwer the idea of the beauty of th picture which he had formed in his mind. It was this fam picture that ſaved the city of Rhodes, when beſieged by king Demetrius [B]; for not being able to attack it but on that

[A] After ſeven years ſpent upon it, he remained ſtill diſſatisfied and chagrined, becauſe having repreſented in it a dog panting and out of breath, he was not able to draw the foam at his mouth, which vexed him to ſuch a degree, that he threw his ſponge againſt it in order to efface it; but this luckily produced by chance what his art could not effect.—The ſame good luck, 'tis ſaid, happened to Nicocles the painter, with the foam of a horſe.

[B] Of Macedon, who beſieged this city Anno ante Chriſtum CCCIV.

ſide

here Protogenes worked, which he intended to burn, might ſet fire to the reſt of the town, he choſe rather upon his hopes of conqueſt, than to deſtroy ſo fine a as that of Jaliſus [c].

togenes's work-houſe was in a garden in the ſuburbs of , near the camp of the enemy, yet the noiſe of arms not diſtract him in his labours. The king ſending for and aſking him "with what aſſurance he could work city that was beſieged? He replied, that he under- the war his majeſty had undertaken, was againſt the ns, and not againſt the arts. Demetrius was ſo with this anſwer, that he ordered ſome ſoldiers to be ard, and was glad that by this means he could ſave ſo a hand.

us Gellius reports, that the Rhodians, during the ſiege, mbaſſadors to Demetrius, to pray him to ſave the pic- of Jaliſus, repreſenting that if he was victorious, it ſerve to adorn his triumph; and if he was forced to he ſiege, he might not be blamed for turning his arms t Protogenes when he could not conquer the town. king hearing them out, liked the meſſage ſo well, that ew off his army, and by this means ſaved both the e of Jaliſus and the city of Rhodes.

ry body knows the ſtory of the conteſt between our r and the celebrated Apelles. This latter hearing of putation of Protogenes, went to Rhodes on purpoſe to s works. On his arrival there, he found in the houſe dy but an old woman; who, aſking his name, he 'd, I am going to write it upon the canvas that lies and taking his pencil with colour on it, he deſigned ing with extreme delicacy. Protogenes coming home, d woman told him what had paſſed, and ſhew'd him nvas; who then attentively obſerving the beauty of the ſaid it was certainly Apelles that had been there, be- ſured that no one elſe was able to draw any thing ſo then taking another colour, he drew on thoſe lines an e more correct and more delicate; after which he went

[c] He ſaid that, in order to preſerve covered it with four layers of , that when time ſhould efface one, the other might appear quite freſh, and ſo on.

out

out again, bidding the old woman ſhew that to the perſon that had been there, if he returned, and tell him that was the man he enquired for. Apelles returning, and being aſhamed to ſee himſelf outdone, takes a third colour, and among the lines that had been drawn, lays ſome with ſo much judgment, and ſo wonderfully fine, that it took in all the ſubtlety of the art. Protogenes ſaw theſe in his turn, and confeſſing that he could not do better, gave over the diſpute, and ran in haſte to find out Apelles.

Pliny, who tells this ſtory, ſays he ſaw this piece of canvas before it was conſumed in the fire that burnt down the emperor's palace; that there was nothing upon it, but ſome lines, which could ſcarce be diſtinguiſhed; and yet this fragment was more valued than any of the pictures among which it was placed. The ſame author goes on to relate, that Apelles aſking this rival what price he had for his pictures, and Protogenes naming an inconſiderable ſum, according to the ſad fortune of thoſe who are obliged to work for their bread; Apelles, concerned at the injuſtice done to the beauty of his productions, gave him fifty talents [D] for one picture only, declaring publickly, that he would make it paſs and ſell it for his own. This generoſity opened the eyes of the Rhodians as to the merit of Protogenes, and made them get the picture Apelles had bought out of his hands, paying down a much greater price for it than he had given.

Pliny alſo informs us that Protogenes was a ſculptor as well as a painter. He flouriſhed about the CXVIII olympiad, and CCCVIII years before Chriſt. Quintilian obſerving the talents of ſix famous painters, ſays, Protogenes excelled in exactneſs, Pamphilus and Melanthus in the diſpoſition, Antiphilus in eaſineſs, Theon the Samian in fruitfulneſs of ideas, and Apelles in grace and ingenious conceptions.

PRUDENTIUS (QUINTUS AURELIUS) an ancient chriſtian poet, was born in Spain in the year 348; but whether he was a native of Calahorra, Saragoſſa, or ſome other city of that country, is diſputed. He was brought up

Bayle's Dict. in voce.—Du Pin, Cave, Tillemont, &c.

[D] Equivalent to 10,000 l. ſterling, a ſum large enough to be incredible, were we not told that Apelles had twice as much for his own pieces. Pliny.

a law-

a lawyer; and being called to the bar, was afterwards made a judge in two conſiderable towns. Then he was promoted by the emperor Honorius to a very high office, but not to the conſulate, as ſome have falſely imagined. He was fifty ſeven years of age, before he reſolved to mind the things relating to his ſalvation; and then he began to employ his muſe upon holy ſubjects. His poetry is not extraordinary, and ſhews more of religious zeal, than of either genius or art. He often uſeth harſh expreſſions, not reconcileable to pure latinity: and he is often guilty of falſe quantity. His poetical works, to which he chiefly gave Greek titles, are, Prychomachia, or "The Combat of the "Soul;" Cathemerinon, or "Poems concerning each "day's duty;" Περὶ στεφάνων, or "Hymns in praiſe of Mar-"tyrs;" Apotheoſis, or "Treatiſes upon Divine Subjects, "againſt Jews, Infidels and Heretics;" Hamartigenia, or "concerning Original Sin againſt Marcion;" Two books againſt Symmachus; Diptychon, or "ſome Hiſtories of the "Old and New Teſtament in Diſtichs." The two books againſt Symmachus oppoſe idolatry. In the firſt, is ſhewed the original and baſeneſs of falſe deities, with an account of the converſion of the city of Rome: in the ſecond, the petition, which Symmachus preſented to the emperors, to obtain the re-eſtabliſhment of the altar of victory and other ceremonies of the Pagan religion, is anſwered. Theſe books were written before the victory gained over Radagaiſus in 405, and after that, which Stilico won over Alaric near Pollentia in 402: for he mentions the latter, and ſays nothing of the former, though his ſubject required it.

The time of Prudentius's death is not mentioned. His works were publiſhed by Aldus at Venice in 1502, 4to. and that edition has been followed by many others. A variorum edition was publiſhed by Weitzius at Hanaw in 1613: another, with the notes and corrections of Nicholas Heinſius, at Amſterdam in 1667, 12mo. neatly printed by Daniel Elzevir: and, laſtly, another in uſum delphini, by father Chamillard, at Paris 1687, 4to.

PRYNNE (WILLIAM) an eminent Engliſh lawyer, who was much diſtinguiſhed in the civil commotions under Charles

Charles I. was born at Swainſwick, Somerſetſhire, in the year 1600; and educated at a grammar ſchool in the city of Bath. He became a commoner of Oriel college Oxford in 1616; and, after taking a bachelor of arts degree in 1620, removed to Lincoln's-Inn, where he ſtudied the law, and was made ſucceſſively barriſter, bencher and reader. At his firſt coming to that Inn, he was a great admirer and follower of Dr. John Preſton, an eminent puritan, who was lecturer there; and he publiſhed ſeveral books againſt what he thought the enormities of the age, and concerning the doctrine and diſcipline of the church. His Hiſtriomaſtix, which came out in 1632, giving great offence to the court, he was committed priſoner to the Tower of London; and, in 1633, ſentenced by the ſtar-chamber, to be fined 5000l. to the king, expelled the univerſity of Oxford and Lincoln's-Inn, degraded and diſenabled from his profeſſion of the law, to ſtand in the pillory and loſe his ears, to have his book publicly burnt before his face, and to remain priſoner during life. Prynne was certainly here dealt with injuriouſly; for Mr. Whitelocke obſerves, that this book was licenſed by archbiſhop Abbot's chaplain: but "being againſt plays, "and a reference in the table of the book to this effect, "*Women-Actors notorious Whores*, relating to ſome women-"actors mentioned in his book, as he affirmeth, it happened, "that about ſix weeks after this, the queen acted a part in "a paſtoral at Somerſet-houſe; and then archbiſhop Laud and "other prelates, whom Prynne had angered by ſome books "of his againſt arminianiſm, and againſt the juriſdiction of "biſhops, and by ſome prohibitions which he had moved, "and got to the high-commiſſion court; theſe prelates and "their inſtruments, the next day after the queen had acted "her paſtoral, ſhewed Prynne's book againſt plays to the "king, and that place in it, *Women-Actors notorious Whores*: "and they informed the king and queen, that Prynne had "purpoſely written this book againſt the queen and her paſ-"toral; whereas it was publiſhed ſix weeks before that "paſtoral was acted."

Wood's Athenæ Oxon. v. II. —General Dictionary.

Memorials of the Engliſh Affairs, p. 18. 1732, folio.

After the ſentence upon Prynne was executed, as it was rigorouſly enough in May 1634, he was remitted to priſon. In 1635, 1636, and 1637, he publiſhed ſeveral books; parti-

particularly one intitled, "News from Ipſwich," in which he reflected groſsly on the archbiſhop and other biſhops. For this he was ſentenced in the Star-Chamber, in June 1637, to be fined 5000 l. to the king, to loſe the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for a ſchiſmatical Libeller, and to be perpetually impriſoned in Caernarvon caſtle. This ſentence was executed in July; but in January following he was removed to Mount Orgueil caſtle in the iſle of Jerſey, where he exerciſed his pen in writing ſeveral books. In November 1640, an order was iſſued out by the houſe of commons for his releaſement from priſon; and the ſame month he entered with great triumph into London. He was ſoon after elected a member of parliament for Newport in Cornwall, and oppoſed the biſhops, eſpecially the archbiſhop, with great vigour both by his ſpeeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary viſitors of the univerſity of Oxford.

During his ſitting in the long parliament, he was very zealous for the preſbyterian cauſe; and when the independents began to gain the aſcendant, ſhewed himſelf a warm oppoſer of them, and promoted the king's intereſt. He made a long ſpeech in the houſe of commons, concerning the ſatisfactorineſs of the king's anſwers to the propoſitions of peace; but two days after, was refuſed entrance into the houſe by the army. Upon this, he became a bitter enemy to the army and their leader Cromwell, and attacked them with great ſeverity in his writings. Defying Cromwell in a very open manner, he was, on the 1ſt of July 1650, committed cloſe priſoner to Dunſter caſtle in Somerſetſhire. He then inſiſted ſtrongly upon Magna Charta, and the liberty of the ſubject; which, though of little weight with Cromwell, ſeems to have ſet him free. He afterwards wrote abundance of books upon religious controverſies and other matters.

In 1659, he, as a ſecluded member of the houſe of commons, being reſtored to ſit again, became inſtrumental in recalling king Charles II; in which he ſhewed ſuch zeal, that general Monk admoniſhed him to be quiet, it being then unſeaſonable. In 1660, he was choſen for Bath to ſit

in the healing parliament; and after the reſtoration, made chief keeper of his majeſty's records in the Tower, with a ſalary of 500 l. per annum. He was again elected for Bath in 1661; and in July that year, being diſcontented at ſome proceedings in the houſe, he publiſhed a paper, intitled, "Sundry reaſons tendered to the moſt honorable houſe of "peers by ſome citizens and members of London, and other "cities, boroughs, corporations, and ports, againſt the new "intended bill for governing and reforming corporations;" of which, being diſcovered to be the author, he was obliged to beg pardon of the houſe, in order to eſcape puniſhment. After the reſtoration, he publiſhed ſeveral books. He gave his works bound up together, in forty volumes in folio and quarto, to the library of Lincolns-Inn: ſo that a certain writer was not far from the mark, when he called him "one "of the greateſt paper-worms, that ever crept into a cloſet "or library." Mr. Anthony Collins ſtiles him, "a little, "factious, ſcribbling fellow." He died at his chambers in Lincolns-Inn, the 24th of October 1669, and was interred under the chapel there.

Mercurius Politicus. No. 7. by Marchmont Needham. Letter to Dr. Rogers.

The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in Engliſh, and "by the generality of ſcholars, "ſays Wood, are looked upon to be rather rhapſodical and "confuſed, than any way polite or conciſe: yet for anti-"quaries, critics, and ſometimes for divines, they are uſe-"ful. In moſt of them he ſhews great induſtry, but little "judgment, eſpecially in his large folios againſt the pope's "uſurpations. He may be well intitled voluminous Prynne, "as Toſtatus Albulenſis was two hundred years before his "time called voluminous Toſtatus; for I verily believe, that, "if rightly computed, he wrote a ſheet for every day of his "life, reckoning from the time, when he came to the uſe "of reaſon, and the ſtate of man."

Hiſt. of Rebellion, Vol. I.

His greateſt work goes under the title of Records, in three volumes folio; another is called Parliamentary Writs, in four parts 4to. He likewiſe publiſhed Sir Robert Cotton's abridgment of the Tower records, with amendments and additions, folio; and obſervations on the fourth part of Coke's inſtitutes, folio.

PTO

PTOLEMÆUS (CLAUDIUS) a great geographer, mathematician, and aſtronomer of antiquity, was born at Peluſium in Egypt, and flouriſhed in the reigns of Adrian and Marcus Antoninus. He tells us himſelf, in one place, that he made a great number of obſervations upon the fixed ſtars at Alexandria, in the ſecond year of Antoninus Pius; and in another, that he obſerved an eclipſe of the moon, in the ninth year of Adrian: from whence it is reaſonable to conclude, that this aſtronomer's obſervations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of ſome in ſuppoſing, that this Claudius Ptolemæus was the ſame with the aſtrologer Ptolemy, who conſtantly attended Galba, and promiſed Otho that he ſhould ſurvive Nero, and afterwards that he ſhould obtain the empire: which is as improbable, as what Iſidorus, an eccleſiaſtical writer of the 7th century, and ſome moderns after him have aſſerted, namely, that our aſtronomer was one of the kings of Egypt. We know no circumſtances of the life of Ptolemy: it is noted in his canon, that Antoninus Pius reigned three and twenty years, which ſhews, that he himſelf ſurvived him.

Fabria. Biblioth. Græc. V. III.— Weidleri Hiſtoria Aſtronomiæ. Wirtemb. 1741, 4to. Magna Conſtructio. VII. 2. & IV. 9.

Plut. in vit. Galbæ.— Tacit. Hiſt. Lib. 1. c. 22.

The ſcience is greatly indebted to this aſtronomer; who has preſerved and tranſmitted to us the obſervations and principal diſcoveries of the ancients, and at the ſame time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed ſtars, and formed tables, by which the motions of the ſun, moon, and planets might be calculated and regulated. He was indeed the firſt, who collected the ſcattered and detached obſervations of the ancients, and digeſted them into a ſyſtem: which he ſet forth in his Μεγάλη σύνταξις, ſive Magna Conſtructio, divided into thirteen books. He adopts and exhibits here the ancient ſyſtem of the world, which placed the earth in the center of the univerſe: and this has been called from him the Ptolemaic ſyſtem, to diſtinguiſh it from thoſe of Copernicus and Tycho Brahe. About the year 827, this work was tranſlated by the Arabians into their language, in which it was called Almageſtum, by the command of one of their kings; and from Arabic into Latin, about the year 1230, under the encouragement

couragement of the emperor Frederic II. There were other verſions from the Arabic into Latin; and a manuſcript of one, done by Girardus Cremonenſis, who flouriſhed about the middle of the 14th century, is ſaid by Fabricius to be ſtill extant, and in the library of All Souls college at Oxford. The Greek text began to be read in Europe in the 15th century; and was firſt publiſhed by Simon Grynæus at Baſil. 1538, in folio, with the eleven books of commentaries by Theon, who flouriſhed at Alexandria in the reign of the elder Theodoſius. In 1541, it was reprinted at Baſil, with a Latin verſion by Georgius Trapezuntius; and again at the ſame place in 1551, with the addition of other works of Ptolemy, to which are Latin verſions by Camerarius. We learn from Kepler, that this laſt edition was uſed by Tycho.

Tabulæ Rudolphinæ P. II. p. 114.

Another great and important work of Ptolemy was, Geographiæ libri viii: in which, with his uſual ſagacity, he ſearches out and marks, and he was the firſt who did it, the ſituation of places according to their longitudes and latitudes. Though this work muſt needs fall greatly ſhort of perfection, through the want of neceſſary obſervations, yet it is of ſingular merit, and has been very uſeful to modern geographers. Cellarius indeed ſuſpects, and he was a very competent judge, that Ptolemy did not uſe that care and application, which the nature of his work required: and his reaſon is, that the geographer delivers himſelf with the ſame fluency and certainty, concerning things and places at the remoteſt diſtance, and which it was impoſſible he ſhould know any thing of, that he does concerning thoſe, which lay the neareſt to him, and fell the moſt under his cognizance. Salmaſius had before made ſome remarks to the ſame purpoſe upon this work of Ptolemy. The Greek was firſt publiſhed by itſelf at Baſil 1533, 4to; afterwards with a Latin verſion, and notes by Gerard Mercator at Amſterdam 1605: which laſt edition was reprinted at the ſame place, 1618, folio, with elegant geographical tables, by Bertius.

In Præfat. ad Geogr. Antiq.

In not. ad Solinum. p. 1186.

Other works of Ptolemy, though leſs conſiderable than theſe two, are ſtill extant: libri quatuor de judiciis aſtrorum upon the two firſt books of which Cardan wrote a commentary. Fructus librorum ſuorum: a kind of a ſupplement to

th

the former work. Recenſio chronologica regum: this, with another work of Ptolemy de hypotheſibus planetarum, was publiſhed in 1620, 4to, by Joannes Bainbrigius, the Savilian profeſſor of aſtronomy at Oxford. Scaliger, Petavius, Dodwell, and all the chronological men, have made great uſe of it. Apparentiæ Stellarum Inerrantium: this was publiſhed at Paris by Petavius, with a Latin verſion, 1630, in folio; but from a mutilated copy, whoſe defects have ſince been ſupplied from a perfect one, which Sir Henry Savile had communicated to archbiſhop Uſher, by Fabricius, in the third volume of his Bibliotheca Græca. Elementorum Harmonicorum libri tres: publiſhed in Greek and Latin, with a commentary by Porphyry the philoſopher, by Dr. Wallis at Oxford 1682, in 4to; and afterwards reprinted there, and inſerted in the third volume of Wallis's works 1699. in folio, &c.

Mabillon exhibits, in his German travels, an effigy of Ptolemy looking at the ſtars through an optical tube; which effigy, he ſays, he found in a manuſcript of the 13th century, made by Conradus a monk. From hence ſome have fancied, that the uſe of the teleſcope was known to Conradus; but this is only matter of conjecture, there being no facts or teſtimonies to ſupport ſuch an opinion. In Itinere Germanico. p. 46.

PUFFENDORF (SAMUEL de) an eminent German civilian and hiſtorian, was born in 1631 at Fleh, a little Village near Chemnitz, in Upper Saxony: of which village his father Elias Puffendorf was miniſter. He diſcovered early a propenſity to letters, and at a proper age was ſent to univerſities; where he was ſupported by the generoſity of a Saxon nobleman, who was taken with his promiſing parts, his father's circumſtances not being equal to the expence. He went firſt to Grim, and afterwards to Leipſic; where he made a ſurprizing progreſs in his ſtudies. His father deſigned him for the miniſtry, and directed him to apply himſelf to divinity: but his inclinations led him another way. He turned his thoughts to the public law, which in Germany conſiſts of the knowledge of the rights of the empire over the ſtates and princes of which it is compoſed, and of thoſe of the princes and ſtates with reſpect to each Niceron, T. XVIII.

other. He conſidered this ſtudy, as a proper method of raiſing himſelf in time to ſome poſts in the courts of Germany: for it is well known, that the ſeveral princes, who compoſe the Germanic Body, have no other miniſters of ſtate than men of learning, whom they ſtile counſellors; and whoſe principal ſtudy is the public law of Germany. As theſe poſts are not venal, and no other recommendation is neceſſary to obtain them but real and diſtinguiſhed merit, Puffendorf reſolved to qualify himſelf for the honors, to which he aſpired. After he had reſided ſome time at Leipſic, he left that city, and went to Jena, where he joined mathematics and the Carteſian philoſophy to the ſtudy of the law. He returned to Leipſic in 1658, with a view of ſeeking an employment fit for him. One of his brothers, named Iſaiah, who had been ſome time in the ſervice of the king of Sweden, and was afterwards his chancellor in the duchies of Bremen and Werden, wrote to him then, and adviſed him not to fix in his own country, but after his example to ſeek his fortune elſewhere. Puffendorf reſolved to take this advice, and accepted the place of governor to the ſon of Mr. Coyet, a Swediſh nobleman, who was then ambaſſador for the king of Sweden at the court of Denmark. For this purpoſe he went to Copenhagen, but did not continue long at eaſe there: for the war being renewed ſome time after between Denmark and Sweden, he was ſeized with the whole family of the ambaſſador, who a few days before had taken a tour into Sweden.

During his confinement which laſted eight months, as he had no books, and was allowed to ſee no perſon, he amuſed himſelf by meditating upon what he had read in Grotius's treatiſe de jure belli & pacis, and in the political writings of Hobbes. He drew up a ſhort ſyſtem of what he thought beſt in them: he turned and developed the ſubject in his own way: he treated of points, which had not been touched by thoſe authors; and he added many new things to the whole. He intended no more, than to divert himſelf in his ſolitude: but two years after, ſhewing it to a friend in Holland, where he then was, he was adviſed to review and publiſh it. This he did at the Hague in 1660, under the title of, Elementorum Juris Prudentiæ Univerſalis libri duo: and it gave

gave rife to his famous work de jure naturæ & gentium, of which we ſhall ſpeak below. The elector palatine, Charles Lewis, to whom he had dedicated it, not only wrote him immediately a letter of thanks, but invited him to the univerſity of Heidelberg, which he was deſirous of reſtoring to its former luſtre, and founded there in his favor a profeſſorſhip of the law of nature and nations: which was the firſt of that kind in Germany, though many have ſince been eſtabliſhed in imitation of it. The elector engaged him alſo to allot ſome portion of his time, in inſtructing the electoral prince, his ſon. Puffendorf remained at Heidelberg till 1670, when Charles XI, king of Sweden, having founded an univerſity at Lunden, ſent for him to be profeſſor there: and thither, to the great concern of the elector palatine, he went the ſame year, and was inſtalled profeſſor of the law of nature and nations. His reputation greatly increaſed after that time, both by the fame and ſucceſs of his lectures, and by the many valuable works that he publiſhed. Some years after, the king of Sweden ſent for him to Stockholm, and made him his hiſtoriographer, and one of his counſellors. In 1688, the elector of Brandenburg obtained the conſent of the king of Sweden, for Puffendorf to come to Berlin, in order to write the hiſtory of the elector William the Great; and granted him the ſame titles of hiſtoriographer and privy counſellor, which he had in Sweden, with a conſiderable penſion. Nevertheleſs, the king of Sweden continued to give him marks of his favor, and made him a baron in 1694. But he did not enjoy the title long; for he died, the 26th of October the ſame year, of a mortification in one of his toes, occaſioned by cutting the nail.

Very numerous are the works of this learned and excellent man: we have already mentioned his firſt work; and his ſecond was, 2. De Statu Germannici Imperii liber unus: which he publiſhed in 1667, under the name of Severini de Mozambano, with a dedication to his brother Iſaac Puffendorf, whom he ſtiles Lælio Signor de Trezolani. Puffendorf ſent it the year before to his brother, then ambaſſador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a book-

ſeller, who gave it Mezeray to peruſe. Mezeray thought it worth printing, yet refuſed his approbation, on account of ſome paſſages oppoſite to the intereſts of France, and of others, in which the prieſts and monks were ſeverely treated. Upon this Iſaac Puffendorf ſent it to Geneva, and there it was printed in 12mo. It met with great oppoſition; was condemned, prohibited, and ſeized in many parts of Germany; and wrote againſt immediately by ſeveral learned civilians. It underwent many editions, and was tranſlated into many languages; and, among the reſt, into Engliſh by Mr. Bohun 1696, in 12mo. 3. De Jure Naturæ & Gentium 1672, 4to. This is Puffendorf's greateſt work; and it has met with a very general approbation. It is indeed a body of the law of nature, well digeſted; and, as ſome think, preferable to Grotius's book de jure belli & pacis, ſince the ſame ſubjects are treated in a more extenſive manner, and with greater order. It was tranſlated into French by Mr. Barbeyrac, who wrote large notes and an introductory diſcourſe, in 1706; and into Engliſh, with Barbeyrac's notes, by Dr. Baſil Kennet and others in 1708. The fourth and fifth edition of the Engliſh tranſlation have Mr. Barbeyrac's introductory diſcourſe, which the former have not. In the mean time, Puffendorf was obliged to defend this work againſt ſeveral cenſures: the moſt furious of whom was Nicholas Beckman, his collegue in the univerſity of Lunden. This writer, in order to give the greater weight to his objections, endeavored to draw the divines into his party, by bringing religion into the diſpute, and accuſing our author of heterodoxy. His deſign in this was, to exaſperate the clergy of Sweden againſt Puffendorf; but the ſenators of that kingdom prevented this, by enjoining his enemies ſilence, and ſuppreſſing Beckman's book by the king's authority. It was reprinted at Gieſſen, and being brought to Sweden, was burned in 1675 by the hands of the executioner; and Beckman, the author, baniſhed from the king's dominions for having diſobeyed orders in republiſhing it. Beckman now gave his fury full ſcope, and not only wrote virulently and maliciouſly againſt Puffendorf, but likewiſe challenged him to fight a duel: he wrote to him from Copenhagen

penhagen in that ſtile, and threatened to purſue him wherever he ſhould go, in caſe he did not meet him at the place appointed. Puffendorf took no notice of the letter, but ſent it to the conſiſtory of the univerſity: yet thought it neceſſary to reply to the ſatirical pieces of that writer, which he did in ſeveral publications.

Other works of Puffendorf are, 4. De officio hominis & civis juxta legem naturalem, 1673, 8vo. This is a very clear and methodical abridgment of his great work de jure naturæ & gentium. 5. "Introduction to the Hiſtory of Europe, 1682. With a Continuation, 1686; and an Addition, 1699." In High Dutch: afterwards tranſlated into Latin, French, and Engliſh. 5. Commentariorum de rebus Suecicis libri xxvi. ab expeditione Guſtavi Adolphi Regis in Germaniam ad abdicationem uſque Chriſtinæ, 1686, folio. Puffendorf, having read the public papers in the archives of Sweden, with a deſign of writing the hiſtory of Charles Guſtavus. according to orders received from Charles IX, thought proper to begin with that of Guſtavus Adolphus, and to continue it down to the abdication of queen Chriſtina: and this he has executed in the preſent work, which is very curious and exact. 6. De habitu Religionis Chriſtianæ ad vitam civilem, 1687, 4to. In this work an attempt is made to ſettle the juſt bounds between the eccleſiaſtical and civil powers. 7. Jus Feciale Divinum, ſive de conſenſu & diſſenſu Proteſtantium & Exercitatio Poſthuma, 1695, 8vo. Our author here propoſes a ſcheme for the reunion of religions; and it appears from the zeal, with which he recommended the printing of it before his death, that this was his favorite work. 8. De Rebus geſtis Frederici Wilelmi Magni, Electoris Brandenburgici Commentarii, 1695, in two volumes folio. Extracted from the archives of the Houſe of Brandenburg. 9. De rebus a Carolo Guſtavo Sueciæ Regis geſtis Commentarii, 1696, in two volumes folio.

We omit many works of a ſmaller kind, which, being chiefly polemical, and nothing more than defences againſt envy and perſonal abuſe, deſerve little regard.

PUGHET.

PUGHET (PETER PAUL) one of the greateſt painters that France ever produced, though not mentioned by any of their own writers. He was born at Marſeilles in the year 1623; we have no account of his education in this art, but in his manner he reſembled Michael Angelo, without imbibing his faults, being both more delicate and more natural than that great maſter: like whom too, Pughet united the talents of painting, ſculpture, and architecture; not contented with animating the marble, and rendering it in appearance flexible as fleſh itſelf. When he was called upon to exert his ſkill, he raiſed and adorned palaces, in a manner that proved him a judicious architect; and when he committed the charming productions of his imagination to canvas, he painted ſuch pictures as the delighted beholder was never tired with viewing. He died in the place of his birth, in the year 1695.

Account of modern painters, &c. Lond. 1754, 8vo.

There are two prints engraved from his paintings in the cabinet of Aix, whence this account was taken.

PURCHAS (SAMUEL) a learned Engliſh divine, and compiler of a valuable collection of voyages, was born at Thaxſtead in Eſſex, in 1577, and educated at Cambridge. In 1604, he was inſtituted to the vicarage of Eaſtwood in Eſſex; but leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He publiſhed the firſt volume in 1613, and the four laſt in 1625, under this title: "Purchas his Pilgrimage, or Relations of the World, and the Religions obſerved in all ages and places diſcovered from the Creation unto this preſent." In 1615, he was incorporated at Oxford, as he ſtood at Cambridge, bachelor of Divinity; and in November before, as is very probable, had been collated to the rectory of St. Martin's Ludgate in London. He was alſo chaplain to Abbot, archbiſhop of Canterbury. By the publiſhing of his books, he brought himſelf into debt: however, he did not die in priſon, as ſome have aſſerted, but in his own houſe, and about the year 1628. His pilgrimages, and the learned Hackluyt's voyages, led the way to all other collections of that kind; and have been juſtly valued and eſteemed. Boiſſard, a learned foreigner, has given a prodigious character of Mr.

Wood's Faſti, vol. 1.—Biographia Britannica.

Mr. Purchas: he ſtiles him "a man, exquiſitely ſkilled in "languages, and all arts divine and human; a very great "philoſopher, hiſtorian, and divine; a faithful preſbyter of "the church of England; very famous for many excellent "writings, and eſpecially for his vaſt volumes of the Eaſt "and Weſt Indies, written in his native tongue." In Biblioth. Joannis Boiſſardi.

PUTEANUS (ERYCIUS) a very learned man, was born at Venlo in Gelderland the 4th of November 1574, and began his ſtudies at Dort; from whence he removed to Cologne, where he ſtudied rhetoric, and went through a courſe of philoſophy in the college of the jeſuits. He went afterwards to ſtudy the law at Louvain, and took the degree of bachelor there in 1597. He improved very much by Lipſius's lectures, who conceived a great eſteem and friendſhip for him. The ſame year he went into Italy, and continued ſome time in the houſe of John Fernand de Velaſcos, governor of the Milaneze; from whence he removed to Padua, but returned to Milan in 1601, being then choſen profeſſor of eloquence there. He gained a great reputation, and was promoted to the honour of being hiſtoriographer to his catholic majeſty: and, in 1603, the city of Rome admitted him and his poſterity among her patricians. In 1604, he commenced doctor of law at Milan: he took alſo a wife the ſame year, by whom he had many children. He commends her and his children very much in his letters: in one, wrote in 1626, he tells his friend, that nothing is more agreeable than a good wife; "I ſpeak it by experience, ſays he, mine appears al-"ways young and beautiful to me, becauſe though ſhe has of-"ten had children, yet ſhe ſtill preſerves the flower of her "youth, and the charms of her perſon." This, however, adds Mr. Bayle, did not come up to the wiſh of a Roman poet. Puteanus's wife appeared ſtill young and beautiful to her huſband, becauſe ſhe was ſtill really ſo: but the great point for a woman is, to appear young and handſome, even when ſhe is no longer ſo. In 1606, he removed from Milan to Louvain, being appointed to ſucceed to the profeſſor's chair, which Juſtus Lipſius had filled with ſo much glory. He was very much conſidered in the Low Countries, and enjoyed the titles of hiſtoriographer to the king of Spain, and counſellor Boyle's Dict. PUTEANUS

to

to the archduke Albert: he was even appointed governor o the caſtle of Louvain, in which place he died the 17th o September 1646.

He was the author of an immenſe number of works, moſ of which however are ſmall; and no man ſeemed ever mor perſuaded than he of the maxim of a Greek poet, that "a great book is always a great evil." He affected to interſperſe his writings with ſtrokes of wit, and ſometimes ſucceeded pretty well, but was often guilty of puns and quibbles He publiſhed a book in 1633, while there was a truce negotiating between his catholic majeſty and the United Provinces intitled, Statera Belli & Pacis, "The Ballance of Peace an War:" in which, ſays Mr. Bayle, he ſhewed himſelf bette acquainted with the true intereſt of his catholic majeſty, tha they, who applied themſelves ſolely to ſtate-affairs. It mad a great noiſe, and had like to have ruined him: for he ſpok with too much freedom of things, which policy ſhould hav kept ſecret. Gerard Voſſius, his good friend, in the concluſion of a letter, wherein he expreſſes his fears for Puteanus ſays, "Would to God he were obliged to hear only, wha "Phalaris is reported to have ſaid to Sterichorus, on an occa- "ſion pretty much like this: *Mind only the muſes, your la-* "*bors will be glorious enough.*"

Voſſ. Epiſt. in a letter, dated July 1633.

The commendations beſtowed on him by the learned, and the honors done him by ſome Princes, may be ſeen in Blount's Cenſura Authorum Celebriorum, and Bullart's Academie de Sciences: in the latter of which may be read the following paſſage. "It was the prodigious learning of Puteanus, "which, having won the heart of Urban VIII. determined "that great pope to ſend him his picture in a golden medal, "very heavy, with ſome copies of his works. It was tha "fame learning, which engaged cardinal Frederic Borromeo "to receive him into his palace when he returned to Milan. "— It was alſo his learning, which made him tenderly be- "loved by the count de Fuentes, governor of Milan; and af- "wards by the archduke Albert, who, having promoted him "to Juſtus Lipſius's chair, admitted him alſo moſt honora- "bly into the number of his counſellors. Laſtly, it was hi "learning, which made him ſo much eſteemed in the chie "courts of Europe, and occaſioned almoſt all the princes "th

Tom. II. p. 220.

"the learned men, the ambaſſadors of kings, and the gene-
"rals of armies, to give him proofs of their regard in the
"letters they wrote him; of which above ſixteen thouſand
"were found in his library, all placed in a regular order.
"He had the glory to ſave the king of Poland's life, by ex-
"plaining an enigmatical writing drawn up in unknown
"characters, which no man could read or underſtand,
"and which contained the ſcheme of a conſpiracy againſt
"that prince."

His works are divided into five volumes folio, the ſecond of which contains his letters: beſides which another collection of letters was publiſhed at Louvain in 1662, by the care of his ſon-in-law Xiſtus Anthony Milſer, governor of the caſtle of Louvain. Puteanus was charged with writing a ſatyr againſt our king James I, intitled, If. Caſauboni Corona Regia, &c. but falſely: it is now thoroughly believed, that Scioppius was the author of that moſt bitter and outrageous piece.

PYRRHO, an eminent philoſopher of antiquity, was born at Elis, and flouriſhed in the time of Alexander, about the 111th olympiad. He was at firſt a painter; but happening on ſome writings of Democritus, applied himſelf afterwards to philoſophy. Anaxarchus, the Abderite, was his maſter; whom he attended ſo far in his travels, that he even converſed with the Gymnoſophiſts in India, and with the Magi. He eſtabliſhed a ſect, whoſe fundamental principle was, that there is nothing true or falſe, right or wrong, honeſt or diſhoneſt, juſt or unjuſt; that there is no ſtandard in any thing, but that all things depend upon law and cuſtom, and that uncertainty and doubt belong to every thing. From this continual ſeeking after truth, and never finding it, the ſect obtained the name of Sceptic; as it was ſometimes called Pyrrhonian, from its founder. Diogen. Laert. de vit. Philoſ.

The manner of life, which the philoſopher obſerved, was very ridiculous, as the ancients have deſcribed it. He ſhunned nothing, nor took any care, but went ſtraight forward upon every thing. Chariots, precipices, dogs, and the like, moved not him to turn the leaſt out of the way; but he was always ſaved by his friends that followed him. He uſed Stanley's Lives of the Philoſophers.

to

to walk out alone, and ſeldom ſhewed himſelf to thoſe of his own family. He affected a ſtate of the utmoſt indifference, inſomuch that he held it wrong to be moved with any thing. Anaxarchus happening to fall into a ditch, Pyrrho went on without offering to help him, or ſhewing the leaſt emotion: which, when ſome blamed, Anaxarchus is ſaid to have commended as worthy of a philoſopher. Another time, being at ſea in a ſtorm, and all around him being dejected and confounded, he very quietly and compoſedly ſhewed them a pig feeding in the ſhip, and ſaid, that "a wiſe man "ought to be ſettled in the ſame undiſturbance."

This ſort of wiſdom, whatever might be pronounced upon it in an age of common ſenſe, exalted Pyrrho to ſo much honor with his fellow-citizens, that they made him chief prieſt, and on his account paſſed a decree of immunity for all philoſophers. He died at ninety years of age, leaving nothing behind him in writing: but a ſummary of his principles is tranſmitted to us by Sextus Empericus, an acute and learned author of his ſect, whoſe Pyrrhoneæ hypotheſes, or ten books of the ſceptic philoſophy, are tranſlated by our learned Stanley, and inſerted in his valuable and uſeful work, "Of the Lives and Opinions of the Philoſophers." Epicurus is ſaid to have admired the converſation of Pyrrho, and to have been continually queſtioning him.

PYTHAGORAS, one of the greateſt men of antiquity, came into the world towards the 47th olympiad, four deſcents from Numa, as Dionyſius of Halicarnaſſeus has proved; that is, about 590 years before Chriſt. His father Mnemorchus of Samos, who was a graver by trade, and dealt in rings and other trinkets, went with his wife to Delphos, a few days after his marriage, there to ſell ſome goods during the feaſt; and, while he ſtayed there, received an oraculous anſwer from Apollo, who told him, that if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a ſon, who ſhould be renowned for beauty and wiſdom, and whoſe life would be a bleſſing to poſterity. Mnemarchus obeyed the God, and Pythagoras was born at Sidon; and being brought to Samos, was educated there anſwerably to the great hopes that

that were conceived of him. He was called "the youth "with the fine head of hair;" and, from the great qualities, which appeared in him early, ſoon regarded as a good genius ſent into the world for the benefit of mankind.

Samos in the mean time afforded no philoſophers, capable of ſatisfying his ardent thirſt after knowledge; and therefore, at eighteen years of age, he reſolved to travel, in queſt of them elſewhere. The fame of Pherecydes drew him firſt to the iſland of Syros; whence he went to Miletus, where he converſed with Thales. Then he went to Phœnicia, and ſtayed ſome time at Sidon, the place of his birth: and from Sidon into Egypt, where Thales and Solon had been before him. Amaſis, king of Egypt, received him very kindly; and, after having kept him ſome time at his court, gave him letters for the prieſts of Heliopolis. The Egyptians were very jealous of their ſciences, which they very rarely imparted to ſtrangers: nor even to their own countrymen, till they had made them paſs through the ſevereſt probations. The prieſts of Heliopolis ſent him to thoſe of Memphis; and they directed him to the ancients of Dioſpolis, who not daring to diſobey the king, yet unwilling to break in upon their own laws and cuſtoms, received Pythagoras into their noviciate: hoping, he would ſoon be deterred from farther purſuits by the rigorous rules and ceremonies, which were a neceſſary introduction to their myſteries. But they were deceived: Pythagoras went thro' all with wonderful patience; ſo far as even to admit the circumciſion, if ſome authors are to be credited.

After having remained twenty-five years in Egypt, he went to Babylon; afterwards to Crete; and thence to Sparta, to inſtruct himſelf in the laws of Minos and Lycurgus. Then he returned to Samos; which, finding under the tyranny of Polycrates, he quitted again about the 62d olympiad, and viſited the countries of Greece. Going through Peloponneſus, he ſtopped at Phlius, where Leo then reigned; and, in his converſation with this prince, ſpoke with ſo much eloquence and wiſdom, that Leo was at once raviſhed and ſurpriſed. He aſked him at length, "what profeſſion "he followed:" Pythagoras anſwered, "None, but, that "he was a philoſopher." For, diſpleaſed with the lofty ti-

tle

tle of ſages and wiſe men, which his profeſſion had hitherto aſſumed, he changed it into one more modeſt and humble; calling himſelf a philoſopher, that is, a lover of wiſdom. Leo aſked him, "what it was to be a philoſopher, "and the difference there was between a philoſopher and "other men?" Pythagoras anſwered, that "this life might "well be compared to the Olympic games: for, as in that "vaſt aſſembly, ſome come in ſearch of glory, others in "ſearch of gain, and a third ſort, more noble than the two "former, neither for fame nor profit, but only to enjoy the "wonderful ſpectacle, and to ſee and know what paſſes in "it; ſo we in like manner come into the world, as into a "place of public meeting, where ſome toil after glory, others "after gain, and a few, contemning riches and vanity, ap-"ply themſelves to the ſtudy of nature. Theſe laſt, ſays he, "are they, whom I call philoſophers:" and he thought them by far the nobleſt of the human kind, and the only part which ſpent their lives ſuitably to their nature; for he was wont to ſay, that "man was created to know and to con-"template."

From Peloponneſus he paſſed into Italy, and ſettled at Croton; where the inhabitants, having ſuffered great loſs in a battle with the Locrians, degenerated from induſtry and courage into ſoftneſs and effeminacy. Pythagoras thought it a taſk worthy of himſelf, to reform this city, and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at firſt with great oppoſition, yet at length he made ſuch an impreſſion on his hearers, that the magiſtrates themſelves, aſtoniſhed at the ſolidity and ſtrength of reaſon with which he ſpake, prayed him to interpoſe in the affairs of the government, and to give ſuch advices, as he ſhould judge conducive to the good of the ſtate. When Pythagoras had thus reformed the manners of the citizens by preaching, and eſtabliſhed the city by wiſe and prudent counſels, he bethought himſelf of laying ſome foundation of the wiſdom he profeſſed, and, in order to eſtabliſh his ſect, opened a ſchool. It is not to be wondered at, that a croud of diſciples offered themſelves to a man, of whoſe wiſdom ſuch prodigious effects had been now ſeen and heard. They came to him from Greece and from Italy; but

but for fear of pouring the treaſures of wiſdom into unſound and corrupt veſſels, he received not indifferently all that preſented themſelves, but took time to try them: for he uſed to ſay, "every ſort of wood is not fit to make a Mercury," ex quovis ligno non fit Mercurius; that is, all minds are not alike capable of knowledge.

He gave his diſciples the rules of the Egyptian prieſts, and made them paſs through the auſterities, which he himſelf had endured. He at firſt enjoined them a five years ſilence, during which they were only to hear; after which, leave was given them to ſtart queſtions, and to propoſe doubts. They were not however to prate without bounds and meaſure: for he often ſaid to them, "either hold your peace, or utter "things more worth than ſilence; and ſay not a little in ma-"ny words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common ſtock, which was managed by perſons choſen on purpoſe, and called œconomiſts: and if any retired from the ſociety, he often carried away with him more than he brought in. He was however immediately regarded by the reſt as a dead perſon, his obſequies made, and a tomb raiſed for him: which ſort of ceremony was inſtituted, to deter others from leaving the ſchool, by ſhewing, that if a man, after having entered into the ways of wiſdom, turns aſide and forſakes them, 'tis in vain for him to believe himſelf living, he is dead. "He is dead, as St. Paul ſays, tho' "he ſeem to be alive." 1 Tim. v.

The Egyptians, we have ſaid, were very reſerved in diſcovering the ſecrets of their philoſophy and theology: and this reſervedneſs they believed to be recommended to them by the example of their gods, who would never be ſeen by mortals, but thro' the obſcurity of ſhadows. For this reaſon there was at Saïs, a town of Egypt, a ſtatue of Pallas, who was the ſame as Iſis, with this inſcription, "I am whatever is, has been, "or ſhall be; and no mortal has ever yet taken off the veil "that covers me." The neceſſity therefore of not divulging their myſteries, put them upon inventing three ſorts of ſtyles, or ways of expreſſing their thoughts: the ſimple, the hieroglyphical, and the ſymbolical. In the ſimple, they ſpoke plainly and intelligibly, as in common converſation:

in the hieroglyphical, they concealed their thoughts under certain images and characters: and in the ſymbolical, they explained them by ſhort expreſſions, which, under a ſenſe plain and ſimple, included another wholly figurative. Pythagoras borrowed theſe three different ways from the Egyptians, in all the inſtructions he gave; but principally imitated the ſymbolical ſtyle, which, having neither the obſcurity of the hieroglyphics, nor the clearneſs of ordinary diſcourſe, he thought very proper to inculcate the greateſt and moſt important truths: for a ſymbol, by its double ſenſe, the proper and the figurative, teaches two things at once; and nothing pleaſes the mind more, than the double image it repreſents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human ſoul, and a vaſt variety of precepts, relating to the conduct of life, political as well as civil; and he made ſome conſiderable diſcoveries and advances in the arts and ſciences. Thus among the works that are cited of him, there are not only books of phyſic, and books of morality, like that contained in what are called his golden verſes, but treatiſes of politics and theology. All theſe works are loſt: but the vaſtneſs of his mind, and the greatneſs of his parts, appears from the wonderful things he did. He delivered, as antiquity relates, ſeveral cities of Italy and of Sicily from the yoke of ſlavery; he appeaſed ſeditions in others; and he ſoftened the manners, and brought to temper the moſt ſavage and unruly humors of ſeveral people and ſeveral tyrants. Phalaris, the tyrant of Sicily, is ſaid to have been the only one, who could withſtand the remonſtrances of Pythagoras; and he, it ſeems, was ſo enraged at his lectures, that he ordered him to be put to death. But though the reaſonings of the philoſopher could make no impreſſion on the tyrant, yet they were ſufficient to re-animate the Cretans, and to put them upon a bold action. In ſhort, Phalaris was killed the ſame day, that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore himſelf married at Croton Theano, daughter of Brontinus, one of the chief of that city. He had by her two ſons, Arimneſtus and Telauges: which laſt ſucceeded his father in his

his ſchool, and was the maſter of Empedocles. He had likewiſe one daughter, whoſe name was Damo, who was diſtinguiſhed by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related, that Pythagoras had given her ſome of his writings, with expreſs commands not to impart them to any, but thoſe of his own family; to which Damo was ſo ſcrupulouſly obedient, that even when ſhe was reduced to extreme poverty, ſhe refuſed a great ſum of money for them. Some have indeed aſſerted, and Plutarch among them, that Pythagoras never wrote any thing: but this opinion is contradicted by others, and Plutarch is ſuppoſed to be miſtaken. Whether he did or no, it is certain that whatever was written by his firſt diſciples, ought to be regarded as the work of himſelf; for they writ only his opinions, and that too ſo religiouſly, that they would not change the leaſt ſyllable: reſpecting the words of their maſter, as the oracles of a God, and alledging in confirmation of the truth of any doctrine only this, "He ſaid ſo." His authority alone, though unſupported by reaſon, paſſed with them for reaſon itſelf: and certainly nothing could equal the reſpect they had for him. They looked on him, as the moſt perfect image of God among men; and he preſerved in the minds of his diſciples all the majeſty of that divine image. His houſe was called the temple of Ceres, and his court-yard the temple of the Muſes; and when he went into towns, it was ſaid he went thither, "not "to teach men, but to heal them."

Pythagoras was perſecuted in the laſt years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had ſo puffed up with pride, that he thought he ſhould do honour to Pythagoras, in offering to be his diſciple. The philoſopher did not meaſure the merit of men by theſe exterior things; and therefore, finding in him at the bottom much corruption and wickedneſs, refuſed to admit him. This enraged Cylon to the laſt degree, who ſought nothing but revenge; and, having rendered as many perſons diſſaffected to him as he could, came one day accompanied with a croud of profligates, and ſurrounding the houſe where he was teaching ſet it on fire. Pythagoras had the luck to eſcape, and flying took the

way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magiſtrates to meet him, and to requeſt him to retire elſewhere. He went to Tarentum, where a new perſecution ſoon obliged him to retire to Metapontum. But the ſedition of Croton proved as it were the ſignal of a general inſurrection againſt the Pythagoreans; the flame had gained all the cities of greater Greece; the ſchools of Pythagoras were deſtroyed; and he himſelf, at the age of fourſcore or ninety years, was killed at the tumult of Metapontum, or, as others ſay, was ſtarved to death in the temple of the Muſes, whither he was fled for refuge.

The doctrine of Pythagoras was not confined within the narrow compaſs of Græcia major; it ſpread itſelf over all Greece, and in Aſia. The Romans opened their ears to his precepts; and their admiration of him was ſo great, that long after his death, having received an oracle, which commanded them to erect ſtatues in honor of the moſt wiſe and of the moſt valiant of the Greeks, they erected two brazen ſtatues, one to Alcibiades as the moſt valiant, and the other to Pythagoras as the moſt wiſe. It was vaſtly to his honor, that the two moſt excellent men, Greece ever produced, Socrates and Plato, followed his doctrine and his method of explaining it; and that it was only by marching in his footſteps, that they penetrated ſo deeply into truth, and approached ſo nearly to wiſdom. To conclude, if we meaſure the glory of a philoſopher by the duration of his doctrine, and by the extent of the places that embraced it, nothing can equal that of Pythagoras, ſince moſt of his opinions are at this day literally followed in the greateſt part of the world.

The ſect of Pythagoras ſubſiſted till towards the end of the reign of Alexander the Great. About that time the academy and the Lycæum compleated to obſcure and ſwallow up the Italic ſect, which till then had held up its head with ſo much glory, that Iſocrates writes, "We more admire at "this day a Pythagorean when he is ſilent, than others, "even the moſt eloquent, when they ſpeak." However, in after-ages, there were here and there ſome diſciples of Pythagoras, but they were only particular perſons, who never made any ſociety, nor had the Pythagoreans any more a public

public ſchool. We find ſtill extant a letter of Pythagoras to Hiero, tyrant of Syracuſe; but this letter is certainly ſuppoſititious, Pythagoras having been dead before Hiero was born. What are called "the golden verſes of Pythagoras," whoſe author is unknown, have been frequently publiſhed, with Hierocles's commentary, with a Latin verſion and notes. Mr. Dacier tranſlated them into French with notes, and added the lives of Pythagoras and Hierocles; and this work was publiſhed in Engliſh, the golden verſes being tranſlated from the Greek by N. Rowe, eſq; in the year 1707, 8vo. It is chiefly from Mr. Dacier's Life of Pythagoras, that the preſent memoir is extracted.

Q.

QUADRATUS, a diſciple of the apoſtles, according to Euſebius and St. Jerome, and biſhop of Athens, where he was born, or at leaſt educated. About the year 125, when the emperor Adrian wintered at Athens, and was there initiated into the Eleuſinian myſteries, a perſecution aroſe againſt the chriſtians; during which, their biſhop Publius ſuffered martyrdom. Quadratus ſucceeded him: and, in order to ſtop the perſecution, compoſed an apology for the chriſtian faith, and preſented it to the emperor. This apology, which had the deſired effect, was extant in Euſebius's time, who tells us, that it ſhewed the genius of the man, and the true doctrine of the apoſtles: but we have only a ſmall fragment preſerved by Euſebius in the 4th book of his hiſtory, wherein the author declares, that "none could "doubt the truth of the miracles of Jeſus Chriſt, becauſe "the perſons, healed and raiſed from the dead by him, had "been ſeen, not only when he wrought his miracles, or while "he was upon earth, but even a very great while after his "death; ſo that there are many, ſays he, who were yet li-"ving in our time." Valeſius, and ſome others upon his authority, will have our Quadratus, who compoſed the apology, to be a different perſon from Quadratus, the biſhop of

Cave's Hiſt. Literar. V. I.

Athens: but his arguments do not ſeem ſufficiently grounded, and are therefore generally rejected. St. Jerome affirms them to be the ſame. Nothing certain can be collected concerning the death of Quadratus: but it is ſuppoſed, that he was baniſhed from Athens, and then put to variety of torments, under the reign of Adrian.

There was alſo a very eloquent Athenian philoſopher, named Ariſtides, who preſented to the emperor Adrian, at the ſame time with Quadratus, a volume in the form of an apology for the chriſtian religion; which, ſays St. Jerome, ſhews the learned, how excellent a writer this author was. The ſame Jerome obſerves, that Ariſtides did not alter his profeſſion, when he changed his religion; that his apology was full of philoſophical notions; and that it was afterwards imitated by Juſtin Martyr. It was extant in Euſebius's and Jerome's time; but it is now loſt. There is little mention of Ariſtides by the ancients, ſo that nothing particular is known of him.

QUAKERS, a ſect of chriſtians, who appeared firſt in England, in the perſon of George Fox, about the year 1650. We need not be particular in ſetting forth the principles of people ſo well known, and living among ourſelves; but as there is a ſhort account of them in the firſt part of Mr. Collier's dictionary, which is there ſaid to have been ſent in by themſelves, we think that the curious reader will be pleaſed with finding it tranſcribed into this work of ours.

See FOX.

"Quakers, a religious people abuſively ſo called from the "word *Quake*. The curious may read their riſe in George "Fox's *Journal*, and William Penn's *Brief Account of the* "*Riſe and Progreſs of that People*; and their *Apology* by "Robert Barclay, who hath compriſed their ſentiments in "fifteen theſes. Some of the principal doctrines held by "this people are, *That* God hath given to *all* men, without "any exception, *ſupernatural light*, which being obeyed can "*ſave* them; and that this *light* is Chriſt, *the true light* "*which lighteth every man, that cometh into the world.* *That* "the life ought to be regulated according to this *light*, with- "out which no man or woman is capable of underſtanding "the holy ſcriptures, which they believe were given by inſpi- "ration

John i. 9.

"ration of God, are to be preferred to all other writings ex-
"tant in the world, and do own them to be a ſecondary or
"ſubordinate rule of faith and practice; but the light or
"Spirit of God they believe is the primary rule, becauſe the
"holy ſcriptures were given forth by, and do receive all
"their authority from the holy Spirit: *That* immediate re-
"velation is not ceaſed, but a meaſure or manifeſtation of
"the Spirit is given to every one to profit withal: *That*, in
"worſhip, men and women ought to wait in the ſilence
"of all fleſh, to receive immediately from the Lord, be-
"fore they open their mouths, either in prayer to Al-
"mighty God, or in teſtimony to the people: *That* all ſu-
"perſtitions and ceremonies of mere human inſtitution in re-
"ligion ought to be laid aſide; alſo in civil ſociety, as the
"ſaluting of one another, by putting off the hat, bowing,
"curching, and ſaying *you* inſtead of *thou* to a ſingle
"perſon, &c. *That* men and women ought to be grave
"and plain in their apparel, ſober and juſt in their whole
"converſation, and at a word in all their dealings; not to
"ſwear, or fight, or bear any carnal weapons for that end,
"but to love one another, and to do good, as much as in
"them lies, unto all men."

In the reign of Charles II, the Quakers underwent ſome perſecution, not on account of their religious principles, but becauſe they refuſed to pay tythes to the clergy, and to take oaths preſcribed by the law. This occaſioned Robert Barclay to write *An Apology* for his brethren, which he publiſhed, and dedicated to king Charles, in the year 1675. The dedication has nothing mean or flattering in it, but contains ſome very plain truths and excellent counſels; and for the *Apology*, it abounds with good ſenſe and good learning, and is indeed as good a one as could be made: inſomuch that the following paſſage of Virgil can never be more juſtly applied, than to the author of it:

—— —— Si Pergama dextra
Defendi poſſent, etiam hac defenſa fuiſſent.
Æneid. lib. II. v. 291.

QUARLES (FRANCIS) an Engliſh poet, ſon of James Quarles, eſq; clerk of the green-cloth, and purveyor to queen Elizabeth, was born at Stewards, in the pariſh of Rumford in Eſſex, in the year 1592. He was ſent to Cambridge, and continued for ſome time in Chriſt-college; and then became a member of Lincoln's-Inn, London. Afterwards he was preferred to the place of cup-bearer to Elizabeth, daughter of king James I. electreſs palatine and queen of Bohemia: but quitted her ſervice, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became ſecretary to the moſt learned archbiſhop Uſher. Upon the breaking out of the rebellion in that kingdom, in 1641, he ſuffered greatly in his fortune, and was obliged to fly for ſafety to England: but here he did not meet with the quiet he expected; for a piece of his, ſtiled the Royal Convert, having given offence to the prevailing powers, they took occaſion from that, and from his repairing to king Charles I. at Oxford, to hurt him as much as poſſible in his eſtates. But we are told, that what he took moſt to heart, was being plundered of his books and ſome manuſcripts, which he had prepared for the preſs: the loſs of theſe is ſuppoſed to have haſtened his death, which happened in September 1644. He wrote a Comedy, called, "The Virgin Widow," printed in 1649, 4to. and ſeveral poems, which were chiefly of the religious kind. Mr. Langbaine ſays, "he was a poet, that mixed "religion and fancy together; and was very careful in all "his writings, not to entrench upon good manners by any "ſcurrility in his works, or any ways offending againſt his "duty to God, his neighbour and himſelf." Thus according to Langbaine, and others have given him the ſame teſtimonial, he was a very good man; but, in the judgement of ſome, he was alſo a very great man, and a moſt excellent Poet. "Had "he been contemporary, ſays Fuller, with Plato, that great "back-friend to poets, he would not only have allowed him "to live, but advanced him to an office in his common-"wealth. Some poets, if debarred profaneneſs, wantonneſs, "and ſatyricalneſs, that they may neither abuſe God, them-"ſelves, nor their neighbours, have their tongues cut out in "effect. Others only trade in wit at the ſecond hand, being "all

Langbaine's account of dramatic poets.

Winſtanley's lives of the poets.

Worthies, in Eſſex.

"all for tranſlations, nothing for invention. Our Quarles "was free from the faults of the firſt, as if he had drank of "Jordan inſtead of Helicon, and ſlept on mount Olivet for "his Parnaſſus; and was happy in his own invention. His "viſible poetry, I mean, his *Emblems*, is excellent, catching "therein the eye and fancy at one draught, ſo that he hath "out-alciated therein, in ſome mens judgment. His verſes "on Job are done to the life, ſo that the reader may ſee his "forces, and through them the anguiſh of his ſoul. Accord-"ing to the advice of St. Hierome, verba vertebat in opera, "and practiſed the Job he had deſcribed."

By one wife our author had eighteen children, whereof one named John, a poet alſo, was born in Eſſex in 1624; admitted into Exeter college, Oxford, in 1642; bore arms for king Charles I. within the garriſon at Oxford; and was afterwards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote ſeveral things purely for a maintenance; and afterwards travelled beyond the ſeas. He returned, and died of the plague at London in 1665. Some have eſteemed him a good poet; and perhaps he was not intirely deſtitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated: his principal merit, however, with his admirers, was certainly his being a very great royaliſt. Wood's Athen. Ox. v. II.

QUELLINUS (ERASMUS) an eminent painter, was born at Antwerp in the year 1607. He ſtudied the Belles Lettres and philoſophy for ſome time; but his taſte and inclination for painting forced him at length to change his purſuits. He learned his art of the famous Rubens, and became a very good painter. Hiſtory, landſcape, and ſome architecture were what he principally applied himſelf to: his learning frequently appeared in his productions. He did ſeveral grand performances in Antwerp, and the places thereabouts, for churches and palaces: and though he aimed at nothing more, than the pleaſure he took in the exerciſe of painting, yet when he died he left behind him a very great character for ſkill and merit in his art. He lived to be very old, which is not common to painters; their profeſſion not being

being at all favorable to length of days. He left a ſon of his own name, a painter, whoſe works were eſteemed, and may be ſeen in different parts of Italy: and a nephew Artus Quellinus, who was an excellent artiſt in ſculpture, and who executed the fine pieces of carved work in the town-hall at Amſterdam, engraved firſt by Hubert Quellinus.

QUERNO (CAMILLUS) an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility of making verſes. He came to Rome about 1514, with a poem of twenty thouſand lines, called Alexiada. Some young gentlemen of that city profeſſed great friendſhip to him: they treated him in the country, and at a feaſt crowned him arch-poet; ſo that he was not known afterwards by any other name. Pope Leo X. who upon certain occaſions was no ſmall buffoon, delighted in his company, and cauſed him to be ſerved with meat from his own table; and Querno, being an excellent paraſite, humoured him very exactly. He was obliged to make a diſtich extempore, upon whatever ſubject was given him; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verſe, — Archipoeta facit verſus pro mille poetis —— And, as he heſitated in compoſing the ſecond, the pope readily and wittily added,——Et pro mille aliis Archipoeta bibit. Querno haſtening to repair his fault, cried, --- Porrige, quod faciat mihi carmina docta, Falernum —— To which the pope inſtantly replied, —— Hoc virum enervat, debilitatque pedes.

Theſe were fine days for Querno: but after the taking of Rome, he retired to Naples, where he ſuffered much during the wars in 1528, and died there in the hoſpital. He uſed to ſay, "He had found a thouſand wolves, after he had loſt one "lion."

Paulus Jovius.

QUESNEL (PASQUIER) a celebrated prieſt of the oratory in France, was born at Paris in 1634, and was unfortunate in being the ſubject of a great diviſion between his countrymen, and the cauſes of many quarrels among them; which, ſays Voltaire, thirty pages of his book, intitled, "Moral "Re-

Siecle de Louis XIV. tom. II.

"Reflections upon the New Teſtament," properly qualified and ſoftened, would have prevented. He was a man of very uncommon parts and learning. In 1675, he publiſhed the works of St. Leo, at Paris, in two volumes 4to. with notes and diſſertations; which, containing ſome things in defence of the ancient opinions of the Gallican church againſt the novelties of the Roman, gave ſuch offence at Rome, that the year following the work was condemned there by a decree of the inquiſition. Meeting with ſome troubles alſo in his own country, he retired in 1685 to Bruſſels, and joined the celebrated Anthony Arnauld, who lived in a kind of exile there, and whom Queſnel accompanied to the time of his death, which happened in 1694. He had publiſhed in 1671, "Moral Reflections upon the New Teſtament," but theſe were only upon part of the New Teſtament: now he finiſhed the whole, and publiſhed it in 1687. This book contained ſome maxims, which appeared favorable to Janſeniſm; but theſe were joined with ſuch a multitude of pious ſentiments, and ſo abounded in that ſoft perſuaſion which wins the heart, that the work was received with univerſal approbation. The beauties of it appeared every where evident, and the exceptionable paſſages were difficult to be found. Several biſhops beſtowed high encomiums on it, when imperfect; which they repeated and confirmed in the ſtrongeſt manner, when the author had finiſhed it. Voltaire knew for certain, as he tells us, that the Abbe Rénaudot, one of the moſt learned men in France, being at Rome the firſt year of Clement XI's pontificate, went one day to wait upon this pope who loved men of letters, and was himſelf a man of learning; and found him reading Queſnel's book: "this, ſaid his holineſs, is an excellent perfor-"mance; we have no one at Rome capable of writing in "this manner; I wiſh I could have the author near me:" yet this very pope in 1708, publiſhed a decree againſt it, and afterwards in 1713 iſſued the famous bull unigenitus, in which were condemned a hundred and one propoſitions extracted from it. We muſt not, however, look upon this condemnation of Clement XI. as a contradiction to the encomium he had before given: it proceeded intirely from reaſons of ſtate. The prelate in France, who ſhewed the ſtrongeſt and moſt ſincere approbation of this book, was cardinal de Noailles, arch-

archbiſhop of Paris. He declared himſelf the patron of it, when biſhop of Chalons; and it was dedicated to him. Now the cardinal protected ſeveral of the janſeniſts, though not of their perſuaſion; and was not at all affected towards the jeſuits. This, and the book's favoring ſomewhat of janſeniſm, made it very obnoxious to the jeſuits; whoſe mighty power being dreaded by Queſnel, occaſioned him to go to Bruſſels. There he joined Arnauld, and after his death became the head of the janſeniſts: but the jeſuits, being very powerful and prevalent, ſoon diſturbed him in his ſolitude. They repreſented him as a ſeditious perſon: and they prevailed with the king himſelf to petition for the condemnation of his book at Rome; which was in fact procuring the condemnation of cardinal Noailles who had been the moſt zealous defender of the work. They perſecuted him alſo with Philip V. who was ſovereign of the Low Countries, as they had before done Arnauld his maſter with Lewis XIV. They obtained an order from the king of Spain to ſeize theſe religious exiles; and accordingly Queſnel was impriſoned in the archbiſhopric of Mechlin. But a gentleman, who believed he ſhould greatly raiſe himſelf by means of the janſeniſts, if he could deliver their chief, broke through their walls; by which means Queſnel, having made his eſcape, fled to Amſterdam, where he died in 1719, after having ſettled ſome janſeniſt churches in Holland: however the ſect was weak, and dwindled daily. He wrote a great many books; but they are chiefly of the polemic kind, as it is eaſy to conceive.

QUEVEDO (FRANCISCO DE) an eminent Spaniſh author, was born at Madrid in the year 1570; and was a man of quality, as appears from his being ſtiled knight of the order of St. James, which is the next in dignity to that of the golden fleece. He was one of the beſt writers of his age, and excelled equally in verſe and proſe. He excelled too in all the different kinds of poetry: his heroic pieces, ſays Nicolas Antonio, have great force and ſublimity; his lyrics great beauty and ſweetneſs; and his humorous pieces a certain eaſy air, pleaſantry, and ingenuity of turn, which is exceedingly taking to a reader. His proſe works are of two ſorts, ſerious and comical: the former conſiſt of pieces, written upon moral and reli-

Script. Hiſpan. v. 1.

religious ſubjects; the latter are ſatyrical, full of wit, vivacity, and humour. He had a ſingular force and fruitfulneſs of imagination, which enabled him to render the moſt dry and barren ſubjects diverting, by embelliſhing them with all the ornaments of fiction. All his printed works, for he wrote a great deal which was never printed, are compriſed in three volumes, 4to. two of which conſiſt of poetry, a third of pieces in proſe. The Parnaſſo Eſpagnol, or Spaniſh Parnaſſus, under which general title all his poetry is included, was collected by the care of the ingenious and learned Joſeph Gonzales de Salas, who, beſides ſhort notes interſperſed throughout, prefixed diſſertations to each diſtinct ſpecies. It was firſt publiſhed at Madrid, in 1650, 4to. and has ſince frequently been printed in Spain and the Low Countries. The comical humorous part of his proſe-works have been tranſlated into Engliſh. "The "Viſions" are a ſatyr upon corruption of manners in all ſorts and degrees of people; are full of wit and morality; and have found ſuch a reception, as to go through ſeveral editions. The remainder of his comical works, containing, "The "Night-Adventurer, or the Day-Hater, The Life of Paul the "Spaniſh Sharper, The Retentive Knight and his Epiſtles, "The Dog and Fever, A proclamation by old Father Time, "A Treatiſe of all Things whatſoever, Fortune in her Wits, "or the Hour of all Men," were tranſlated from the Spaniſh, and publiſhed in an Engliſh dreſs at London, in 1707, 8vo. Mr. Stevens, the tranſlator, ſeems to have thought, that he could not ſpeak too highly of his Author; he calls him "the "great Quevedo, his works a real treaſure; the Spaniſh Ovid, "from whom wit naturally flowed without ſtudy, and to "whom it was as eaſy to write in verſe as in proſe." The ſeverity of his ſatyrs procured him many enemies, and brought him into great troubles. The count d'Olivares, favorite and prime miniſter to Philip IV. of Spain, impriſoned him for being too free with his adminiſtration and government; nor did he obtain his liberty, till that miniſter was diſgraced. He died in the year 1645, according to ſome; but, as others ſay, in 1647. Although he was ſo conſummate a wit and poet, yet he is ſaid to have been extremely learned; and it is affirmed by his intimate friend, who writ the preface to

Baillet Jugemens, tom. v.

to his volume of poems, that he underſtood the Hebrew, Greek, Latin, Italian, and French tongues.

QUIEN (MICHAEL LE) a French dominican, and a very learned man, was born at Bologne in the year 1661. He was deeply ſkilled in the Greek, Arabic, and Hebrew languages; and in that ſort of criticiſm and learning, which is neceſſary to render a man an able expounder of the holy ſcriptures. Father Pezron having attempted to re-eſtabliſh the chronology of the ſeptuagint againſt that of the Hebrew text, found a powerful adverſary in Quien, who publiſhed a book in 1690, and afterwards another, againſt his Antiquité des Tems Retablie, a very fine and well-written work. Quien called his book Antiquité des Tems Detruite. He applied himſelf greatly to the ſtudy of the eaſtern churches, and that of England; and in particular wrote againſt Courayer upon the validity of the ordinations of the Engliſh biſhops: who, ſays Voltaire, "pay no more regard to theſe diſputes, than "the Turks do to diſſertations upon the Greek church." All this Quien did out of his great zeal to popery, and to promote the glory of his church: but he did a thing, for which proteſtantiſm and learning were alſo obliged to him, and on which account chiefly he is inſerted here, when he publiſhed in 1712 an edition in Greek and Latin of the works of Joannes Damaſcenus, in two volumes folio. This did him great honor: for the notes and diſſertations, which accompany his edition, ſhew him to have been one of the moſt learned men of his age. His exceſſive zeal for the credit of the Roman church made him publiſh another work in 4to. called, Panoplia contra ſchiſma Græcorum; in which he endeavours to refute all thoſe imputations of pride, ambition, avarice, and uſurpation, that have ſo juſtly been brought againſt it. He projected, and had very far advanced a very large work, which was to have exhibited an hiſtorical account of all the patriarchs and inferior prelates, that have filled the ſees in Africa and the Eaſt; and the firſt volume was printing at the Louvre, with this title, Oriens Chriſtianus & Africa, when the author died at Paris in 1733.

Siecle de Louis XIV. tom. II.

QUIETISTS,

QUIETISTS, a ſect of religioniſts, ſo called, becauſe they made the ſovereign perfection to conſiſt in annihilating themſelves ſo far as to be perfectly united with God, and to remain ever after in ſuch a calmneſs and quietneſs of mind, as to be utterly regardleſs of what happens to the body: from which principle they pretended, or at leaſt their enemies pretended for them, that no real act was either meritorious or criminal, becauſe the ſoul and her faculties being annihilated had no part in it.

This ſublime and myſterious devotion was begun by Michael de Molinos, a Spaniard, who was born in the dioceſe of Sarragoſſa in 1627. He entered into prieſts orders, but never had any eccleſiaſtical benefice: ſo that he ſeems to have dedicated himſelf to the ſervice of the church, without deſigning any private advantage by it. He was a man of good ſenſe and learning; his life very exact and exemplary, although he never practiſed thoſe auſterities ſo much magnified in the church of Rome, but gave himſelf up to contemplation and the myſtical devotion. He was poſſeſſed with a great zeal for propagating it, and with that view went and ſettled at Rome; where he wrote a book called Il Guida Spirituale, or *The Spiritual Guide*, which was publiſhed in 1675. It no ſooner came out, than it was greedily read both in Italy and Spain: it was highly eſteemed, and raiſed the reputation of the author ſo much, that his acquaintance came to be generally coveted. The firſt perſons in Rome ſeemed to value themſelves upon his friendſhip: letters were writ to him from all parts of Europe: ſome ſecular prieſts both at Rome and Naples declared in his favor, and conſulted him as an oracle. Some fathers of the oratory, particularly Coloredi, Ciceri, and Petrucci, who were afterwards all advanced to the purple, joined him heartily: and many of the cardinals were obſerved to court his acquaintance, as if they eſteemed it no ſmall honor to be reckoned in the number of Molinos's friends. Even the pope himſelf took very particular notice of him, ordered him an apartment in his palace, and gave him many ſingular marks of his eſteem.

The jeſuits, obſerving the prodigious credit that Molinos was in, and the reception he every where met with, began

to

to be exceedingly troubled. They ſaw plainly enough, that if things went on in the courſe they were in, the trade of religion muſt inevitably and ſpeedily be ruined: and they already felt the ill effects of the new method, which was become ſo much in vogue at Rome, that all the nuns, except thoſe who had jeſuits to their confeſſors, began to lay aſide their roſaries and other devotions, and to give themſelves up to the practice of mental prayer. In order therefore to put a ſtop to it, they ſet all their engines to work: they branded Molinos and his followers with the name of heretics; and his new hereſy they called Quietiſm. They writ books againſt him and his followers with ſingular aſperity: they inſinuated, that they had profound ſecrets and ill deſigns; that they were in their hearts enemies to the chriſtian religion; that under pretence of exalting men to a ſublime devotion, they meant to wear out of their minds the ſenſe of the death and ſacrifice of Chriſt, and of the other myſteries of chriſtianity: and, becauſe Molinos was by birth a Spaniard, they gave out that he was deſcended probably from a jewiſh or mahometan race, and might carry ſome ſeeds in his blood, which inclined him to favor thoſe religions.

Thus Molinos ſaw himſelf openly attacked with great vigor and malice: and he was alſo ſuppoſed to be attacked with no leſs vigor in a more private way. The power of the jeſuits was then formidable in France, when father de la Chaiſe, having the conſcience of Lewis XIV. at his diſpoſal, was in effect the head of the Gallican church. Lewis had juſt revoked the edict of Nantz, and left the Hugonots to ſupport themſelves as well as they could againſt the perſecuting fury of their catholic countrymen. Now it was believed, that the jeſuits at Rome propoſed the matter of Molinos to father de la Chaiſe, as a fit reproach to be made to the pope in that king's name: namely, that while he himſelf was employing all poſſible means to extirpate hereſy out of his dominions, the pope was cheriſhing it in his own palace; and while the pope contended with ſuch an unyielding zeal for the rights of the church, he was entertaining a perſon, who corrupted the doctrine, or at leaſt the devotion, of that body, of which he had the honor to be the head. Upon the whole, the jeſuits at length prevailed; and Molinos, after a ſevere examination

of

of his book, was clapt up by the inquiſition in May 1685. It is not to be conceived, how inſtantly all diſcourſes about him ceaſed; and in this profound ſilence the buſineſs of the Quietiſts lay, till February 1687. Then, upon the impriſonment of more than two hundred perſons, many among whom were of high quality, a ſudden tumult aroſe; upon which the inquiſition proceeded to try Molinos in form, and, after extracting certain heretical propoſitions from Il Guida Spirituale, decreed, that his doctrine was falſe and pernicious, and that his book ſhould be burned. He was forced to recant his errors publickly on a ſcaffold, erected in the dominican's church, before the college of cardinals; and was condemned for life to a priſon, whither he was conducted in a penitential habit. Four thouſand piſtoles and above twenty thouſand letters were found on him, by which the number and quality of his followers were known.

Thus a party of the religious, that was believed to be a million ſtrong, was at once extinguiſhed, or at leaſt ſuppreſſed ſo far, as never to be able to form a body afterwards; and Molinos, who lived above twenty years at Rome in the higheſt reputation poſſible, became ſoon as much hated as ever he was admired. He was not only conſidered as a condemned and abjured heretic, but was ſaid to have been convicted of much hypocriſy, and of a very lewd courſe of life: which was ſo firmly believed by the Romans, that he was treated by them, on the day of his abjuration, with all poſſible indignities; the people crying out *fire, fire*, and the guards with difficulty preſerving him from their rage. He died in 1690, after having lain upwards of twelve years in priſon.

For a more particular account of the doctrine of the Quietiſts, ſee a letter of Dr. Burnet, in the firſt volume of his *Tracts*, printed in 1689, 12mo.

QUILLET (CLAUDIUS) an ingenious French writer, whoſe talent was Latin poetry, was born at Chinon in Touraine, about the year 1602. He ſtudied phyſic, and practiſed it for ſome years in the beginning of his life. When Mr. de Laubardemont, counſellor of ſtate, and a creature of cardinal Richelieu, was ſent to take cognizance of the fa- Bayle Dict. —Baillet Jugemens, &c. tom. v.

Art. GRANDIER.

nious pretended poſſeſſion of the nuns of Loudun, with ſecret inſtructions doubtleſs to find it real, Quillet was in that town; and believing it to be all a farce, with a view of expoſing it, challenged the devil of thoſe nuns, and utterly nonpluſſed and confounded him. Laubardemont was offended at it, and iſſued out a warrant againſt Quillet; who, perceiving the mummery to be carried on by cardinal Richelieu, in order to deſtroy the unhappy Grandier, and withal, as ſome ſuppoſe, to frighten Lewis XIII. thought it not ſafe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This muſt have happened about the year 1634, when Grandier was executed.

Sorberiana. voce Quillet.

Arriving at Rome, he paid his reſpects frequently to the marſhal d'Etrees, the French embaſſador; and was ſoon after received into his ſervice, as ſecretary of the embaſſy. He ſeems to have returned with the marſhal to France, after the death of cardinal Richelieu. While he was at Rome, he began his Poem called Callipædia; the firſt edition of which was printed at Leyden 1655, in 4to. with this title, Calvidii Leti Callipædia, ſeu de pulchræ prolis habendæ ratione. Calvidius Letus is almoſt an anagram of his name. It is not known, what made him angry with cardinal Mazarine; but it is certain, that he reflected very ſatirically upon his eminence in this famous poem. The cardinal ſent for him upon it; and after ſome kind expoſtulations upon what he had written, aſſured him of his eſteem, and diſmiſſed him with a promiſe of the next good abbey that ſhould fall, which he accordingly conferred upon him a few months after: and this had ſo good an effect upon Quillet, that he dedicated the ſecond edition of his book to the cardinal, after having expunged the paſſages which had given him offence. It is remarkable, that Julius Cæſar behaved in the ſame manner when he was lampooned by Catullus: he invited the poet to ſupper, and treated him with ſuch a generous civility, that he made him his friend ever after. The ſecond edition of Callipædia was printed at Paris 1656, in 8vo. with many additions, and Quillet's own name to it: and the author alſo joined two other pieces of Latin poetry, one Ad Eudoxium which is a fictitious name for ſome courtier; another, In obitu Petri Gaſſendi, inſignis Philoſophi & Aſtronomi. The

are all the productions of Quillet, which ever paſſed the preſs; although he wrote a long Latin poem in twelve books, entitled Henriciados, in honor of Henry IV. of France, and tranſlated all the ſatyrs of Juvenal into French.

As to the Callipædia, it is eaſy to conceive, that it was very greedily read; and though the ſubject is not always treated with the greateſt ſolidity, yet the verſification is allowed to be every where beautiful. Some writers, however, have loudly objected to certain particularities in this poem, and cenſured the author very ſeverely for them. "This ab-"bot, ſays Mr. Baillet, intending to teach men how to get "pretty children, has endeavoured to reduce all the precepts "of that new art into four books, in Latin verſe, intitled "Callipædia. Though he does not inform the public, how "he gained his knowledge of ſo many rare particulars, it was "nevertheleſs obſerved, that, for an Abbot, he knew more "on this article, than the moſt experienced among the la-"ity; and, that he was capable of teaching even nature her-"ſelf.—It is ſaid, that ſome paſſages in it are finely touched; "but that it alſo contains ſome deſcriptions concerning pro-"creation, which are abominable, and unworthy of a man, "who has any ſenſe of modeſty; and that he ſeems every "where to glory in having read Petronius." In anſwer to this, Mr. de la Monnoye has obſerved, in a note upon Baillet, that Quillet was no beneficed man, nor had any connection with the ſacred order, when he wrote the Callipædia. Mr. Bayle alſo has apologized for Quillet; "whoſe verſification, he ſays, is very fine, and the poet appears therein to have ſtudied Lucretius much more than Petronius. Thoſe were not miſtaken, who told Baillet, that the author ſpeaks plainly concerning procreation; but it is falſe to aſſert, that this is unworthy a man, who has any ſenſe of modeſty; Abbot Quillet ſaying nothing, but what is found in grave writers on phyſic." As to the merit of the poem, though it has uſually been much admired, and on many accounts certainly with good reaſon, yet the above Mr. de la Monnoye, a moſt competent and able judge, has ſpoken of it in terms not at all favorable. He thinks the great reception it has met with, owing principally to the ſubject; which ſays he is often treated in a very frivolous trifling way, eſpe-

Tom. v. p. above.

cially in the second book, where there are many lines concerning the different influences of the constellations upon conception. He will not allow the versification to resemble either that of Lucretius or Virgil, blames the diction as incorrect, and discovers also errors in quantity. This is the judgment, which this critic and poet has passed upon Quillet's poem. A third edition of the Callipædia was neatly printed at London in 1708, 8vo. to which, besides the two little Latin poems above-mentioned, was subjoined Scævolæ Samarthani Pædotrophiæ, sive de puerorum educatione, libri tres.

Menagiana. tom. III. p. 234.

Art. SAMARTHANUS.

Quillet died in September 1661, aged 59 years; and left all his papers, together with five hundred crowns for the printing his Latin poem in honor of Henry IV. to Menage but this, on some account or other, was never executed.

QUINAUT (PHILIP) a celebrated French poet, was born of a good family at Paris in 1635. He cultivated poetry from his infancy, and was but eighteen years of age when his comedy, called les Sœurs rivales, was brought upon the stage. This was succeeded by fifteen dramatic pieces which were played between the years 1654 and 1666. At the marriage of Lewis XIV. a kind of allegorical tragedy was to be composed; and Quinaut, being a young man of a agreeable appearance, was pitched upon to do it. The subject was Lysis and Hesperia: Spain being meant by Hesperia, and France by Lysis. Quinaut had just gained a great reputation by his "False Tiberius;" which, though a fine performance, met with prodigious success. Lysis had not the same fortune: it was played at the Louvre the 9th of December 1660, but had nothing beautiful, except the machinery. In the mean time, Quinaut was not intirely devoted to poetry: he applied himself to the study of the law, and made his fortune by it; for marrying the widow of a rich merchant, to whom he had been very useful in his profession, he was by her means advanced to the place of auditor of accounts.

Quinaut afterwards turned himself to the composition of operas, which were set to music by the famous Lully; and Lully was charmed with a poet, whose verses were so

full of force and nervous, but that they eaſily yielded to all the capricious airs of muſic. The ſatyriſts of his time laſhed him on this account: they repreſented his poetry, as without nerves; and ſaid of his verſes, as ſome cenſors did of Horace's, that a thouſand ſuch might be made in a day. Mr. Boileau is frequently ſevere on our author, not for the feebleneſs of his poetry, but for its ſoftneſs, its effeminacy, its tendency to enervate the mind and corrupt the morals: Satire X.

la morale lubrique
Que Lully rechauffa des ſons de ſa muſique.

Boileau had occaſion to ſpeak of Quinaut more explicitly, and it may not be amiſs to tranſcribe the paſſage; which is to be found in his critical reflections upon ſome paſſages in Longinus, and runs thus: "I do not mean here to caſt the Reflection III.
"leaſt ſlur upon the memory of Mr. Quinaut, who, notwithſtanding all our poetic fracas, died in friendſhip with "me. He had, I own, a great deal of genius, and a very "ſingular talent in writing verſes fit for muſic. But then "theſe verſes had no great force in them, nothing elevated; "and it was their very feebleneſs, which made them fitter "for the muſician, to whom they owe their principal glory. "In ſhort, his operas are the only part of his works that "are enquired after, and principally for the ſake of the muſic that accompanies them: his other dramatic pieces have "long ſince ceaſed to be acted, ſo long that ſcarcely any one "remembers it. As to Mr. Quinaut himſelf, he was a very "honeſt man, and withal ſo modeſt, that I am perſuaded, "if he were alive, he would not be leſs offended with the "extravagant praiſes given him by Mr. Perrault, than with "the ſtrokes in my ſatires." Quinault has found another advocate in the celebrated Mr. Voltaire, who commends him "for his lyric poetry, and for the mildneſs with which "he oppoſed the unjuſt ſatires of Boileau.—Quinaut, ſays "he, in a manner of writing altogether new, and the more "difficult for its ſeeming eaſineſs, deſerves likewiſe a place "among theſe illuſtrious contemporaries. It is well known, He had juſt been ſpeaking of Corneille, Racine, Moliere, Fontaine, &c.
"with how little juſtice Boileau endeavored to depreciate "this poet: nor ought we to diſſemble, that Boileau, tho' "admirable in other reſpects, had never learned to ſacrifice

"to the graces. It was in vain, that he fought all his life "to humble a man, whoſe acquaintance with them was his "diſtinguiſhing excellence. The trueſt elogium of a poet "is, when his verſes are thought worthy the regard of poſ-"terity. This has happened to whole ſcenes of Quinaut! "an advantage, which no Italian opera ever yet attained. "The French muſic has continued in a ſtate of ſimplicity, "which is not to the taſte of any nation: but the artleſs and "inimitable ſtrokes of nature, which frequently appear with "ſo many charms in Quinaut, ſtill pleaſe, in all parts of "Europe, thoſe who underſtand our language, and are poſ-"ſeſſed of a refined taſte. Did antiquity furniſh ſuch a "poem as Armida, with what veneration would it be re-"ceived? But Quinaut is a modern."

Siecle de Louis XIV. tom. II. ch. 29. and under the word QUINAUT.

This poet died in 1688, after having enjoyed a handſome penſion from Lewis XIV. many years. We are told, that he was an extreme penitent in his laſt illneſs for all his compoſitions, which tended to inſpire love and pleaſure. We ſhould not forget to obſerve, that he was choſen a member of the French academy in 1670, and of the academy of inſcriptions in 1674. His life is prefixed to the edition of his works in 1715.

QUINTILIANUS (MARCUS FABIUS) an illuſtrious rhetorician and critic of antiquity, and a moſt excellent author, was born in the beginning of the reign of Claudius Cæſar, about the year of Chriſt 42. Auſonius calls him Hiſpanum and Calagurritanum; from whence it has uſually been ſuppoſed, that he was a native of Calagurris, or Calahorra, in Spain. It may be ſo: it is however certain, that he was ſent to Rome, even in his childhood, where he ſpent his youth, and compleated his education; having applied himſelf moſt particularly to the cultivation of the ars oratoria. In the year 61, Galba was ſent by the emperor Nero into Spain, as governor of one of the provinces there: and Quintilian, being then nineteen years old, is ſuppoſed to have attended him, and to have taught rhetoric in the city of Calagurris, all the while Galba continued in Spain. And hence it is, that according to ſome he was called Calagurritanus, and not from his being born in that city. Theſe are perſuaded,

Dodwelli Annales Quintilianei, Lond. 1698. 8vo.

perſuaded, in ſhort, that he was actually born in Rome; all his kindred and connections belonging to that city, and his whole life from his infancy being ſpent there, except the ſeven years of Galba's government in Spain. In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him: who there taught rhetoric at the expence of the government, being allowed a ſalary out of the public treaſury. He taught it with the higheſt reputation, and formed many excellent orators, who did him great honor; among whom was the younger Pliny, who continued in his ſchool, to the year 78. He continued to teach it for twenty years; and then, obtaining leave of Domitian to retire, he applied himſelf to compoſe his admirable book, called Inſtitutiones Oratoriæ. This is the moſt compleat work of its kind, which antiquity has left us; and the deſign of it is to form a perfect orator, who is accordingly conducted thereto, and furniſhed with proper inſtructions, from his birth even to his death. It abounds with excellent precepts of all kinds, relating to manners as well as criticiſm; and cannot be read by perſons of any age, but with the greateſt profit and advantage. "It would have been vaſtly prejudicial to "the literary world, ſays Mr. Bayle, had Quintilian's works "been loſt, he being an excellent author: and it were to "be wiſhed, that all perſons, who mean to be authors, "would, before they take up the pen for that purpoſe, read "him very attentively. I am extremely ſorry, that I did not "know the importance of this advice, till it was too late." The firſt intire copy of the Inſtitutiones Oratoriæ, for the Quintilian then in Italy was horridly mutilated and imperfect, was diſcovered by Poggius in the monaſtery of St. Gall, at the time of holding the council of Conſtance: a great number of editions have ſince been given of it by critics of different nations: but the beſt is that of Leyden 1720, in two volumes 4to. by the learned Peter Burman. Dict. QUINTILIAN.

In the mean time, Quintilian did not only lay down rules for juſt ſpeaking, but exhibited alſo his eloquence at the bar. He pleaded, as he himſelf tells us, for queen Berenice in her preſence; and was judged to be ſo able a lawyer, that his pleadings were wrote down in order to be ſold to the bookſellers. This practice however, which by the help of ſhort-hand Juſt. Orat. lib. IV. in Præf.

hand prevailed in Rome, as it has ſince done in other countries, ſometimes did vaſt injury to authors, by occaſioning their works to appear under their names very imperfect. Quintilian ſuffered on this account; as the following paſſage in him plainly ſhews: "the only quære in the cauſe of "Nævius Apruniamus was, whether he threw his wife head-"long, or whether ſhe voluntarily caſt herſelf down. This "is the only pleading, ſays he, I have yet publiſhed, to "which I will own I was induced by a youthful thirſt after "glory. For as to the reſt, which go under my name, as "they were corrupted by the negligence of the writer, whoſe "only view was gain, they contain but very little of what "I can call my own." This declaration of Quintilian, when he was growing old, and had retired from buſineſs, may teach us what judgment to form of the Declamationes, which ſtill go under his name, and have frequently been printed with the Inſtitutiones Oratoricæ. Burman tells us in his preface, that he ſubjoined them to his edition, not becauſe they were worthy of any man's time and pains, but that nothing might ſeem wanting to the curious. He will not allow them to be Quintilian's, but ſubſcribes to the judgment of thoſe critics, who ſuppoſe them to be the productions of different rhetoricians in different ages; ſince, though none of them can be thought excellent, ſome are rather more elegant than others.

Ibid. lib. VII. c. II.

The anonymous dialogue de Oratoribus, ſive de cauſis corruptæ eloquentiæ, has ſometimes been printed with Quintilian's works; yet the critics do not ſuppoſe it to be his. Many aſcribe it to Tacitus, as it is commonly printed with the works of that hiſtorian; and a polite ſcholar, now living, ſeems inclined to give it to the younger Pliny; "be-"cauſe, ſays he, it exactly coincides with his age, is addreſ-"ſed to one of his particular friends and correſpondents, and "is marked with ſome ſimilar expreſſions and ſentiments. "But as arguments of this kind are always more impoſing "than ſolid," he wiſely leaves it as "a piece, concerning "the author of which nothing ſatisfactory can be collected," only "that it is evidently a compoſition of that period, in "which he flouriſhed." What gave occaſion to its being aſcribed to Quintilian, was, that he actually wrote a book upon

Fitzoſborne's Letters, LXXIV.

upon this very ſubject, and with this very title, as he himſelf declares: yet the critics are convinced by arguments, which we cannot inſert here, that the dialogue, or rather fragment of the dialogue, now extant, is not that of which Quintilian ſpeaks, but the production of ſome other writer. Juſt. Orat. lib. vi. in proem.

Quintilian ſpent the latter part of his life with great dignity and honor. Some imagine, that he was conſul: but the words of Auſonius, on which they ground their ſuppoſition, ſhew, that he did not poſſeſs the conſulſhip, but only the conſular ornaments: honeſtamenta nominis potius quam inſignia poteſtatis: and we may add, that no mention is made of his name in the Faſti Conſulares. It is certain, that he was preceptor to the grandſons of the emperor Domitian's ſiſter. Though Quintilian's outward condition and circumſtances were proſperous and flouriſhing, yet he labored under many domeſtic afflictions, which tired out his patience, and forced him to complain of the cruelty of his fate. In his 41ſt year, he married a wife, who was but twelve years old; and loſt her, when ſhe was nineteen. He beſtows the higheſt applauſes on her, and was inconſolable for her loſs. She left him two ſons, one of them died at five years old, and the other at ten, who was the oldeſt, and poſſeſſed extraordinary talents. He bewails theſe loſſes moſt pathetically: he would have left off writing, and thrown into the fire all his compoſitions: he was afraid he ſhould be charged with being hard-hearted, if he ſhould employ his tongue henceforward in any thing, but in inveighing againſt Heaven: and he did not omit ſaying, that there is a malicious and jealous being, who does not ſuffer very promiſing children to be long-lived. Whoever will turn to the proemium of the fifth book of his Inſtitutiones Oratoricæ, may ſee, how indecently the wiſeſt of the heathens indulged upon certain occaſions their impatience and murmuring. Auſon. in Gratiar. Actione.

Quintilian ſoon got the better of all this grief. Inſtead of burning his Inſtitutiones Oratoricæ, which was not then above half done, he continued and perfected it. He took a ſecond wife in a year or two after, by whom he had a daughter, whom he lived to ſee married; and who, at the time of her marriage, received a handſome dowry from his old ſcholar the younger

younger Pliny; in consideration, as we are told, that she was married to a person of superior rank, which required her to be better fitted out, upon her first going to him, than her father's circumstances would admit of. Quintilian lived to be fourscore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His Oratorical Institutions contain a great number of excellent moral instructions; and it is a main principle inculcated in them, that "none but a good man "can make a good orator:" which, if it is not altogether true, as it is to be feared it is not, shews at least the piety of this great master.

Plinii Epist. 32. lib. 6.

One blemish however there lies upon Quintilian's character, which cannot be passed over; and that is, his excessive flattery of Domitian, whom he calls a God, and says, that he ought to be invoked in the first place. He calls him also a most holy censor of manners, and says, that there is in him a certain supereminent splendor of virtues. Which sort of panegyric must needs be highly offensive to all, who have read the history of that wicked emperor: nor can any excuse be made for Quintilian, but the necessity he was under of offering this incense, in order to preserve his safety under a prince, most greedy of flattery, and who might probably expect it the more from one, on whom he had conferred particular favors, as he certainly had on Quintilian. It is remarkable, that Martial, Statius and Julius Frontinus have flattered this emperor in the like manner.

Procem. ad lib. IV.

QUINTIN MATSYS, sometimes called the farrier of Antwerp, was famous for having been transformed from a blacksmith to a painter, by the force of love, and for the sake of a mistress. He had followed the trade of a blacksmith and farrier near twenty years; when falling in love with a painter's daughter, who was very handsome, and disliked nothing in him but his profession, he quitted his trade, and betook himself to painting: in which art, assisted by a good natural taste, a master, and the power of love into the bargain, he made a very uncommon and surprising progress.

He

He was a painful and diligent imitator of ordinary life, and much better at repreſenting the defects, than the beauties of nature. One of his beſt pieces is a deſcent from the croſs, in the chapel at the cathedral of Antwerp: for which, and a multitude of other hiſtories and portraits, he gained a great multitude of admirers; eſpecially for his laborious neatneſs, which in truth was the principal part of his character. He died pretty old in 1529. His works are diſperſed throughout Europe.

QUINTINIE (JOHN de la) a famous French gardiner, was born at Poictiers in the year 1626. After a courſe of philoſophy, he applied himſelf to the law, and came to Paris in order to be admitted an advocate. He had a great deal of natural eloquence, which was alſo improved by learning; and acquitted himſelf ſo well at the bar, as to gain the admiration and eſteem of the chief magiſtrates. Mr. Tamboneau, preſident of the chamber of accounts, being informed of his merit, engaged him to undertake the præceptorſhip of his only ſon, which Quintinie executed entirely to his ſatisfaction; applying his leiſure hours in the mean time to the ſtudy of agriculture, towards which he had by nature a ſtrong inclination. He made his advantage of Columella, Varro, Virgil, and all authors ancient or modern, who had written about it; and gained new lights by a journey, which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the moſt uſeful obſervations, joining all along practice with theory. On his return to Paris, Mr. Tamboneau entirely gave up to him his garden, to manage as he pleaſed; and Quintinie applied himſelf to ſo intenſe a ſtudy of the operations of nature in this way, that he ſoon became famous all over France. The celebrated prince of Condé, who is ſaid to have joined the pacific love of agriculture to a reſtleſs ſpirit for war, took great pleaſure in converſing with Quintinie. He came to England about the year 1673; and during his ſtay here, paid a viſit to Mr. Evelyn, who prevailed on him to communicate ſome directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were tranſmitted to Mr. Evelyn from Paris; and afterwards,

wards, in 1693, publiſhed by him in Engliſh. Charles II. made Quintinie an offer of a conſiderable penſion, if he would ſtay and take upon him the direction of his gardens: but Quintinie choſe to ſerve his own king, Lewis XIV. who erected purpoſely for him a new office of director general of all his majeſty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and when he died, the king himſelf was much affected with it, and could not forbear ſaying to his widow, that "he had as great a loſs as ſhe had, and never expected to "have it repaired." Quintinie died very old, but we know not in what year. He greatly improved the art of gardening and tranſplanting trees: and his book, intitled "Directions "for the management of fruit and kitchen gardens," contains precepts, which have been followed by all Europe.

QUINTUS CALABER, a Greek poet, who wrote a large ſupplement to Homer's Iliad in fourteen books, in which a relation is given of the Trojan war, from the death of Hector to the deſtruction of Troy. It is conjectured, from his ſtile and manner, that he was either contemporary with, or lived near the age of, Coluthus, who wrote a poem on the rape of Helen in the fifth century; and with other authors, who flouriſhed at that time: for, ſays Rhodomannus, one of his editors, "if we examine in a cri-"tical way the diction of Quintus, Coluthus, Tryphiodorus, "Muſæus, the poet I mean who ſung the loves of Hero and "Leander, and Nonnus, we ſhall find a very exact reſem-"blance between his caſt and manner of writing and theirs; "whence one may juſtly infer, that they lived about the "ſame time." As to his country, ſome have concluded him to be a Smyrnæan, and inſtead of Quintus Calaber have called him Quintus Smyrnæus, becauſe in the 12th book he ſpeaks of his having fed ſheep at Smyrna: but this ſeems to be but a ſimple foundation to build upon, ſince it may eaſily be conceived to be nothing more than a mere poetic fiction. In ſhort, nothing certain can be collected either concerning his perſon or his country; and ſo far, at leaſt, he may be compared to Homer. His poem was firſt made known by cardinal Beſſarion, who diſcovered it in St Nicholas's

Rhodomann. in Præfat. ad Quintum Calabrum.

Nicholas's church, near Otranto in Calabria; from whence the author was named Quintus Calaber. It is entitled Paralipomena, or Prætermiſſa ab Homero; which, ſuppoſing Homer's poem to be imperfect and defective, has expoſed him to the cenſure and ſeverity of ſome critics. "The good "man, ſay they, is greatly deceived in thinking Homer "wanted any thing to compleat him. The maſters of the "art of poetry all allow, that the Iliad is a finiſhed poem; "and properly concludes with the death of Hector, ſince the "anger of Achilles, which is the ſubject of it, ends there: "ſo that whatever portion of genius the Calabrian may poſ-"ſeſs, he is manifeſtly ignorant of the fundamental rules of "his art." Father Rapin has treated our author with much contempt; and ſays, that, far from being qualified to write continuations of either Iliad or Odyſſee, he has not the leaſt reſemblance of Homer's eaſe and ſpirit, nor any thing exact or regular about him. Others aſcribe to him genius and learning in abundance; and a learned German, called Freigius, has puſhed his admiration of him ſo far, that he cannot be content with giving him a leſs title, than that of Homerus reſuſcitatus, or "Homer raiſed from the dead." In the mean time, leaving theſe extravagant perſons to themſelves, it is but juſtice to Quintus to ſay, that there is ſome degree of merit in him as a writer, and that he is not altogether unworthy of being read.

Baillet Jugemens, tom. IV.

He was firſt publiſhed at Venice by Aldus, it is not ſaid in what year: then by Freigius at Baſil in 1569: then by Rhodomannus at Hanover in 1604: and laſt of all, very neatly and elegantly in 8vo. at Leyden, 1734, with this title, viz. Quinti Calabri Prætermiſſorum ab Homero Libri XIV. Græce, cum verſione Latina & integris emendationibus Laurentii Rhodomanni; & adnotamentis ſelectis Claudii Dauſqueii. Curante Joanne Cornelio de Pauw, qui ſuas etiam emendationes addidit.

RABE-

R.

RABELAIS (FRANCIS) a celebrated French wit, was the ſon of an apothecary; and born about the year 1483 at Chinon, in the province of Touraine. He was bred up in a convent of Franciſcan friars in Poictou, the convent of Fontenoy le Come; and was received into their order. His ſtrong inclination and taſte for literature and the ſciences made him tranſcend the bounds, which reſtrained the learned in his times; ſo that he not only became a great linguiſt, but an adept in all branches of knowledge. His uncommon capacity and merit ſoon excited the jealouſy of his brethren. Hence he was envied by ſome; others, through ignorance, thought him a conjurer; and all hated and abuſed him, particularly becauſe he ſtudied Greek; the novelty of that language making them eſteem it not only barbarous, but antichriſtian. This we collect from a Greek epiſtle of Budæus to Rabelais, in which he praiſes him highly for his great knowledge in that tongue, and exclaims againſt the ſtupidity and malice of the friars.

Niceron, T. XXXII. — [illegible] of Rabelais, prefixed to an [illegible]ſh tranſlation of his [illegible]rks by Mr. Motteaux [illegible]. 1708, in two vol. 8vo.

Having endured their perſecutions for a long time, he obtained permiſſion of pope Clement VII, to leave the ſociety of St. Francis, and to enter into that of St. Bennet; but his mercurial temper prevailing, he did not find any more ſatisfaction among the Benedictines, than he had found among the Franciſcans, ſo that after a ſhort time he left alſo them. Changing the regular habit for that, which is worn by ſecular prieſts, he rambled up and down for a while; and then fixed at Montpelier, where he took the degrees in phyſic, and practiſed with great reputation. He was infinitely admired for his great wit and great learning, and became a man of ſuch weight and eſtimation, that the univerſity of that place deputed him to Paris upon a very important errand. His reputation and character were ſpread through the kingdom; ſo that, when he arrived at Paris, the chancellor du Prat, moved with the extraordinary accompliſhments of the man, eaſily granted all that he ſollicited. He returned

to

to Montpelier; and the ſervice he did the univerſity upon this occaſion is given as a reaſon, why all the candidates for degrees in phyſic there are, upon their admiſſion to them, formally inveſted with a robe, which Rabelais left: this ceremony having been inſtituted in honor of him.

In 1532, Rabelais publiſhed at Lyons ſome pieces of Hippocrates and Galen, with a dedication to the biſhop of Maillezais; in which he tells him, that he had read lectures upon the aphoriſms of Hippocrates, and the ars medica of Galen, before numerous audiences in the univerſity of Montpelier. This was the laſt year of his continuance in this place; for the year after he went to Lyons, where he became phyſician to the hoſpital, and joined lectures with practice for ſome years following. John du Bellay, biſhop of Paris, going to Rome in 1534, upon the buſineſs of our Henry the VIIIth's divorce from Catherine of Spain, and paſſing through Lyons, carried Rabelais with him, in quality of his phyſician; who returned however home in about ſix months. He had quitted his religious connexions, for the ſake of leading a life more ſuitable to his taſte and humour: but he afterwards renewed them, and in a ſecond journey to Rome, obtained in 1536, by his intereſt with ſome cardinals, a brief from pope Paul III, to qualify him for holding eccleſiaſtical benefices. John du Bellay, made a cardinal in 1533, had procured the abbey of St. Maur near Paris to be ſecularized; and into this was Rabelais, now a benedictine monk, received as a ſecular canon. Here he is ſuppoſed to have begun his famous romance, intitled, "The lives, heroic deeds, and ſayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when the cardinal du Bellay, his friend and patron, nominated him to the cure of Meudon, which he is ſaid to have filled with great zeal and application to the end of his life. His profound knowledge and ſkill in phyſic made him doubly uſeful to the people under his care; and he was ready upon all occaſions to relieve them under bodily indiſpoſitions, as well as to conſult and provide for the ſafety of their ſouls. He died in 1553. As he was a great wit, many witticiſms and facetious ſayings are laid to his charge, which he knew nothing of; and many

many ridiculous circumſtances related of his life and death, which it is but juſtice to him to omit as fabulous.

He publiſhed ſeveral things, but his Chef d'Ouvre is, "The hiſtory of Gargantua and Pantagruel." 'Tis a ſatyr, in the form of a romance, upon monks, prieſts, popes, and fools and knaves of all kinds; where wit and learning are ſcattered about with great profuſion, but in a manner wild and irregular, and with a ſtrong mixture of obſcenity, coarſe and puerile jeſts, prophane alluſions, and low raillery. Hence it has come to paſs, that while ſome have regarded it as a prime effort of the human wit, and, like Homer's poems, as an inexhauſtible ſource of learning, ſcience, and knowledge, others have affirmed it to be nothing but an unintelligible rhapſody, a heap of fooliſh conceits, without meaning, without coherence; a collection of groſs impieties and obſcenities. Both parties have reaſon for what they ſay; that is, the truth lies between them both. Rabelais certainly intended to ſatyriſe the manners of his age, as appears plainly enough from the general turn and nature of his work; but from a certain wildneſs and irregularity of manner, what he alludes to or means in ſome particular paſſages, does not appear ſo plain. They muſt be greatly prejudiced againſt him, who will not allow him to have wit, learning, and knowledge of various kinds; and ſo muſt they, who cannot ſee that he is oftentimes low, coarſe, prophane, and obſcene.

The monks, who are the chief object of his ſatyr, gave ſome oppoſition to it, when it firſt began to be publiſhed, for it was publiſhed by parts, in 1535: but this oppoſition was ſoon overruled by the powerful patronage of Rabelais among the great. The beſt edition of his works is that with cuts, and the notes of le Duchat and da Monnoye, 1741, in 3 vols. 4to. Mr. Motteaux publiſhed an Engliſh tranſlation of it at London 1708, in two volumes 8vo; with a preface and notes, in which he endeavours to ſhew, that Rabelais has painted the hiſtory of his own time, under an ingenious fiction and borrowed names. Ozell publiſhed afterwards a new tranſlation, with Duchat's notes, 5 vol. 12o.

RACAN

RACAN (HONORAT de BEVIL, Marquis of) a French poet, was born at Roche Racan in Touraine, anno 1589. At ſixteen years of age, he was made one of the pages to Henry IV; and, as he began to amuſe himſelf with writing verſes, he got acquainted with Malherbe, from whom he learned all the ſkill he had in French poetry. Malherbe reproached him with being too negligent and incorrect in his verſification, and Boileau has paſſed the ſame cenſure on him; yet affirms him to have had more genius than his maſter, and to have been as capable of writing in the Epic way, as he was in the Lyric, in which he particularly excelled. Menage has alſo ſpoken highly of Racan, in his additions and alterations to his Remarques ſur les Poeſies de Malherbe. What is moſt extraordinary in this poet, is, that he acquired perfection in his art by mere dint of genius; for, as ſome relate, he had never ſtudied at all, but even ſhewn an incapacity for attaining the Latin tongue. Upon quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own: and therefore after two or three campains, he returned to Paris, where he married a wife, and devoted himſelf to books and poetry. His works conſiſt of ſacred odes, paſtorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was choſen one of the members of the French academy, at the time of its foundation. He died in 1670, aged eighty one years. He had ſo low a voice, that he could ſcarcely be heard.

Bayle's Dict. in voce.—Baillet's Jugemens des Sçavans. Tom. V.

Boileau, Sat. IX. & L ttre a Mr. Maucroix.

RACINE (JOHN) an illuſtrious French poet, was born at la Ferté-Milon in 1639, and educated at Port-Royal: where he gave the greateſt proofs of uncommon abilities and genius. During three years continuance there, he made a moſt rapid progreſs in the Greek and Latin tongues, and in all polite literature. His genius, lying towards poetry, made him particularly fond of Sophocles and Euripides; inſomuch that he is ſaid to have learned theſe two great authors by heart. He happened upon the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea,"

Niceron, T. XVIII.

and was reading it very greedily; when his director ſurpriſing him took the book, and threw it into the fire. Racine found means to get another copy, which alſo underwent the ſame fate; and after that a third, which, having a prodigious memory, he got by heart; and then, carrying it to his director, ſaid, "You may now burn this, as you "have burned the two former."

Leaving Port-Royal, he went to Paris, and ſtudied logic ſome time in the college of Harcourt. The French poetry had taken his fancy, and he had already compoſed ſome little pieces in it; but it was in 1660, when all the poets were making their utmoſt efforts upon the marriage of the king, that he firſt diſcovered himſelf to the public. His La Nymphe de la Seine, written upon that occaſion, was highly approved by Chapelain; and ſo powerfully recommended by him to Colbert, that the miniſter ſent Racine a hundred piſtoles from the king, and ſettled a penſion on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowneſs of his circumſtances had put him upon a deſign of retiring to Uzes; where an uncle, who was canon regular and vicar general of Uzes, offered to reſign to him a priory of his order which he then poſſeſſed, if he would become a regular: and he ſtill wore the eccleſiaſtical habit, when he wrote the tragedy of Theagenes, which he preſented to Moliere; and that of the Freres Ennemis in 1664, the ſubject of which was given him by Moliere.

In the mean time, the ſucceſs of his ode upon the king's marriage ſpurred him to attempt higher things, and carried him at length intirely to the ſervice of the theatre. In 1666 he publiſhed his tragedy of Alexandra; concerning which Mr. de Valincour relates a fact, which he had from Racine himſelf. Reading this play to Corneille, he received the higheſt encomiums from that great writer; but at the ſame time was adviſed by him to apply himſelf to any other kind of poetry, as more proper for his genius, than dramatic. "Corneille, adds Mr. de Valincour, was incapable of jea-"louſy: if he ſpoke ſo to Mr. Racine, it is certain that "he thought ſo. But we know, that he preferred Lucan "to Virgil; from whence he muſt conclude, that the art "of writing excellent verſe, and the art of judging excellent

Une Lettre de Mr. de Valincour inſerée dans l'Hiſtoire de l'Academie Françoiſe de Mr. l'Abbe d'Olivet, avec les additions de ce Sçavant.

"of poets and poetry, do not always meet in the ſame "perſon."

Racine's dramatic character embroiled him at this time with the gentlemen of Port-Royal. Mr. Nicole, in his viſionaires and imaginaires, had thrown out occaſionally ſome poignant ſtrokes againſt the writers of romance and poets of the theatre, whom he called "the public poiſonners, not "of bodies, but of ſouls:" des empoiſonneurs publics, non des corps mais des ames. Racine, taking himſelf to be included in this cenſure, was ſomewhat provoked, and addreſſed a very animated letter to Mr. Nicole; in which he did not ſo much concern himſelf with the ſubject of their difference, as endeavour to turn into ridicule the ſolitaires and religious of the Port-Royal. Meſſieurs du Bois and Barbier Daucour having each of them replied to this letter, Racine oppoſed them in a ſecond as ſprightly as the firſt. Theſe letters, publiſhed in 1666, are to be found in the edition of Racine's works 1728, and alſo in the laſt editions of the works of Boileau. In 1668, he publiſhed Les Plaideurs, a comedy, and Andromache, a tragedy; which, though it had great ſucceſs, was a good deal criticiſed. The character of Pyrrhus was thought overſtrained and too violent; and the celebrated actor Montfleuri had certainly reaſon to think that of Oreſtes ſo, ſince the efforts he made in repreſenting it coſt him his life. He continued to exhibit from time to time ſeveral great and noble tragedies; Britannicus, in 1670: Berenice, in 1671: Bajazet, in 1672: Mithridates, in 1673: Iphigenia, in 1675: Phædra, in 1677. During which time, he met with all that oppoſition, which envy and cabal are ever ready to ſet up againſt a ſuperior genius; and one Pradon, a poet, whoſe name is not worth remembering, was then employed by perſons of the firſt diſtinction to have a Phædra ready for the theatre, againſt the time that Racine's ſhould appear.

After the publication of Phædra, he took a reſolution to quit the theatre for ever; although his genius was ſtill in full vigor, being not more than thirty eight years of age; and alone the only perſon, who was capable of conſoling Paris for the old age of Corneille. But he had imbibed in his infancy a deep ſenſe of religion; and this, though it had been

ſmothered for a while by his connections with the theatre, and particularly with the famous actreſs Champmêlé, whom he greatly loved, and by whom he had a ſon, now at length broke out, and bore down all before it. In the firſt place, he reſolved, not only to write no more plays, but to do a rigorous penance for thoſe he had written; and he actually formed a deſign of becoming a Carthuſian friar. Had not Voltaire the greateſt reaſon to ſay, that "he was by far a "greater poet, than philoſopher?" His religious director however, not ſo mad, but a good deal wiſer than he, adviſed him to think more moderately, and to take meaſures more ſuitable to his character. He put him upon marrying, and ſettling in the world, with which propoſal this humble and tractable penitent complied; and immediately took to wife the daughter of a treaſurer of France for Amiens, by whom he had ſeven children. His next concern was to reconcile himſelf, as he did very ſincerely, with the gentlemen of Port-Royal, whoſe cenſures on dramatic writers he acknowledged to be moſt juſt. He made peace at firſt with Mr. Nicole, who received him with open arms; and Boileau introduced him to Mr. Arnaud, who alſo embraced him tenderly, and forgave all his ſatyr.

Siecle de Louis XIV. Tom. II.

He had been admitted a member of the French academy in 1673, in the room of la Mothe le Voyer, deceaſed; but ſpoiled the ſpeech he made upon that occaſion, by pronouncing it with too much timidity. In 1677, he was nominated with Boileau, with whom he was ever in ſtrict friendſhip, to write the hiſtory of Lewis XIV; and the public expected great things from two writers of their diſtinction, but were diſappointed. "Boileau and Racine, ſays Mr. de Valin-"our, after having for ſome time laboured at this work, per-"ceived that it was entirely oppoſite to their genius: and they "judged alſo, with reaſon, that the hiſtory of ſuch a prince "neither could nor ought to be written in leſs than an hun-"dred years after his death, unleſs it were to be made up "of extracts from Gazettes, and ſuch like materials."

Though Racine had made it a point of Religion, never to meddle any more with poetry, yet he was again drawn, in ſpite of all the reſiſtance he could make, to labour for the theatre. Madam de Maintenon intreated him to compoſe

ſome

ſome tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the ſubject from the Bible. Racine compoſed Eſther; which, being firſt repreſented at St. Cyr, was afterwards acted at Verſailles before the king in 1689. "It appears to me very remarkable, ſays Voltaire, "that this tragedy had then univerſal ſucceſs; and that two "years after Athaliah, though performed by the ſame per- "ſons, had none. It happened quite contrary, when theſe "pieces were played at Paris, long after the death of the au- "thor; and when prejudice and partiality had ceaſed. Atha- "liah, repreſented in 1717, was received as it deſerved to be, "with tranſport; and Eſther, in 1721, inſpired nothing but "coldneſs, and never appeared again. But at that time there "were no courtiers, who complaiſantly acknowledged Eſther "in madam de Maintenon, and with equal malignity ſaw "Vaſhti in madam de Monteſpan; Haman in monſieur de "Louvois; and, above all, the perſecution of the Hugonots "by this miniſter, in the proſcription of the Hebrews. The "impartial public ſaw nothing in it, but an unintereſting "and improbable ſtory; a ſtupid prince, who had lived ſix "months with his wife, without knowing what ſhe was; "who, without the leaſt pretence for it, commanded a whole "nation to be murdered; and with as little reaſon afterwards "hanged his favorite. But notwithſtanding the badneſs of "the ſubject, thirty verſes of Eſther are of more value than "many tragedies, which have had great ſucceſs." Siecle de Louis. tom. II. c. 36.

Offended with the ill-reception of Athaliah, he was more diſguſted than ever with poetry, and now renounced it totally. He ſpent the latter years of his life in compoſing a hiſtory of the houſe of Port-Royal, the place of his education; which however, though finely drawn up, as many have aſſerted, has not been publiſhed. Too great ſenſibility, ſay his friends, but more properly an impotence of ſpirit, ſhortened the days of this poet. Though he had converſed much with the court, he had not learned the wiſdom, which is uſually learned there, of diſguiſing his real ſentiments. Having drawn up a well-reaſoned and well-written memorial upon the miſeries of the people, and the means of relieving them, he one day lent it to madam de Maintenon to read; when the king coming in, and demanding what and whoſe it was, commended the zeal

of Racine, but disapproved of his meddling with things that did not concern him: and said with an angry tone, "because he "knows how to make good verses, does he think he knows "every thing? And would he be a minister of state, because "he is a great poet?" These words hurt Racine greatly: he conceived dreadful ideas of the king's displeasure; and indulging his chagrin and fears, brought on a fever, which surpassed the power of medicine: for he died of it, after being sorely afflicted with pains, the 22d of April 1699. The king, who was sensible of his great merit, and always loved him, sent often to him in his illness; and finding after his death, that he had left more glory than riches, settled a handsome pension upon his family. He was interred at Port-Royal, according to his will; and, upon the destruction of the monastery, his remains were carried to St. Stephen du Mont at Paris. He was middle-sized, and of an agreeable and open countenance: was a great jester, but was restrained by piety in the latter years of his life from indulging this talent; and when warmed in conversation, had so lively and persuasive an eloquence, that he himself often lamented his not having been an advocate in parliament. His works are supremely excellent, and will be immortal in the judgment of all. The parallel between him and Corneille has been often made: it may be seen in Baillet's Jugemens de Savans. We shall content ourselves with saying, after Mr. Perrault, that, "if Cor- "neille surpassed Racine in heroic sentiments and the grand "character of his personages, he was inferior to him in moving "the passions and in purity of language."

Tom. v. Eloges, t. 11.

There are some pieces of Racine of a smaller kind, which have not been mentioned: as, Idylle sur la Paix, 1685; Discourse prononce a la reception de T. Corneille & Bergeret, a l'Academie Françoise, en 1685; Cantiques Spirituelles, 1689; Epigrammes Diverses. The works of Racine were printed at Amsterdam 1722, in two volumes, 12mo. and the year after at London, very pompously, in two volumes, 4to.

RADCLIFFE (Dr. JOHN) an English physician of prodigious eminence, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1650. He was taught Greek and Latin at a school in the same town; and,

Some memoirs of the life of John Radcliffe, M.D. 1715, in 8vo.

and, at fifteen years of age, ſent to univerſity college in Oxford. In 1669, he took his firſt degree in arts; but no fellowſhip becoming vacant there, he removed to Lincoln college, where he was elected into one. He applied himſelf to phyſic, and run through the neceſſary courſes of botany, chymiſtry, and anatomy; in all which, having excellent parts, he quickly made a very great progreſs. He took a maſter's degree in 1672, and then enrolled himſelf upon the phyſic line. It is remarkable, that he recommended himſelf more by ready wit and vivacity, than by any extraordinary acquiſitions in learning: and in the proſecution of phyſic, he rarely looked farther, than to the pieces of Dr. Willis, who was then practiſing in London with a very diſtinguiſhed character. He had few books of any kind; ſo few, that when Dr. Ralph Bathurſt, head of Trinity college, aſked him once in a ſurprize, "where his ſtudy was," Radcliffe, pointing to a few phials, "a ſkeleton, and an herbal, replied, "Sir, this is Radcliffe's "Library."

In 1675, he proceeded bachelor of phyſic, and immediately fell to practice. He never paid any regard to the rules univerſally followed, but cenſured them, as often as he ſaw occaſion, with great freedom and acrimony: and this drew all the old practitioners upon him, with whom he waged an everlaſting war. Nevertheleſs, his reputation increaſed with his experience; and before he had been two years in the world, his buſineſs was very extenſive and among thoſe of the higheſt rank. About this time, Dr. Marſhal, rector of Lincoln college, did him an unkind office, by oppoſing his application for a faculty-place in the college; to ſerve as a diſpenſation from taking holy orders, which the ſtatutes required him to do, if he kept his fellowſhip. This was owing to ſome witticiſms, which Radcliffe, according to his manner, had lanced at the doctor: however, ſuch a ſtep being inconſiſtent with his preſent ſituation and views, he choſe to reſign his fellowſhip, which he did in 1677. He would have kept his chambers, and reſided there as a commoner; but Dr. Marſhall not being at all diſpoſed to be civil to him, he quitted the college, and took lodgings elſewhere. In 1682, he went out doctor; but continued two years longer at Oxford, growing equally in wealth and fame.

In 1684, he went to London, and ſettled in Bow-ſtreet Covent-Garden. Dr. Lower was there the reigning phyſician; but his intereſt then beginning to decline on account of his whig-principles, as they were called, Dr. Radcliffe had almoſt an open field; and in leſs than a year, got into prime buſineſs. His converſation contributed as much to make his way, as his reputed ſkill in his profeſſion; for having much pleaſantry and readineſs of wit, he was a moſt diverting companion. In 1686, the princeſs Anne of Denmark, made him her phyſician. In 1687, wealth flowing in upon him very plentifully, he had a mind to teſtify his gratitude to Univerſity-college, where he had received the beſt part of his education; and, with this intent, cauſed the eaſt window over the altar, to be put up at his own expence. It is eſteemed a beautiful piece, repreſenting the nativity of our Saviour painted upon glaſs; and appears to be his gift by the following inſcription under it: D. D. Joan. Radcliffe, M. D. hujus Collegii quondam Socius, A. D. M DCLXXXVII. He is called ſocius, not that he was really a fellow; but being ſenior ſcholar, had the ſame privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange, and the princeſs his conſort retired to Nottingham, the doctor was preſſed by biſhop Compton to attend her in quality of his office, ſhe being alſo big with child of the duke of Gloceſter; but, not chuſing to declare himſelf in that critical ſtate of public affairs, nor favoring the meaſures then in agitation, he excuſed himſelf, on account of the multiplicity of his patients.

After the revolution, he was often ſent for to king William, and the great perſons about his court; which muſt have been owing to his vaſt reputation and credit, for it does not appear that he ever inclined to be a courtier. In 1692, he ventured 5000l. in an interloper, which was bound for the Eaſt Indies, with the proſpect of a large return; but loſt it; the ſhip being taken by the French. When the news was brought him, he ſaid, that "he had nothing to do, but go up ſo many pair of "ſtairs, to make himſelf whole again." In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a conſummation; when it was diſcovered, that the young lady had already conſummated

ſummated with her father's book-keeper. This diſappointment in his firſt amour, would not ſuffer him ever after to think of the ſex in that light: he even grew to a degree of inſenſibility, if not averſion for them; and often declared, that "he wiſhed for an act of parliament, whereby nurſes only "ſhould be entitled to preſcribe to them." In 1694, Queen Mary catched the ſmall-pox, and died. "The phyſicians part, "ſays biſhop Burnet, was univerſally condemned; and her "death was imputed to the negligence or unſkilfulneſs of Dr. "Radcliffe. He was called for; and it appeared, but too e-"vidently, that his opinion was chiefly conſidered, and moſt "depended on. Other phyſicians were afterwards called, "but not till it was too late."

Hiſt. of his own time, vol. II. p. 136, fol.

Soon after he loſt the favor of the Princeſs Anne, by neglecting to obey her call, from his too great addiction to the bottle; and another phyſician was elected into his place. About this time, happened his remarkable viſit to madam d'Urſley at Kenſington; when this lady was pleaſed to be very free, in putting ſome queries to him concerning the pleaſures of Venus. The Doctor gave her full ſcope by a reply, which produced the following epigram:

D'Urſley in a merry mood
Enquir'd of her phyſician,
What hour was beſt to ſtir the blood
And ſpirits by coition?

Says Radcliffe, if my judgment's right,
Or anſwer worth returning:
'Tis moſt delightful over night,
Moſt wholeſome in the morning.

Quoth d'Urſley then, for pleaſure's ſake,
Each evening I will take it:
And in the morning, when I wake,
My only phyſic make it.

To the laſt of theſe lines, when the doctor replied, "Madam, "ſuch a reſolution may make me loſe a patient;" the lady returned, then, Sir, it may gain you a miſtreſs." Whether or no it did is uncertain; but his inclinations were never ſuppoſed

ſed to lie that way: Bacchus, not Venus, being the deity, he uſed to offer up both his morning and evening ſacrifices to.

In 1699, king William, returning from Holland, and being much out of order, ſent for Radcliffe; and, ſhewing him his ſwoln ancles, while the reſt of his body was emaciated and ſkeleton-like, ſaid, what think you of theſe? "Why truly, "replied the phyſician, I would not have your majeſty's two "legs for your three kingdoms:" which freedom ſo loſt the king's favor, that no interceſſions could ever recover it. When queen Anne came to the throne, the earl of Godolphin uſed all his endeavours to reinſtate him in his former poſt of chief phyſician; but ſhe would not be prevailed upon, alledging, that Radcliffe would ſend her word again, "that her "ailments were nothing but the vapours." Nevertheleſs, he was conſulted in all caſes of emergency and critical conjuncture; and, though not admitted in quality of the queen's domeſtic phyſician, received large ſums of ſecret ſervice-money for his preſcriptions behind the curtain. He continued in full buſineſs, increaſing in wealth and inſolence, to the end of his days; waging all along, as we have before obſerved, a perpetual war with his brethren the phyſicians, who never conſidered him in any other light, than that of an active, ingenious, adventuring empiric, whom conſtant practice brought at length to ſome ſkill in his profeſſion. He died the firſt of November 1714, aged 64 years; and was ſome time after carried down to Oxford, where he was buried in St. Mary's church. He was a prodigious benefactor to that univerſity, and eſpecially in the foundation of the library there, which goes by his name: the firſt ſtone of which ſumptuous edifice was laid in June 1737, and the whole building compleated in 1747.

We do not find, that he ever attempted to write any thing, and it is exceedingly probable, that he would not have ſucceeded as an author, if he had. What however the late Dr. Mead has ſaid, is no ſmall teſtimony in his favor; namely, that "he was deſervedly at the head of his profeſſion, "on account of his great medical penetration and ex-"perience.

Preface to his *Treatiſe on the Small Pox.*

RAINOLD.

RAINOLDS (JOHN) an eminent Engliſh divine, was born at Pinto in Devonſhire in 1549, and ſent to Merton college in Oxford in 1562. He removed to Corpus Chriſti college, of which he became firſt ſcholar, and then fellow. He took both the degrees in arts and divinity. In 1598, he was made dean of Lincoln; but, being unwilling to quit an academical life, he exchanged his deanery the year following, for the preſidentſhip of Corpus Chriſti college. Queen Elizabeth offered him a biſhopric, but he modeſtly refuſed it, and ſaid, Nolo Epiſcopari in good earneſt. He died in 1607, after having publiſhed a great number of books. The learned have beſtowed moſt uncommon praiſes upon this divine. Biſhop Hall, a very competent judge, obſerves, that "he alone was a well-furniſhed library, full of all faculties, "of all ſtudies, of all learning. The memory, the reading "of that man were to a miracle." Dr. Crakanthorp ſays, that "for virtue, probity, integrity, and piety he was ſo emi-"nent, that, as Nazianzen ſpeaks of Athanaſius, to name "him is to commend virtue itſelf." He had a hand in tranſlating part of the Old Teſtament, by command of king James I. He was inclined to puritaniſm, but with ſuch moderation, that he continued a conformiſt to the church of England. He was thought to ſhorten his life by too ſevere application to his ſtudies; but when his friends urged him to deſiſt, he uſed to reply, that he would "not loſe the very "end of living for the ſake of life: non propter vitam vivendi perdere cauſas.

Prince's Worthies of Devonſhire.—Wood's Athen. Ox. vol 1.

Epiſtle 7. Decad. 1.

Defenſ. Eccleſ. Anglic. c. 69.

RAMAZZINI (BERNARDIN) an Italian phyſician, was born of a good family at Carpi near Modena, the fifth of November 1633. When he had laid a foundation in grammar and claſſical literature in his own country, he went to Parma to ſtudy philoſophy; and, afterwards applying himſelf to phyſic, took a doctor's degree there in 1659. Then he went to Rome, for the ſake of penetrating ſtill further into his art; and afterwards ſettled in the duchy of Caſtro. After ſome time, ill health obliged him to return to Carpi for his native air, where he married a wife, and followed the buſineſs of his profeſſion; but in 1671, at the advice of ſome friends, he

Niceron, tom. 6.

he removed to Modena. His brethren of the faculty here conceived at firſt but meanly of his learning and abilities; but when he had undeceived them by publications, their contempt, as is natural, was changed into jealouſy. In 1682, he was made profeſſor of phyſic in the univerſity of Modena, which was juſt founded by duke Francis II. and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, which he was always fond of. In 1700, he went to Padua upon invitation, to be a profeſſor there: but the infirmities of age began now to come upon him. He loſt his ſight, and was forced to read and write with other people's eyes and hands. Nevertheleſs, the ſenate of Venice made him rector of the college in 1708, and alſo raiſed him from the ſecond profeſſorſhip in phyſic to the firſt. He would have refuſed theſe honourable poſts, but being over-ruled, performed all the functions of them very diligently to the time of his death. He died upon his birth day in 1714, aged 81 years.

He compoſed a great many works upon medical and philoſophical ſubjects: his book De Morbis artificum will always be curious and uſeful. His works were collected and publiſhed at London, 1716, in 4to. which is a better edition than that of Geneva the year after, becauſe it is more correct.

RAMSAY (ANDREW MICHAEL) frequently ſtiled the chevalier Ramſay, a polite writer, was a Scotſman of an ancient family; and was born at Ayre in that kingdom, the ninth of June 1686. He received the firſt part of his education at Ayre, and was then removed to Edinburgh; where, diſtinguiſhing himſelf by his good parts and uncommon proficiency, he was ſent for to St. Andrews, in order to attend a ſon of the earl of Weems in that univerſity. After this, he travelled to Holland, and went to Leyden; where, falling into the acquaintance of Poiret, a celebrated myſtic divine, he became tinctured with his doctrines, and reſolved for further ſatisfaction to conſult Mr. Fenelon, the famed archbiſhop of Cambray, who had long imbibed the fundamental principles of that theology.

Biographia Britannica.

Before he left Scotland, he had conceived a diſguſt to the religion, in which he was bred; and in that ill-humor, caſt in

ing his eye upon other chriſtian churches, and ſeeing none to his liking, he became diſpleaſed with all, and gave into deiſm. During his abode in Holland, he grew more confirmed in that way of thinking; yet, without coming to any fixed determination. In this unſettled ſtate of mind, he arrived at Cambray in 1710, and was received with great kindneſs by the archbiſhop: who took him into his family, heard with patience and attention the hiſtory of his religious principles, entered heartily with him into a diſcuſſion of them, and to be ſhort, in ſix months time made him as good a catholic as himſelf.

The ſubſequent courſe of his life received its direction from his friendſhip and connections with this prelate. Mr. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France; yet neither of them came to the poſſeſſion of it, being ſurvived by Lewis XIV. who was ſucceeded by his great grandſon, ſon to the duke of Burgundy, and now Lewis XV. Mr. Ramſay, having been firſt governor to the duke de Chateau-Thiery and the prince de Turenne, was made knight of the order of St. Lazarus; and afterwards ſent for to Rome by the chevalier de St. George, ſtiled there James III. king of Great Britain, to take the charge of educating his children. He went accordingly to that court, in 1724; but the intrigues and diſſentions, which he found on his arrival there, gave him ſo much uneaſineſs, that, with the pretender's leave, he preſently returned to Paris. Then he croſſed the water to his own country, and was kindly received by the duke of Argyle and Greenwich; in whoſe family he reſided ſome years, and employed his leiſure there in writing ſeveral ingenious pieces. We are told, that in the mean time he had the degree of doctor of law conferred on him at Oxford, that he was admitted for this purpoſe of St. Mary Hall in April 1730, and that he was preſented to his degree by Dr. King, the principal of that houſe. After his return to France, he reſided ſome time at Pontoiſe, a ſeat of the prince de Turenne, duke de Bouillon; with whom he continued in the poſt of intendant, till his death. This happened on the 6th of May 1743, at St. Germain-en-Laïe, where his body was interred; but his heart was depoſited in the nunnery of St. Sacrament at Paris.

His

His works are, 1. Diſcours ſur le Poëme Epique. Prefixed to the later editions of Telemachus. 2. La Vie de Mr. Fenelon. 3. Eſſai ſur le Gouvernment Civil. 4. Le Pſychometre, ou Reflexions ſur les differens caracters de l'eſprit par un Milord Anglois. Theſe are remarks upon lord Shafteſbury's Characteriſtics. 5. Les Voyages de Cyrus, in French; and, in Engliſh, "The Travels of Cyrus." This is his Chef d'Ouvre, and hath gone through ſeveral editions in both languages. 6. L'Hiſtoire de M. de Turenne, in French and Engliſh. 7. Several ſmall pieces of poetry, in Engliſh. 8. Two Letters in French, to M. Racine the ſon, upon the true ſentiments of Mr. Pope, in his Eſſay on Man. Theſe were printed after his deceaſe, in Les Ouvres de M. Racine le fils, tom. II. 1747. In the former of theſe, he calls Mr. Locke, genie ſuperficiel, "a ſuperficial genius;" and has ſhewn by this, that whatever ingenuity and polite literature he might poſſeſs, and he poſſeſſed a very conſiderable portion of both, he was not qualified in any degree to judge of philoſophers. Two poſthumous works of his were alſo printed at Glaſcow. 9. "A plan of education;" and, 10. "Philoſophical Principles of natural and revealed Religion, explained and unfoulded in a geometrical Order." 1749, in two volumes, 4to.

RAMUS (PETER) a moſt famous profeſſor of France, was born in 1515, in a village of Vermandois in Picardy. His family was good, but had ſuffered great hardſhips and injuries from the wars. His grandfather, having loſt all his poſſeſſions, was obliged to turn collier for a livelihood. His father followed huſbandry; and himſelf was not happier than his father and grandfather, his life being, ſays Mr. Bayle, the ſport of fortune, or one continued viciſſitude of good and ill fortune. He was ſcarce out of the cradle, when he was twice attacked with the plague. At eight years of age, a thirſt after learning prompted him to go to Paris, but poverty forced him to leave that city. He returned to it as ſoon as he could, but being unable to ſupport himſelf, he left it a ſecond time; yet his paſſion for ſtudy was ſo violent, that notwithſtanding his ill fortune in two journeys, he ventured upon a third. He was maintained there ſome months by one of his uncles, after

Bayle's Dict. in voce.

after which he was obliged to be a ſervant in the college of Navarre. He ſpent the day in waiting upon his maſters, and the greateſt part of the night in ſtudy What is related in the firſt Scaligerana, of his living to nineteen years of age without learning to read, and of his being very dull and ſtupid, is not credible.

After having finiſhed claſſical learning and rhetoric, he went through a courſe of philoſophy, which took him up three years and a half in the ſchools. The theſis, which he made for his maſter of arts degree, offended all the world: for he maintained in it, that "all which Ariſtotle had advanced was "falſe;" and he anſwered extremely well the objections of all the profeſſors. This ſucceſs inclined him to examine the doctrine of Ariſtotle more cloſely, and to combat it vigorouſly: but he confined himſelf principally to his Logic. The two firſt books he publiſhed, the one intitled, Inſtitutiones Dialecticæ, the other, Ariſtotelicæ Animadverſiones, occaſioned great diſturbances in the univerſity of Paris. The profeſſors there, who were adorers of Ariſtotle, ought to have refuted Ramus's books by writings and lectures; but inſtead of confining themſelves within the juſt bounds of academical wars, they proſecuted this anti-peripatetic before the civil magiſtrate, as a man who was going to ſap the foundations of religion. They raiſed ſuch clamours, that the cauſe was carried before the parliament of Paris; but the moment they perceived it would be examined equitably, and according to the uſual forms, they by their intrigues took it from that tribunal, and brought it before the king's council; and Francis I. was obliged to interfere in it. The king ordered, that Ramus and Antony Govea, who was his principal adverſary, ſhould chuſe two judges each, to pronounce on the controverſy, after they ſhould have ended their diſputation; while he himſelf appointed a deputy. Ramus, in obedience to the orders of the king, appeared before the five judges, though three of them were his declared enemies. The diſpute laſted two days, and Govea had all the advantages he could deſire: Ramus's book being prohibited in all parts of the kingdom, and their author ſentenced not to teach philoſophy any longer. His enemies diſcovered a moſt ſurpriſing joy on that account: they made a greater noiſe in proportion, than the proudeſt princes for the taking

taking of a conſiderable city, or the winning of a very important victory. The ſentence of the three judges was publiſhed in Latin and French in all the ſtreets of Paris, and in all parts of Europe, whither it could be ſent. Plays were acted with great pomp, in which Ramus was mocked and abuſed a thouſand ways, in the midſt of the applauſes and acclamations of the Ariſtotelians. This happened in 1543.

The year after, the Plague made great havock in Paris, and forced moſt of the ſtudents in the College of Prele to quit it; but Ramus, being prevailed upon to teach in it, ſoon drew together a great number of auditors. The Sorbonne attempted to drive him from that college, but to no purpoſe; for he heald the headſhip of that houſe by arret of parliament. Thro' the patronage and protection of the cardinal of Lorrain, he obtained in 1547, from Henry II. the liberty of ſpeaking and writing, and the royal profeſſorſhip of philoſophy and eloquence in 1551. The parliament of Paris had, before this, maintained him in the liberty of joining philoſophical lectures to thoſe of eloquence; and this arret or decree had put an end to ſeveral proſecutions, which Ramus and his pupils had ſuffered: for they had been proſecuted ſeveral ways, both before the univerſity-judges and the civil magiſtrates. As ſoon as he was made regius profeſſor, he was fired with a new zeal for improving the ſciences; and was extremely laborious and active on this occaſion, notwithſtanding the hatred of his enemies, who were never at reſt. He bore at that time a part in a very ſingular affair, which deſerves to be mentioned. About the year 1550, the royal profeſſors corrected, among other abuſes, that which had crept into the pronunciation of the Latin tongue. Some of the clergy followed this regulation; but the ſorbonniſts were much offended at it as an innovation, and defended the old pronunciation with great zeal Things at length were carried ſo far, that a miniſter, who had a good living, was very ill treated by them; and cauſed to be ejected from his benefice, for having pronounced *Quiſquis*, *Quanquam*, according to the new way, inſtead of *Kiſkis*, *Kankam*, according to the old. The miniſter applied to the parliament; and the royal profeſſors with Ramus among them, fearing he would fall a victim to the credit and authority of the faculty of divines, for preſuming to pronounce the Latin tongue

tongue according to their regulations, thought it incumbent on them to aſſiſt him. Accordingly, they went to the court of juſtice; and repreſented in ſuch ſtrong terms the indignity of the proſecution, that the perſon accuſed was cleared, and every body had the liberty of pronouncing as they pleaſed.

Ramus was bred up in the catholic religion, but afterwards deſerted it. He began to diſcover his new principles, by removing the images from the chapel of his college of Prele. This was in 1552; when ſuch a proſecution was raiſed againſt him by the Religioniſts, as well as Ariſtotelians, that he was not only drove out of his profeſſorſhip, but obliged to conceal himſelf. For that purpoſe, he went with the king's leave to Fontainebleau; where, by the help of books in the king's library, he purſued geometrical and aſtronomical ſtudies. As ſoon as his enemies knew where he was, he found himſelf no where ſafe: ſo that he was forced to go, and conceal himſelf in ſeveral other places. During this interval, his excellent and curious collection of books in the college of Prele was plundered; but, after a peace was concluded in 1563, between Charles IX. and the proteſtants, he again took poſſeſſion of his employment, maintained himſelf in it with vigor, and was particularly zealous in promoting the ſtudy of the mathematics. This laſted till the ſecond civil war in 1567, when he was forced to leave Paris, and ſhelter himſelf among the Huguenots, in whoſe army he was at the battle of St. Denys. Peace having been concluded ſome months after, he was reſtored to his profeſſorſhip; but foreſeeing that the war would ſoon break out again, he did not care to venture himſelf in a ſtorm, and therefore obtained the king's leave to viſit the univerſities of Germany. He accordingly undertook this journey in 1568, and received very great honors wherever he came. He returned to France, after the third war in 1571; and loſt his life miſerably, in the maſſacre of St. Bartholomew's day, 1572. It is ſaid, that he was concealed in a cellar during the tumult, but dragged from thence at the inſtigation of ſome peripatetic doctors, who hated him. He gave a conſiderable quantity of money to the aſſaſſins, in order to procure his life, but in vain: for, after wounding him in many places, they threw him out of a window; and, his bowels guſhing out in the fall, ſome Ariſtotelian ſcholars, encouraged by their

maſters, ſpread them about the ſtreets; then dragged his body in a moſt ignominious manner, and threw it into the Seine.

He was a great orator, a man of univerſal learning, and endowed with very fine qualities. He was free from avarice, ſober, temperate, chaſte. His temperance was very exemplary. He contented himſelf with only boiled meat, and eat but little at dinner: he drank no wine for twenty years, and would never have drank any, if the phyſicians had not preſcribed it. He lay upon ſtraw; uſed to riſe very early, and to ſtudy all day; and led a ſingle life with the utmoſt purity. He was zealous for the proteſtant religion, but at the ſame time a little obſtinate, and given to contradiction. The proteſtant miniſters did not love him much, for he made himſelf a kind of head of a party, to change the diſcipline of the proteſtant churches; that is, he was for introducing a democratical government in the church: but his deſign was traverſed and defeated in a national ſynod. He publiſhed a great number of books; but mathematics was chiefly obliged to him. His writing was ſcarce legible, and gave the printers prodigious trouble. His ſect floriſhed pretty much for ſome time: it was not known in Spain and Italy, made little progreſs in France, but ſpread very much in Scotland and England, and ſtill more in Germany; as appears from many books, which ſeveral German Ariſtotelians publiſhed againſt the Ramiſts.

Wood's Athen. Ox. vol. 1.—Langbaine's Account of the dramatic poets.

RANDOLPH (THOMAS) an Engliſh poet, was the ſon of a ſteward to Edward lord Zouch, and born in Northamptonſhire, (Mr. Wood ſays, at Newnham near Daintry; Mr. Langbaine, at Houghton) the 15th of June 1605. He was educated at Weſtminſter-ſchool, and from thence elected in 1623, as one of the king's ſcholars to Trinity college in Cambridge; of which he became fellow, and took a maſter of arts degree. He was accounted one of the moſt pregnant wits of his time, and was greatly admired by all the poets and men of parts. He was diſtinguiſhed very early for an uncommon force of genius; having, when he was not more than nine or ten years old, wrote the "Hiſtory of the Incarnation of our Saviour," in verſe. Ben Johnſon was ſo exceedingly fond of him, that he adopted him one of his ſons; on which account

account Randolph wrote a gratulatory poem to him, which is printed among his works. Like a true poet, Randolph had a thorough contempt of wealth, and as hearty a love of pleaſure; and this drew him into exceſſes, which made his life very ſhort. He died in March 1634, when he had not compleated his 30th year. His "Muſe's Looking-Glaſs," a comedy, is well known: he was the author of ſeveral other dramatic performances, which with his poems were collected, and publiſhed in one volume, by his brother Robert Randolph; the fifth edition of which, with ſeveral additions, and corrected and amended, was printed in 1664, 8vo. Robert was alſo a good poet, as appears from ſeveral copies of his verſes printed in various books. He was a ſtudent of Chriſt-Church in Oxford, where he took a bachelor of arts degree in 1627; and afterwards became vicar of Donnington in Lincolnſhire, where he died in 1671, aged about ſixty years.

Mr. Wood gives us an account of another Thomas Randolph, a Kentiſh gentleman, who was made ſtudent of Chriſt-Church, when Henry VIII. turned it into a cathedral; and principal of Broadgate-Hall in 1549, being then a doctor of law. In the reign of queen Elizabeth, he was employed in ſeveral embaſſies to Scotland, France, and Ruſſia; and for his ſervices, not only knighted, but preferred to ſome conſiderable places. He died the 8th of June 1590, aged ſixty. We have of his, "An Account of his Embaſſage to the Emperor of Ruſſia, anno 1568." Remitted into the firſt volume of Hakluyt's Voyages, Lond. 1598. and, "Inſtructions given to, "and Notes to be obſerved by, certain perſons, for the "ſearching of the ſea and border of the coaſt, from the "River Pechora to the Eaſtwards, anno 1588."

RAPHAEL, an illuſtrious painter of Italy, was born at Urbin, on Good Friday 1483. His father was an ordinary painter: his maſter Pietro Perugino. Having a penetrating underſtanding, as well as a fine genius for painting, he ſoon perceived, that the perfection of his art was not confined to Perugino's capacity; and therefore went to Siena, in order to advance himſelf. Here Pinturrichio got him to be employed in making the cartoons for the pictures of the library; but he had ſcarcely finiſhed one, before he was tempted to re-

move to Florence by the great noiſe, which Leonardo da Vinci's and Michael Angelo's works made at that time. As ſoon as he had conſidered the manner of thoſe illuſtrious painters, he reſolved to alter his own, which he had learned of Perugino. His pains and care were incredible; and he ſucceeded accordingly. He formed his guſto after the ancient ſtatues and bas reliefs, which he deſigned a long time with extreme application; and, beſides this, he hired people in Greece and Italy, to deſign for him all the antique pieces that could be found. Thus, he raiſed himſelf preſently to the top of his profeſſion. By the general conſent of mankind, he is acknowledged to have been the prince of modern painters, and is oftentimes ſtiled the divine Raphael; as if, for the inimitable graces of his pencil, and for the excellence of his genius, he had ſomething more than human in his compoſition. "He "ſurpaſſed, ſays a connoiſſeur, all modern painters, becauſe "he poſſeſſed more of the excellent parts of painting than any "other; and it is believed, that he equalled the ancients, ex- "cepting that he deſigned not naked bodies with ſo much "learning as Michael Angelo: but his guſto of deſign is "purer, and much better. He painted not with ſo good, ſo "full, and ſo graceful a manner, as Corregio; nor has he "any thing of the contraſt of the lights and ſhadows, or ſo "ſtrong and free a colouring, as Titian: but he had without "compariſon a better diſpoſition in his pieces, than either "Titian, Corregio, Michael Angelo, or all the reſt of the "ſucceeding painters to our days. His choice of attitudes, "of heads, of ornaments, the ſuitableneſs of his drapery, his "manner of deſigning, his varieties, his contraſts, his ex- "preſſions, were beautiful in perfection; but above all, he "poſſeſſed the graces in ſo advantageous a manner, that he "has never ſince been equalled by any other."

Du Freſnoy's Art of Painting, p. 225. Lond. 1716.

But Raphael was not only the beſt painter in the world, but perhaps the beſt architect alſo: he was at leaſt ſo admirable a one, that Leo X. charged him with the building St. Peter's church at Rome. He was one of the handſomeſt and beſt tempered men living: ſo that, with all theſe natural and acquired accompliſhments, it cannot be wondered, that he was not only beloved in the higheſt degree by the popes Julius II. and Leo X. at home, but admired and courted by all the princes

See CASTIGLIONE.

and

and ſtates of Europe. Henry VIII. would fain have had him over to England. He lived in the greateſt ſtate and ſplendor imaginable, moſt of the eminent maſters in his time being ambitious of working under him; and he never went out, without a crowd of artiſts and others, who attended and followed him purely through reſpect. Cardinal Bibiano offered him his niece in marriage, and Raphael engaged himſelf; but pope Leo X. having given him hopes of a cardinal's hat, he made no haſte to marry her. His paſſion for the fair ſex deſtroyed him in the flower of his age; for one day, after he had abandoned himſelf to exceſſive venery, he was ſeized with a fever; and, concealing the true cauſe of his diſtemper from his phyſicians, he was ſuppoſed to be improperly treated, and ſo carried off. He died upon his birth-day 1520, when he had juſt compleated his 37th year. Cardinal Bembo wrote his epitaph, which is to be ſeen upon his tomb in the church of the Rotunda at Rome, where he was buried. Here are two lines of it:

Ille hic eſt Raphael, timuit quo ſoſpite vinci
Rerum magna parens, & moriente mori.

Raphael had many ſcholars; but Julio Romano was his favorite, becauſe he did him moſt credit. Pouſſin uſed to ſay of Raphael, that, "he was an angel compared with the "modern painters, but an aſs in compariſon of the ancients:" but all ſuch ſayings are extravagant.

RAPIN (RENATUS) a French jeſuit, famous for his ſkill in claſſical learning, was born at Tours in 1621, and entered into the ſociety at eighteen years of age. He taught polite literature for nine years: he made it his particular ſtudy, and ſhewed by ſome Latin productions, that he was able to write on the fineſt ſubjects with great art and eloquence. He excelled in Latin poetry, and publiſhed various pieces in it: the principal of which was, his Hortorum libri quatuor; a work, which has been much admired and applauded. It was firſt printed in 4to. at Paris 1665, and afterwards reprinted in 12mo. with alterations and corrections by the author. An Engliſh verſion of it was made and publiſhed at London in 1673, 8vo. by John Evelyn, eſq; and again, in

Bayle's Dict. art. RAPIN

1706, by Mr. James Gardiner of Jeſus college in Cambridge. All his Latin poems, conſiſting of odes, epitaphs, ſacred eclogues, and theſe four books upon Gardens, were collected and publiſhed at Paris 1681, in two volumes 12mo. He applied himſelf afterwards to write in French, and ſucceeded very well in that language. He wrote in it ſeveral treatiſes upon polite literature, and upon pious ſubjects, which met with a very favorable reception from the publick. The treatiſes on polite literature, having been publiſhed at various times, were collected and publiſhed in 1684, in two volumes 4to. at Paris; and at Amſterdam, in two volumes 8vo. in 1686. They were tranſlated into Engliſh by Baſil Kennet and others, and publiſhed in 1705, in two volumes 8vo. under the title of the "Critical Works of Monſ. Rapin." The firſt volume contains a compariſon between Demoſthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for hiſtory, Plato and Ariſtotle for philoſophy: the ſecond, are reflections on eloquence, on Ariſtotle's poetry, on hiſtory, on philoſophy. Rapin's general deſign in this work was, as he tells us himſelf, to reſtore a good taſte among the ingenious, which had been ſomewhat corrupted by a ſpirit of profound erudition, that had reigned in the preceding age: and indeed he was not altogether unqualified for the attempt; for he is a writer, as Mr. Bayle obſerves, who ſeems to have had more good taſte and delicacy, than depth of erudition. He was not however wanting in learning; and, although many things are looſely ſaid by him, and ſome that may deſerve critical animadverſion, yet his work abounds with excellent materials, and upon the whole is both uſeful and entertaining.

In the Preface.

He died at Paris the 27th of October, 1687; and his elogium, written by father Bouhours, was publiſhed the month following. He is there repreſented, and there is reaſon to think deſervedly, as poſſeſſed of the fineſt qualities, that can adorn a man of probity and a good chriſtian. We find there, among other particulars, that zeal for the honor of his ſociety made him undertake, above twenty years before, an Hiſtory of Janſeniſm. Father Rapin was a dangerous adverſary of that party, and attacked them on their weakeſt ſide in a Latin work, publiſhed in 1658, under the title of, Diſſertatio de

nova

nova doctrina, ſeu Evangelium Janſeniſtarum. He had a great quarrel with father Vavaſſor, who wrote againſt his Reflections on Ariſtotle's Poetics; yet pretended to be ignorant, as there was no name to them, that Rapin was the author. Rapin had ſaid, in thoſe reflections, that "it is ſo "unuſual a thing for an author to write good epigrams, "that any perſon may be ſatisfied with making a few in his "whole life." Now, ſays Menage, who relates this anecdote, "as Vavaſſor had wrote two large books of epigrams, "he was not pleaſed with Rapin for this ſaying; and this "prompted him to write againſt that father: I had this, "adds Menage, from himſelf." Anti-Baillet, ch. 84.

RAPIN DE THOYRAS (PAUL de) an eminent hiſtorian of France, was born at Caſtres in Languedoc the 25th of March 1661. His family was originally from Savoy, and is ſuppoſed to have removed into France, upon embracing the proteſtant religion. Philibert de Rapin, great grandfather to our author, fell a martyr to his zeal for proteſtantiſm; which expoſed him ſo much to the indignation of the Roman catholics, and particularly to that of the parliament of Toulouſe, that his head was ſtruck off in 1568 by a ſentence of theirs, at the very time that he came by the king's order to have the treaty of peace regiſtered there. Father Daniel indeed paſſes over this fact in ſilence; and his reaſon is ſuppoſed to have been, that he might make the more odious the diſturbances raiſed by the Huguonots afterwards in the country about Toulouſe: whereas what they did was in revenge of Philibert's death, as appeared from the ſoldiers writing with coals, on the ruins of the houſes they had burned, "Vengeance for Rapin's death." James de Rapin, lord of Thoyras, was our author's father. He applied himſelf to the ſtudy of the law, and was an advocate in the chamber of the edict of Nantes above fifty years. Theſe chambers were courts of judicature erected in ſeveral towns of France, in behalf of the Huguonots; the judges whereof were half of the reformed, and half of the Roman catholic, religion. Jane de Peliſſon, his wife, was daughter to a counſellor of the chamber of Caſtres, and ſiſter to the famous George and Paul Peliſſon: this lady, after having been confined a good From his life prefixed to Tindal's tranſlation of his "Hiſtory of "England." Mezeray, &c.

while to a convent, was at laſt ſent by the king's order to Geneva, where ſhe died in the year 1705.

Mr. Rapin the hiſtorian was their youngeſt ſon. He was educated at firſt under a tutor in his father's houſe, and afterward ſent to Puylaurens, and thence to Saumur. In 1679, he returned to his father, with a deſign to apply himſelf cloſely to the ſtudy of the law: but before he had made any great progreſs, he was obliged, with many other young gentlemen, to commence advocate, upon report of an edict ſoon after publiſhed, in which it was ordered, that no man ſhould have a doctor's degree without having ſtudied five years in ſome univerſity. The ſame year the chamber of the edict was ſuppreſſed, which obliged Mr. Rapin's family to remove to Toulouſe: and the ſtate of the reformed growing every day worſe, our hiſtorian deſired his father's leave to quit the profeſſion of advocate for that of arms. He had before given proofs of a military diſpoſition: for he had fought a duel or two, in which he had acquitted himſelf very gallantly. His father did not abſolutely deny his requeſt, but gave him ſuch an anſwer, as ſerved to prolong the time. This ſtate of uncertainty very much abated his ardor in the ſtudy of the law: however, he pleaded one cauſe, and one only; and then applied himſelf heartily to the ſtudy of mathematics and muſic, in both which he became a good proficient.

In 1685, his father died; and two months after, the edict of Nantes being revoked, Mr. Rapin with his mother and brothers retired to a country-houſe; and as the perſecution in a ſhort time was carried to the greateſt height, he and his youngeſt brother, in March 1686, departed for England. He was not long in London, before he was viſited by a French abbé of diſtinguiſhed quality; a friend of Mr. Peliſſon, who introduced him to Mr. Barillon the French ambaſſador. Theſe gentlemen perſuaded him to go to court, aſſuring him of a favorable reception from the king; but he declined this honor, not knowing what the conſequences might be in that very critical ſtate of affairs. His ſituation indeed was not at all agreeable to him; for he was perpetually preſſed, upon the ſubject of religion, by the French catholics then in London, and eſpecially by the abbé, who, though he treated him with the utmoſt complaiſance, always turned the diſcourſe to controverſy.

troverſy. Having no hopes of any ſettlement in England at that time, his ſtay there was but ſhort: he went over to Holland, and liſted himſelf in a company of French volunteers, that was at Utrecht under the command of Mr. Rapin, his couſin-german. Mr. Peliſſon, the ſame year, publiſhed his reflections on the difference of religions, which he ſent to his nephew Rapin, with a ſtrict charge to give him his opinion impartially of the work: and this was accordingly done, although nothing of this kind was found among his papers. He did not quit his company, till he followed the prince of Orange into England: where, in 1689, he was made an enſign, and went to Ireland with that commiſſion. He diſtinguiſhed himſelf ſo at the ſiege of Carrick-fergus, that he was the ſame year promoted to a lieutenancy. He was preſent at the battle of the Boyne; and at the ſiege of Limerick, was ſhot through the ſhoulder with a muſket-ball. This wound, which was cured very ſlowly, proved very detrimental to his intereſt; for it prevented him from attending general Douglas into Flanders, who was very deſirous of having him, and could have done him conſiderable ſervice: however, he had a company given him.

He continued in Ireland, till the end of the year 1693; when he was ordered for England without any reaſon aſſigned: but a letter informed him, that he was to be governor to the earl of Portland's ſon. Having never had any thoughts of this nature, he could not imagine to whom he owed the recommendation, but at laſt found it to be from lord Galloway. He immediately went to London, and entered upon this charge; but quitted all hopes of thoſe preferments in the army, which ſeveral of his fellow-officers ſoon after attained. All the favor ſhewn him was, that he had leave to reſign his commiſſion to his younger brother, who died in 1719, after having been made lieutenant-colonel in a regiment of Engliſh dragoons. Indeed the king gave him a penſion of 100l. per annum, "till ſuch time as he ſhould provide for "him better," which time never came: ſo he enjoyed this penſion during the king's life, after which it was taken from him, and a poſt of ſmall value given him in its ſtead.

While the earl of Portland was ambaſſador in France, Mr. Rapin was obliged to be ſometimes in that kingdom, ſometimes

times in England, and often in Holland: but at length he ſettled at the Hague, where the young lord Portland was learning his exerciſes. While he reſided here in 1699, he married: but this marriage neither abated his care of his pupil, nor hindered him from accompanying him in his travels. They began with a tour through Germany, where they made ſome ſtay at Vienna: from hence went into Italy by the way of Tirol, where the mareſchal de Villeroy, at that time priſoner, gave Mr. Rapin a letter for the cardinal d'Etrees, when at Venice. Their travels being finiſhed, which put an end to his employment, he returned to his family at the Hague, where he continued ſome years: but as he found it increaſe, he reſolved to remove to ſome cheap country; and accordingly retired in 1707 to Wezel, in the duchy of Cleves in Germany, where he employed the remaining years of his life in writing the Hiſtory of England. Though his conſtitution was ſtrong, yet ſeventeen years application, for ſo long he was in compoſing this hiſtory, entirely ruined it. About three years before his death, he found himſelf exhauſted, and often felt great pains in his ſtomach: and at length a fever, with an oppreſſion in his breaſt, carried him off after a week's illneſs, the 16th of May 1725. He left one ſon and ſix daughters. He was naturally of a ſerious temper, although no enemy to innocent mirth: he loved muſick, and was ſkilled, as we have ſaid, in mathematics, eſpecially in the art of fortification. He was maſter of the Italian, Spaniſh and Engliſh languages: and had alſo a very competent knowledge of the Greek and Latin. He ſpent all his leiſure-hours in reading and converſing with ſuch as led a regular life, and loved to reaſon and reflect on things.

He lived to publiſh the eighth volume of his hiſtory, which ends with the death of Charles I. The two remaining volumes, which bring the hiſtory down to the proclamation of king William and queen Mary, came out in 1724. They were printed at the Hague in 4to. and has twice been tranſlated into Engliſh: by the rev. Nicholas Tindal, A. M. firſt in 8vo. then in folio; and by John Kelly of the Inner Temple, eſq; in two volumes folio. Mr. Tindal has given a continuation of Mr. Rapin's hiſtory to the year 1760, and has added uſeful notes to the whole. When Mr. Rapin firſt ſet about

about this work, he did not think of writing a compleat hiſtory of England: but curioſity and much leiſure led him on from one ſtep to another, till he came to the reign of Henry II. and then, when he was upon the point of ſtopping, an unexpected aſſiſtance came forth, which not only induced him to continue his hiſtory, but to do it in a more full and particular manner, than at firſt he intended. This was Mr. Rymer's Collection of Public Acts, which began to be publiſhed at the expence of the government about 1706. In 1708, ſix volumes in folio were compleated, which were afterwards increaſed to ſeventeen, and then to twenty. The lord Halifax, a great promoter of this noble work, ſent the volumes, as they came out, to the famous Le Clerc; who generouſly lent them our author, as long as he had occaſion for them. That he did actually uſe this collection, appears from the pains he took exactly to abridge the whole ſeventeen volumes, except the firſt, which was done by Le Clerc: in which abridgment we have all the important acts pointed out, a well-connected ſeries of events to which they relate, and the uſe to be made of them in clearing up the hiſtory of England. This Abſtract lies ſcattered up and down in the ſeveral volumes of Le Clerc's Bibliotheque Choiſee; and has from thence been tranſlated and publiſhed in Engliſh. Mr. Rapin alſo, to let us ſee what a thorough knowledge he had of our parties and factions in England, publiſhed in 1717 a little treatiſe entitled, "A Diſſertation on the Whigs and "the Tories:" which is ſubjoined to his Hiſtory, and has likewiſe been tranſlated and publiſhed in Engliſh.

Voltaire has obſerved, that "England is indebted to Ra-"pin for the beſt hiſtory of itſelf which has yet appeared; "and the only impartial one of a nation, wherein few write "without being actuated by the ſpirit of party." It was eaſy to exceed all the hiſtorians before him; ſince, beſide the advantages in common with them, which he did not fail to make the ſtricteſt uſe of, he was ſupplied with a new and rich fund of materials from Rymer's Fœdera. Nevertheleſs, his ſpirit of moderation has made him obnoxious to the intolerant party: and the men of wit and vivacity are apt to complain of him, for being ſometimes rather tedious and dull.

Siecle de Louis XIV. Tom. II.

RAW-

RAWLEGH (Sir WALTER) or, as he himſelf ſpelt his name, Ralegh, an illuſtrious Engliſhman, was deſcended from an ancient family in Devonſhire, and was the ſon of Walter Ralegh, eſq; of Fardel, near Plymouth, by a third wife. Mr. Ralegh, upon his laſt marriage, had retired to a farm called Hayes, in the pariſh of Budley; and there ſir Walter was born in 1552. After a proper education at ſchool, he was ſent to Oriel college in Oxford about 1568, where he ſoon diſtinguiſhed himſelf by great force of natural parts, and an uncommon progreſs in academical learning: but ambition prompting him to purſue the road to fame in an active life, he made a ſhort ſtay only at Oxford. Queen Elizabeth ſending forces to aſſiſt the perſecuted proteſtants of France in 1569, ſir Walter went among them a gentleman volunteer; and was engaged for ſome years doubtleſs in military affairs, of which however we do not know the particulars. In 1576, we find him in London, and exerciſing his poetical talents; for we have of his a commendatory poem prefixed among others to a ſatyr, called "The Steel "Glaſs," publiſhed this year by George Gaſcoine, a poet of thoſe times. Sir Walter reſided in the Middle-Temple, but with no view of ſtudying the law; for he declared expreſsly at his trial, that he had never ſtudied it. On the contrary, his mind was ſtill bent on military glory; and he had opportunities enough of indulging his ruling paſſion. He went in 1578 to the Netherlands with the forces which were ſent againſt the Spaniards. In 1579, when Sir Humphry Gilbert, who was his brother by his mother's ſide, had obtained a patent of the queen, to plant and inhabit ſome northern parts of America, he engaged in that adventure; but returned ſoon after, the attempt proving unſucceſsful. In 1580, he was a captain in the wars of Ireland; and the year after, one of the commiſſioners for the government of Munſter in the abſence of the earl of Ormond.

Oldys's Life of Sir W.R. —Wood's Athen. Oxon. vol. 1. —Birch's Life of Sir W. R. prefixed to his miſcellaneous works, Lond. 1748. in two volumes 8vo.

At his return home, he was introduced to court; and, as Fuller relates, upon the following occaſion. Her majeſty, taking the air in a walk, ſtopped at a plaſhy place, in doubt whether to go on; when Ralegh, dreſſed in a gay and genteel habit of thoſe times, immediately caſt off and ſpread his new

Fuller's Worthies of England, in Devonſhire.

new plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Ralegh always made a very elegant appearance, as well in the splendor of attire, as the politeness of address: having a good presence, in a handsome and well-compacted person; a strong natural wit, and a better judgment; with a bold and plausible tongue, whereby he could set out his parts to the best advantage: and these being all very engaging advocates for royal favor, especially in a female sovereign, it is no wonder, that he advanced apace in it. In 1583, he set out with sir Humphry Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper; and Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions however being things that Ralegh had a strong passion for, nothing discouraged him; and in 1584, obtaining letters patents for discovering unknown countries, he set sail to America, and discovered the country of Wigandacoa, which queen Elizabeth changed into that of Virginia.

Upon his return, he was elected member of parliament for Devonshire, and soon after was knighted. In 1585, he appears several ways engaged in the laudable improvements of navigation: for he was one of the collegues of the fellowship for the discovery of the north-west passage. The same year, he sent his own fleet upon a second voyage to Virginia, and then upon a third. We must not forget, that it was sir Walter's colony in Virginia, who first brought tobacco to England; and that it was sir Walter himself, who first brought this herb in request among us. Queen Elizabeth was not backward in promoting the advantages, which were promised by the traffic of this herb: but her Scotch successor, James I. held it in such abomination, that he used his utmost endeavors to explode the use of it among his subjects. About the same time, our knight was made seneschal of Cornwall, and lord warden of the Stannaries. In effect, he was now grown such a favorite with the queen, that they, who had at first been his friends at court, began to be alarmed; and, to prevent their own supplantation, resolved to project his. This however was little regarded by him; and he constantly attended

King James's "Counter-"blast to "Tobac-"co," 4to. and his warrant in 1604, for laying a duty upon it at 6s. 8d. per lb.

tended his public charge and employments, whether in town or country, as occaſions required. Accordingly, we find him, 1586, in parliament; where among other weighty concerns the fate of Mary queen of Scots was determined, in which he probably concurred. But the ſtream of his affection ran towards Virginia; and, in 1587, he ſent three ſhips upon a fourth voyage thither. In 1588, he ſent another fleet upon a fifth voyage to Virginia; and the ſame year did great ſervice in deſtroying the Spaniſh Armada, ſent to invade England. He thought proper now to make an aſſignment to divers gentlemen and merchants of London, for continuing the plantation of Virginia to Engliſhmen. This aſſignment is dated March the 7th, 1588-9.

In April 1589, he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was ſent to reſtore him; and, in his return to England the ſame year, touched upon Ireland, where he viſited Spencer the poet, whom he brought to England, introduced into the queen's favor, and encouraged by his own patronage, himſelf being no inconſiderable poet. Spencer has deſcribed the circumſtances of ſir Walter's viſit to him in a paſtoral, which about two years after he dedicated to him, and entitled, "Colin Clout's come home again." In 1592, he was appointed general of an expedition againſt the Spaniards at Panama. We find him ſoon after this very active in the houſe of commons, where he made a diſtinguiſhed figure, as appears from ſeveral of his printed ſpeeches. In the mean time, he was no great favorite with the people; and ſomewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but becauſe he poſſeſſed ſome lands, which had been taken from the Church. His enemies knowing this ventured to attack him; and, in 1593, he was aſperſed with atheiſm, in a libel againſt ſeveral miniſters of ſtate, printed at Lyons with this title, Elizabethæ Reginæ Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; & Andr. Philopatris ad idem reſponſio. In this piece the writer, who was the jeſuit Parſons, inveighs againſt ſir Walter Ralegh's "School "of Atheiſm;" inſinuating, that he was not content with being a diſciple, but had ſet up for a doctor in his faculty.

Oſborn

Miſcellany of ſundry eſſays, in the preface.

Oſborn accounts for this aſperſion thus: "Ralegh, ſays he, was the firſt, as I have heard, who ventured to tack about, and ſail aloof from the beaten track of the ſchools; and who, upon the diſcovery of ſo apparent an error as a torrid zone, intended to proceed in an inquiſition after more ſolid truths: till the mediation of ſome, whoſe livelihood lay in hammering ſhrines for this ſuperannuated ſtudy, poſſeſſed queen Elizabeth, that ſuch a doctrine was againſt God no leſs than her father's honour; whoſe faith, if he owned any, was grounded upon ſchool-divinity. Whereupon ſhe chid him, who was, by his own confeſſion, ever after branded with the title of atheiſt, though a known aſſertor of God and providence." That he was ſuch an ſertor, has been univerſally allowed; yet Mr. Wood not nly comes into the unfavorable opinion of his principles, but etends to tell us, from whom he imbibed them.

See HARIOT.

About the ſame time, 1593, Ralegh had an amour with a autiful young lady, Elizabeth, daughter of ſir Nicholas hrogmorton, an able ſtateſman and ambaſſador; and won r heart, even to the laſt favor. This offending the queen rribly, Ralegh was confined for ſeveral months; and, when at liberty, forbidden the court. However, he afterwards ade the moſt honourable reparation he could, by marrying e object of his affection; and he always lived with her in e ſtricteſt conjugal harmony. While he lay under this diſace at court, he projected the diſcovery and conqueſt of e large, rich, and beautiful empire of Guiana in South merica; and ſending firſt an old experienced officer to take rtain informations concerning it, he went thither himſelf in 595, deſtroyed the city of San Joſeph, and took the Spaniſh overnor. Upon his return, he wrote a diſcourſe of his diſveries in Guiana, which was printed in 1596, 4to. and erwards inſerted in the third volume of Hakluyt's voyages. he ſame year, he was appointed one of the chief comanders in the expedition to Cadiz; and was afterwards rear-dmiral in the iſland voyage. He had a great ſhare in deating the treaſonable deſigns of the earl of Eſſex, with hom he had long been at variance; and lived in full happineſs and honor during queen Elizabeth's reign: but his

ſun ſet at her death, which happened the 24th of March 1602-3.

Upon the acceſſion of king James, he loſt his intereſt at court; was ſtripped of his preferments; and even accuſed, tried and condemned for high treaſon. Various cauſes have been aſſigned for this ſtrange reverſe of fortune. In the firſt place, it has been obſerved, that the earl of Eſſex infuſed prejudices againſt him into king James; and after the earl's death, there were circumſtances implying, that ſecretary Cecil did the like. For though Cecil and Ralegh joined againſt Eſſex, yet when he was overthrown, they divided. Thus, when king James came to England, ſir Walter preſented to him a memorial, wherein he reflected upon Cecil in the affair of Eſſex; and vindicating himſelf, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concerning Mary queen of Scots, his majeſty's mother; and charged the death of that unfortunate princeſs on him: which however had no effect upon the king, and only irritated Cecil the more againſt Ralegh. But what ſeems alone ſufficient to have incenſed the king againſt Ralegh, was, his joining with that party of Engliſhmen, who, in regard to the inveterate feuds between England and Scotland, deſired the king might be obliged to articles, in relation to his own countrymen. However, we are told, that the king received him for ſome weeks with great kindneſs; but it could only be for ſome weeks: for on the 6th of July 1603, he was examined before the lords of the council at Weſtminſter, and returned thence a private priſoner to his own houſe. He was indicted at Staines the 21ſt of September, and not long after committed to the Tower of London; whence he was carried to Wincheſter, tried there the 17th of November, and condemned to die. That there was ſomething of a treaſonable conſpiracy againſt the king, was generally believed; yet it never was proved that he was engaged in it: and perhaps the beſt means to clear him may be the very trial, upon which he was condemned; wherein the barbarous partiality and foul language of the attorney-general Coke broke out ſo glaringly, that he was expoſed for it, even upon the public theatre. After this, Ralegh was kept near a month at Wincheſter, in daily expectation

expectation of death; and that he expected nothing leſs, is plain from a letter he wrote to his wife, which is printed among his works.

Being reprieved, he was committed priſoner to the Tower of London, where he lay a great number of years; his lady living with him, and bringing him another ſon, named Carew, within the year. His eſtate was at firſt reſtored to him, but taken again, and given to the king's minion Robert Car, afterwards earl of Somerſet. Ralegh found a great friend in Henry, the king's eldeſt ſon, who labored to procure him his eſtate, and had nearly effected it; but that hopeful and diſcerning prince dying in 1612, all his views were at an end. The prince is reported to have ſaid, that "no king but his father would keep ſuch a bird in a cage." During his confinement, he devoted the greateſt part of his time to reading and writing; and indeed the productions of his pen at this time are ſo many and ſo weighty, that one is apter to look on him as a collegian, than a captive; as a student in a library, than a priſoner in the Tower. His writings have been divided into poetical, epiſtolary, military, maritimal, geographical, political, philoſophical and hiſtorical. But how elaborately ſoever many of theſe pieces are allowed by others to be written, he looked on them only as idle excurſions or ſallies from his grand work, "The hiſtory of the world;" the firſt volume of which was publiſhed in April 1614, folio, and deduces things to the end of the Macedonian empire. As to the ſtory of the ſecond volume of this hiſtory, which, it is ſaid, he burned, becauſe the firſt did ſold ſo ſlowly, that it had ruined his bookſeller, it is likely worth notice; ſince it does not appear true, that the firſt part did ſell ſo ſlowly, there being a ſecond edition of it printed by that very bookſeller, within three years after the firſt. Beſides, ſir Walter himſelf has told us, that, though he intended and had hewn out a ſecond and third volume, yet he was perſuaded to lay them aſide by the death of prince Henry, to whom they were directed: and if we ſhould allow that he might change, yet the courſe of his life afterwards left no room for any ſuch performance. The merit of this work is too well known, to need any enlarging upon here: and therefore let the judgment of a polite writer upon it ſerve for

Preface to his firſt part.

for, what it really is, the judgment of mankind in general. "Sir Walter Ralegh's Hiſtory of the World is a work of "ſo vaſt a compaſs, ſuch endleſs variety, that no genius, "but one adventurous as his own, durſt have undertaken "that great deſign. I do not apprehend, ſays he, any great "difficulty in collecting, and common-placing an univerſal "hiſtory from the whole body of hiſtorians; that is nothing "but mechanic labor: but to digeſt the ſeveral authors in "his mind, to take in all their majeſty, ſtrength and beauty, "to raiſe the ſpirit of meaner hiſtorians, and to equal all the "excellencies of the beſt, is ſir Walter's peculiar praiſe. His "ſtile is the moſt perfect, the happieſt, and moſt beautiful "of the age he wrote in, majeſtic, clear and manly; and "he appears every where ſo ſuperior, rather than unequal, "to his ſubject, that the ſpirit of Rome and Athens ſeems "to be breathed into his work.—To conclude, his admirable "performance in ſuch a prodigious undertaking ſheweth, "that had he attempted the hiſtory of his own country in "his own times, he would have equalled even Livy and "Thucydides: and the annals of queen Elizabeth by his pen "had been the brighteſt glory of her reign, and would have "tranſmitted his hiſtory as the ſtandard of our language ever "to the preſent age."

Felton's Diſſertation on the Claſſics, p. 216. 1730.

Some have fancied, that the merit of this work procured his releaſement from the Tower; but there ſeems little foundation for that opinion, ſince king James is known to have expreſſed ſome diſlike to it. But whatever procured it, it no doubt it was his money that did, the mine-adventure to Guiana was made uſe of to the king; and we find him actually abroad the 25th of March 1616. In Auguſt, he received a commiſſion from the king to go and explore the golden mines at Guiana; but did not ſet off from Plymouth till July 1617. In the mean time his deſign, being betrayed to the Spaniards, was defeated; and his eldeſt ſon Walter being killed by the Spaniards at St. Thome, the town was burnt by captain Keymis, who, being reproached by ſir Walter for his ill conduct in this affair, killed himſelf. Upon this, the Spaniſh ambaſſador Gundamor, making heavy complaints to the king, a proclamation was publiſhed immediately againſt Ralegh and his proceedings, and threatening puniſh-

men

ment in an exemplary manner. Ralegh landed at Plymouth in July 1618; and, though he heard the court was exaſperated by the Spaniſh ambaſſador, firmly reſolved to go to London. He was arreſted on his journey thither; and finding as he approached, that no apology could ſave him, repented of not having made his eſcape, while he had it in his power. He attempted it, after he was confined in the Tower, but was ſeized in a boat upon the Thames. It was found however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy ſeal was ſent to the judges, forthwith to order execution, in conſequence of his former attainder. This manner of proceeding was thought extra-judicial at firſt; but at length he was brought, October the 28th, to the King's Bench bar at Weſtminſter, and there aſked, if he could ſay any thing, why execution ſhould not be awarded! To this he ſaid, that "he hoped the "judgment he received to die ſo long ſince could not now "be ſtrained to take away his life; ſince, by his majeſty's "commiſſion for his late voyage, it was implied to be re-"ſtored, in giving him power as marſhal upon the life and "death of others:" and of this he had been aſſured by ſir Francis Bacon, then lord keeper, when he expreſſed ſome ſcruple for a pardon in form, before he ſet ſail for Guiana. This notwithſtanding, ſentence of death was paſſed upon him, and he was beheaded the next day in Old Palace yard, when he ſuffered his fate with great magnanimity. His body was interred in St. Margaret's Weſtminſter; but his head was preſerved by his family many years. The putting this great and uncommon man to death thus injuriouſly, to pleaſe the Spaniards, gave the higheſt offence then; and has been mentioned with general indignation ever ſince. Biſhop Burnet, ſpeaking of certain errors in James Iſt's reign, proceeds thus: "beſides theſe public actings, king James "ſuffered much, in the opinion of all people, by his ſtrange "way of uſing one of the greateſt men of that age, ſir Wal-"ter Ralegh; againſt whom the proceedings at firſt were "cenſured, but the laſt part of them was thought both bar-"barous and illegal." And a little farther: "the firſt con-"demnation of him was very black; but the executing him "after ſo many years, and after an employment that had

Hiſt. of his own time, p. 16. 1724.

"been given him, was counted a barbarous ſacrificing him "to the Spaniards."

Sir Walter was tall, to the height of ſix feet, well ſhaped and not too ſlender; his hair of a dark colour, and full; and the features and form of his face ſuch, as they appear before the laſt edition of his hiſtory in 1736. His taſte in dreſs both civil and military, was magnificent. Of the latter ſort, his armour was ſo rare, that we are told part of it was for its curioſity preſerved in the Tower: and his civil wardrobe was richer, his cloaths being adorned with jewels of great value. The truth is, the richneſs and rareneſs of his apparel was made matter of reproach to him; but, though he was undoubtedly pleaſed with the diſtinction, he was far from making it the end of his ambition: for how much he excelled in arms abroad, counſel at home, and letters in general, hiſtory and his own writings have made ſufficiently notorious.

The beſt edition of his Hiſtory of the World is that publiſhed by Oldys, in two vols. folio. A collection of his ſmaller pieces were collected and printed together in two vols. 8vo, in 1748.

RAY, or WRAY (JOHN) an eminent Engliſh natural philoſopher, was the ſon of a blackſmith at Black-Notley, near Braintree in Eſſex; and was born there the 29 of November, 1628. He was bred a ſcholar at Braintree ſchool; and ſent from thence, in 1644, to Catherine Hall in Cambridge. Here he continued about a year and three quarters, and then removed, for ſome reaſon or other, to Trinity College: with which, ſays Derham, he was afterwards much pleaſed, becauſe in Catherine Hall they chiefly addicted themſelves to diſputations, while in Trinity the polite arts and ſciences were principally minded and cultivated. He took the degrees in arts, and was choſen fellow of the college; and the learned Duport, famous for his ſkill in Greek, who had been his tutor, uſed to ſay, that the chief of all his pupils, and to whom he eſteemed none of the reſt comparable, were Mr. Ray and Dr. Barrow, who were of the ſame ſtanding. In 1651, he was choſen the Greek lecturer of the college; in 1653, the mathematical lecturer;

Ray's life by Derham, prefixed to "ſelect remains of "the learned John "Ray." 1760, 8vo.

165

1655, humanity reader: which three appointments ſhew the reputation he had acquired in that early period of his life, for his ſkill in languages, polite literature, and the ſciences.

During his continuance in the univerſity, he acquitted himſelf honourably as a tutor and preacher: for preaching and common placing, both in the college and in the univerſity-church, were then uſually performed by perſons not ordained. He was not affected with the fanaticiſm of the times, but diſtinguiſhed himſelf by preaching ſound and ſenſible divinity, while the generality filled their ſermons with enthuſiaſm and nonſenſe. His favorite ſtudy, and what indeed made the chief buſineſs of his life, was the univerſal hiſtory of nature, and the works of God: and in this he acquired great and exact ſkill. He publiſhed, in 1660, a "Catalogue of the Cambridge Plants," in order to promote the ſtudy of botany, which was then much neglected; and the good reception his work met with, encouraged him to proceed further in theſe ſtudies and obſervations. He no longer contented himſelf with what he met with about Cambridge, but extended his purſuits throughout the greateſt part of England and Wales, and part of Scotland. In theſe journies of ſimpling, though he ſometimes went alone, yet he had commonly the company of ſeveral curious gentlemen, particularly Mr. Willoughby, his pupil Mr. afterwards Sir Philip, Skipton, and Mr. Peter Courthope.

At the reſtoration of the king, Mr. Ray reſolved upon entering into holy orders; and was ordained by Sanderſon, biſhop of Lincoln, the 23d of December 1660. He continued fellow of Trinity college, till the beginning of the Bartholomew act; which, requiring a ſubſcription againſt the ſolemn league and covenant, occaſioned Mr. Ray to reſign his fellowſhip, he refuſing to ſign that declaration. But the reaſon of his refuſal was not, as ſome have imagined, his having taken the ſolemn league and covenant, which he never did, but always thought it an unlawful oath; but becauſe he could not, as he ſaid, declare for thoſe who had taken the oath, that no obligation lay upon them, but feared there might.

Having now left his fellowſhip, and viſited moſt parts of his own country, he was minded to ſee what nature afforded in foreign parts; and accordingly, in April 1663, himſelf, with Mr. Willoughby, Mr. Skippon, and Mr. Nathaniel Bacon, went over from Dover to Calais, and from thence through divers parts of Europe: which however it is ſufficient juſt to mention, as Mr. Ray himſelf, in 1673, publiſhed the "Obſervations" they made in that tour. Towards the latter end of their journey, Mr. Willoughby and Mr. Ray parted company; the former paſſing through Spain, the latter from Montpelier through France, into England: where he arrived about the beginning of March, 1665-6. He purſued his philoſophical ſtudies with his uſual attention, and became ſo diſtinguiſhed, that he was importuned to come into the royal ſociety, and was admitted fellow thereof in November 1667. Being then ſollicited by dean, afterwards biſhop, Wilkins, to tranſlate his "Real Character" into Latin, he conſented; and the original manuſcript of that work, ready for the preſs, is ſtill extant in the library of the royal ſociety.

In the ſpring of 1669, Mr. Ray and Mr. Willoughby entered upon thoſe experiments about the tapping of trees, and the aſcent and deſcent of their ſap; which are publiſhed in the philoſophical tranſactions, and may be met with together in Mr. Lowthorp's abridgment. About this time, Mr. Ray began to draw up his obſervations for public uſe; and one of the firſt things he ſet upon was, his "Collection of Engliſh "Proverbs." This book, though ſent to Cambridge to be printed in 1669, yet was not publiſhed till 1672. He alſo prepared his "Catalogue of Engliſh Plants" for the preſs, which came out in 1670; his humble thoughts of this and his other book, for his nature was modeſt and amiable in the higheſt degree, may be ſeen in a Latin letter of his to Dr. Liſter, dated Auguſt the 22d 1670. In the ſame letter he alſo takes notice of the altering his name, by leaving out the W in the beginning of it; for till the year 1670, he had always wrote his name *Wray*: but this being, he ſays, contrary to the way of his foreſathers, he therefore reaſſumed the name of *Ray*. In the ſame letter, he mentions another thing relating to himſelf, which was an offer of 200 l. per annum,

Vol. II. p. 682.

"Philoſo-
"phical
"letters be-
"tween
"Mr. Ray
"and his
"learned
"friends,"
publiſhed in
8vo, by
Derham.

annum, to travel with three young noblemen into foreign parts: but the acceptance of this propoſal not being conſiſtent with his infirm ſtate of body, he thought it prudent to decline it.

In 1671, Mr. Ray was afflicted with a feveriſh diſorder, which ended in the yellow jaundice: but he was ſoon cured of it, as he tells us himſelf, by an infuſion of ſtone-horſe dung with ſaffron in ale. The year after, his intimate and beloved friend Mr. Willoughby died in the 37th year of his age, at Middleton Hall, his ſeat in Yorkſhire; "to the "infinite and unſpeakable loſs and grief, ſays Mr. Ray, of "myſelf, his friends, and all good men." There having been the cloſeſt and ſincereſt friendſhip between Mr. Willoughby and Mr. Ray, who were men of ſimilar natures and taſtes, from the time of their being fellow collegians, Mr. Willoughby not only confided in Mr. Ray in his life-time, but alſo at his death: for he made him one of the executors of his will, and charged him with the education of his ſons, Francis and Thomas, leaving him alſo for life 60 l. per annum. The eldeſt of theſe young gentlemen not being four years of age, Mr. Ray, as a faithful truſtee, betook himſelf to the inſtruction of them; and for their uſe compoſed his Nomenclator Claſſicus, which was publiſhed this very year 1672. Francis the eldeſt dying before he was of age, the younger became lord Middleton. Not many months after the death of Mr. Willoughby, Mr. Ray loſt another of his beſt friends, biſhop Wilkins; whom he viſited in London the 18th of November 1672, and found near expiring, by a total ſuppreſſion of urine for eight days.

Philoſophical Letters to Dr. Liſter, June 28, 1671.

As it is natural for the mind, when it is hurt in one part, to ſeek relief from another; ſo Mr. Ray, having loſt ſome of his beſt friends, and being in a manner left deſtitute, conceived thoughts of marriage; and accordingly, in June 1673, did actually marry a gentlewoman of about twenty years of age, the daughter of Mr. Oakeley of Launton in Oxfordſhire. Towards the end of this year, came forth his "Obſervations Topographical, Moral, &c." made in foreign countries; to which was added his Catalogus Stirpium in exteris regionibus obſervatarum: and about the ſame time, his "Collection of unuſual or local Engliſh words,"

which he had gathered up in his travels through the counties of England. On 1674, Mr. Oldenburgh, the ſecretary of the royal ſociety, renewed his correſpondence with Mr. Ray, which had been ſome time intermitted, and ſent him letters almoſt every month. Mr. Ray's accounts in theſe letters were publiſhed by Oldenburgh in the philoſophical tranſactions. Mr. Oldenburgh had a farther view in his frequent correſpondence with Mr. Ray: it was to engage him with thoſe leading members of the royal ſociety, who had agreed to entertain the ſociety with a philoſophical diſcourſe at their meetings, ſo that the burden might not lie among too few of the members. Mr. Ray complied, and accordingly ſent him a "Diſcourſe concerning Seeds, and the "Specific Differences of Plants": which, Mr. Oldenburg tells him, was ſo well received by the preſident and fellows, that they returned him their thanks, and deſired him to let them have more of the like favors from him.

Philoſophical Letters, p. 131.

This year 1674, and part of the next, Mr. Ray ſpent in preparing Mr. Willoughby's "Obſervations about Birds" for the preſs: which however was not publiſhed till 1678. Theſe two gentlemen, finding the hiſtory of nature very imperfect, had agreed between themſelves, before their travels beyond ſea, to reduce the ſeveral tribes of things to a method, and to give accurate deſcriptions of the ſeveral ſpecies from a ſtrict ſurvey of them: and ſince Mr. Willoughby's genius lay chiefly to animals, therefore he undertook the birds, beaſts, fiſhes, and inſects, as Mr. Ray did the vegetables. How they diſcharged each their province, the world has ſeen in their works. Old lady Willoughby dying, and Mr. Willoughby's ſons being removed from under Mr. Ray's tuition, about 1676, he thought it beſt to leave Middleton-Hall, and retire with his wife to ſome convenient place: and accordingly he removed to Sutton Cofield, about four miles from Middleton. Some time after he went into Eſſex to Falborne-Hall, where he continued till June 1679; and then made another remove to Black-Notley, his native place. Being ſettled here, and now free from interruptions, he began to reſume his wonted labours, particularly in botany: and one of the firſt things he finiſhed was his Methodus Plantarum Nova, which was publiſhed in 1682. This was preparatory

paratory to his Hiſtoria Plantarum Generalis, the firſt volume of which was publiſhed in 1686, the ſecond in 1687, and the third ſome years after; to the compiling this hiſtory, many learned and ingenious men gave their helping hands; particularly Sir Hans Sloane and Dr. Tancred Robinſon, two great friends of Mr. Ray. Nor was Mr. Ray leſs mindful of Mr. Willoughby's collections, where there were noble, though rude and indigeſted, materials; but ſpent much time and pains in reducing them in order, and fitting them for the preſs. He had publiſhed his "Obſervations "upon Birds" in 1678; and in 1685, he publiſhed his "Hiſtory of Fiſhes:" and though theſe works were then the completeſt in their kinds, yet they loſt much of their perfection by the miſcarriage of Mr. Willoughby's and Mr. Ray's papers in their travels. They had very accurately deſcribed all the birds, fiſhes, &c. which they ſaw, as they paſſed through High and Low Germany, eſpecially thoſe in and upon the Danube and the Rhine; but loſt their accounts in their return from thence. This loſs Mr. Ray laments in the philoſophical letters above cited. p. 180, 181.

Though Mr. Ray's health began to be impaired by years and ſtudy, yet he continued from time to time to give his works to the public. He publiſhed in 1688, Faſciculus Stirpium Britannicarum; and in 1690, Synopſis Methodica Stirpium Britannicarum, which was republiſhed, with great amendments and additions, in 1696, but the laſt edition is that of 1724. Having thus publiſhed many books on ſubjects, which he took to be ſomewhat foreign to his profeſſion, he at length reſolved to entertain the world like a divine, as well as natural philoſopher; and with this view ſet about his incomparable Demonſtration of the Being and Attributes of God, which he calls, "The Wiſdom of God manifeſted in "the Works of the Creation." The rudiments of this work were laid in ſome college lectures, read in the chapel, and called common places; which having much refined and enlarged, he fitted up for a convenient volume, and publiſhed in 1691, 8vo. This work meeting with univerſal applauſe encouraged him to publiſh another of a like nature, whoſe foundation was alſo laid at Cambridge in ſome ſermons, which he had preached before the univerſity; and this

this was his "Three Phyſico-Theological Diſcourſes concerning the Chaos, Deluge, and Diſſolution of the "world," 1692, 8vo. Both theſe works have been often reprinted with large additions.

Soon after theſe theological pieces came out, his Synopſis Methodica Animalium Quadrupedum was ready for the preſs, and publiſhed in June 1693: and having diſpatched that, he ſet about and finiſhed a Synopſis of Birds and Fiſhes. This getting into the bookſellers hands, lay ſuppreſſed for many years, and was thought to have been deſtroyed and loſt; but after Mr. Ray's death, it was publiſhed by Mr. Derham in 1713. He made a catalogue of Grecian, Syrian, Egyptian, and Cretan plants, which was printed with Rauwolff's travels in 1693; and the year after, publiſhed his Sylloge Stirpium Europearum extra Britanniam. He had afterwards ſome little conteſts with Rivinus and Tournefort, concerning the method of plants, which occaſioned him to review and amend his own method; and to draw it up in a completer form, than he had uſed in his Methodus Plantarum, publiſhed in 1682, or in his Hiſtoria Plantarum. Mr. Ray began now to be grievouſly afflicted with a continual diarrhœa, and with very painful ulcers in his legs, which eat deep into the fleſh, and kept him waking whole nights: by which means he was ſo diſabled, that, as he tells Dr. Tancred Robinſon, in a letter dated September the 30th 1698, he could not ſo much as walk into the neighbouring fields. He lived however ſome years with theſe infirmities; for his death did not happen till January 1704-5. He died the 17th of that month at Black-Notley, in a houſe of his own building.

Philoſophical Letters.

He was an honeſt and good man, and had a zeal for the promoting of virtue and piety among others; as appeared, not only from his exemplary life and converſation, but alſo from a tract of practical divinity, intitled, "A Perſuaſive to "an Holy Life," which he publiſhed in the year 1700. He was a man of excellent parts, and had a ſingular vivacity in his ſtile, whether he wrote in Latin or Engliſh, which were equally eaſy to him. This he retained, notwithſtanding his great age and infirmities, to the day of his death; of which he gave good proof in ſome of his letters, written manifeſtly with

with a dying hand. One of these, and indeed the last, is the following to Sir Hans Sloane, Bart.

"DEAR SIR,

"THE best of friends: these are to take a final leave of "you as to this world. I look upon myself as a dying "man. God requite your kindness expressed any ways to- "wards me an hundred fold: bless you with a confluence of "all good things in this world, and eternal life and happiness "hereafter. Grant us an happy meeting in heaven.

I am, SIR,

Black-Notley, Jan. 1. 1704. *Eternally yours*,

JOHN RAY.

"P. S. When you happen to write to my singular friend "Dr. Hotton, I pray tell him I received his most obliging "and affectionate letter, for which I return thanks; and "acquaint him, that I was not able to answer it, or ——"

REAL (CESAR VICHARD de St.) a polite writer in French, was the son of a counsellor to the senate of Chamberri in Savoy, where he was born; but it is not mentioned in what year. He came very young to France; and was sometime a disciple of M. de Varillas; and he afterwards distinguished himself at Paris by several ingenious productions. In 1675, he returned to Chamberri, and went from thence to England with the duchess of Mazarine; but soon after came back to Paris, where he lived a long time, without title or dignity, intent upon literary pursuits. He returned a second time to Chamberri in 1692, and died there the same year, pretty old, but not in the best circumstances. He was a man of great parts and penetration, a lover of the sciences, and particularly fond of history: which he wished to have studied in a very different manner, from what it usually is; not as a bare recital of facts and speeches, but as a picture of human nature under its various modes of wisdom, folly, knavery, and madness. He wrote a piece with this view, de l'usage de l'Histoire, Paris 1672, in 12mo; which is full of sensible and judicious reflections. In 1674, he

Niceron, Tom. II. and eloge at the head of his works.

he publiſhed, Conjuration des Eſpagnols contre le Republique de Venice en 1618. 12mo. "We have had hiſtorians, "ſays Voltaire, but not a Livy. The ſtile of the *Conſpiracy* "*of Venice* is comparable to that of Saluſt: it is evident the "abbe de St. Real had him in his eye, and perhaps he has ſurpaſſed him." He loſt as much reputation by his La Vie de Jeſus Chriſt, publiſhed four years after, as he had gained by his Conſpiracy of Venice. He wrote many other things; ſome to illuſtrate the Roman hiſtory, which he had made his particular ſtudy; ſome upon ſubjects of philoſophy, politics, and morals; and notes upon the two firſt books of Tully's letters to Atticus, of which he made a French tranſlation.

Siecle de Louis XIV. ch. 29.

A neat edition of his works was publiſhed at the Hague 1722, in five volumes 12mo, without the letters to Atticus; which however were printed in the edition of Paris 1745, in three volumes 4to, and ſix 12mo.

REAUMUR (RENE-ANTOINE FERCHAULT ſieur de) a French philoſopher, was born of a good family in 1683 at Rochelle, where he was grounded in letters. Then he was ſent to Poitiers for philoſophy; and, in 1699, went to Bourges to ſtudy the law. In the mean time, he had early diſcovered a turn for mathematics and phyſics; and he now went to Paris, to cultivate theſe ſciences. So early as 1708, he was judged worthy to be a member of the academy of ſciences; and he ſoon juſtified the choice, that was then made of him by that ſociety. He made innumerable obſervations, and wrote a great number of pieces, upon the various branches of natural philoſophy. His hiſtory of inſects, in ſix volumes 4to, at Paris, is his capital work. Another edition was printed in Holland in twelve vols. 12mo. He died in 1757, not of age, although he was old, but of the conſequences of a fall. He is an exact and clear writer; and there is an elegance in his ſtile and manner, which is not always to be found among thoſe, who have made only the ſciences their ſtudy. He is repreſented alſo as a man of an amiable compoſition, and with qualities to make him beloved as well as admired. He left a great variety of papers and natural curioſities to the academy of ſciences.

REDI

REDI (FRANCIS) an Italian phyſician and very polite ſcholar, was deſcended from a noble family, and born at Arezzo in Tuſcany, the 18th of February 1626. His firſt ſtudies were made at Florence, from whence he removed to Piſa, and there was admitted doctor in philoſophy and medicine. His ingenuity and ſkill in theſe and other ſciences acquired him a great reputation; and Ferdinand II, duke of Tuſcany, choſe him his firſt phyſician. His conſtant employ did not hinder him from cultivating the Belles Lettres: he devoted much of his time to the ſtudy of the Italian tongue, and contributed not a little towards compiling the dictionary of La Cruſca. Mr. Menage, in his Origines de la Langue Italienne, acknowledges himſelf obliged to him for many particulars. Redi was a lover of learned men, and ready to ſerve them in any way he could. He was a member of ſeveral academies in Italy; of la Cruſca at Florence, of the Gelati at Bologna, and of the Arcadiens at Rome. He was ſubject to the falling ſickneſs in his latter years; yet neither abandoned books, nor his buſineſs. He wrote upon vipers, and upon the generation of inſects; and he compoſed a good deal of poetry, ſome of which he publiſhed himſelf, and ſome was publiſhed after his death by order of the great duke, his maſter. All his writings are in Italian; and his language is ſo fine and pure, that the authors of the dictionary of la Cruſca have often cited it as a ſtandard of perfection. He died the firſt of March 1697. His works, moſt of them, are tranſlated into French and into Latin. Niceron, Tom. III.

REGIOMONTANUS, an illuſtrious aſtronomer, whoſe real name was Joannes Mullerus, was born at Konigſberg in Franconia, anno 1436. He was taught his grammar at home, and at twelve years of age ſent to Leipſic; where he took a violent turn to aſtronomy, and wiſely applied himſelf to arithmetic and geometry, as neceſſary to comprehend it rightly. But there was then nobody at Leipſic, who could lead him into the depths of this ſcience; and therefore, at fifteen, he removed to Vienna, to ſtudy under the famous Purbachius, who was the profeſſor there, and read Regiomontani vita a Gaſſendo.

read lectures with the higheſt reputation. Greater friendſhip and affection could not ſubſiſt, than between Regiomontanus and Purbachius; and therefore it is no wonder, that the former ſhould make all conceivable progreſs under the latter. About that time cardinal Beſſarion came to Vienna, to negotiate ſome affairs for the pope; who, being a lover of aſtronomy, had begun to make a Latin verſion of Ptolemy's Almageſt: but, not having time to go on with it, deſired Purbachius to continue the work, and for that purpoſe to return with him into Italy, in order to make himſelf maſter of the Greek tongue, which at preſent he knew nothing of. Purbachius conſented to the cardinal's propoſals, provided Regiomontanus might accompany him, and ſhare the taſk; and all things were agreed on, when Purbachius died in 1461. The ſcholar of courſe ſucceeded the maſter to the deſtined office, as well as in his profeſſorſhip, and attended the cardinal the ſame year to Rome; where the firſt thing he did was to learn the Greek language, though in the mean time he did not neglect to make aſtronomical obſervations, and to compoſe various works in that ſcience. The cardinal going to Greece ſoon after, Regiomontanus went to Ferrara, where he continued the ſtudy of the Greek language under Theodore Gaza; who explained to him the text of Ptolemy, with the commentaries of Theon: till at length he became ſo perfect in it, that he could compoſe verſes, and read like a critic, in it. In 1463, he went to Padua, where he became a member of the univerſity; and, at the requeſt of the ſtudents, explained Alfraganus, an Arabian philoſopher. In 1464, he removed to Venice, to attend his patron Beſſarion; and, the ſame year, returned with him to Rome, where he waged war with Georgius Trapezuntius, whom he had terribly offended, by animadverting on ſome paſſages in his tranſlation of Theon's commentary. Not long after, being weary of rambling about, and having procured a great number of manuſcripts, which was one main object of his travels, he returned to Vienna, and performed for ſome time the offices of his profeſſorſhip. Afterwards, he went to Buda, at the invitation of Matthias Corvinus, the king of Hungary, who was a lover of letters and ſciences, and founded a rich and noble library there:

there: but, on account of the wars, came and ſettled at Nuremberg in 1471. He ſpent his time here, in conſtructing inſtruments, in making obſervations, and publiſhing books, ſome his own, ſome other people's: he publiſhed here the five books of Manilius's Aſtronomicon. In 1474, pope Sixtus IV. conceived a deſign of reforming the calendar; and ſent for Regiomontanus to Rome, as the propereſt and ableſt perſon to accompliſh his purpoſe. Regiomontanus was very unwilling to interrupt the ſtudies, he was engaged in at Nuremberg; but receiving great promiſes from the pope, who alſo for the preſent named him archbiſhop of Ratiſbon, he conſented at length to go. He arrived at Rome in 1475, and died there the year after; not without a ſuſpicion of being poiſoned by the ſons of Trapezuntius, who carried on the enmity begun by their father: but Paul Jovius relates, that he died of the plague.

He did great ſervice to aſtronomy, as well as his maſter Purbachius. The latter was born at Peurbach, a town upon the confines of Auſtria and Bavaria, in 1423; and educated at Vienna. Afterwards he viſited the moſt celebrated univerſities in Germany, France, and Italy; and found a friend and patron in cardinal Cuſa at Rome. Returning to Vienna, he was made mathematical profeſſor; in which office he continued till his death, in 1461. He compoſed a great number of pieces, upon mathematical and aſtronomical ſubjects. His life is written by Gaſſendus.

REGIS (PETER SYLVAIN) a French philoſopher, and great propagator of carteſianiſm, was born in Agenois 1632. He cultivated the languages and philoſophy under the jeſuits at Cahors, and afterwards divinity in the univerſity of that town, being deſigned for the church. He made ſo uncommon a progreſs, that at the end of four years he was offered a doctor's degree without the uſual charges; but he did not think it became him to accept of it, till he had ſtudied alſo in the Sorbonne at Paris. He went thither, but was ſoon diſguſted with theology; and as the philoſophy of Des Cartes began at that time to make a noiſe through the lectures of Rohault, conceived a taſte for it, and gave himſelf up intirely to it. He frequented theſe lectures; and becoming an adept, went

Niceron, tom. VI.

went to Toulouſe in 1665, and read lectures in it himſelf. Having fine parts, a clear and fluent manner, and a happy way of making himſelf underſtood, he drew all ſorts of people; the magiſtrates, the learned, the eccleſiaſtics, and the very women, who now all affected to abjure the ancient philoſophy. In 1680, he returned to Paris; where the concourſe about him was ſuch, that the ſticklers for peripateticiſm began to be alarmed. They applied to the archbiſhop of Paris, who thought it expedient, in the name of the king, to put a ſtop to the lectures; which accordingly were diſcontinued for ſeveral months. The whole life of Regis was ſpent in propagating the new philoſophy. In 1690, he publiſhed a formal ſyſtem of it, containing logic, metaphyſics, phyſics and morals, in three volumes 4to. and written in French. It was reprinted the year after at Amſterdam, with the addition of a diſcourſe upon ancient and modern philoſophy. He wrote afterwards ſeveral pieces, in defence of his ſyſtem; in which he had diſputes with M. Huet, Du Hamel, Malebranch and others. His works, though abounding with ingenuity and learning, have been diſregarded in conſequence of the great diſcoveries and advancement in philoſophic knowledge, that has been ſince made. He died in 1707. He had been choſen member of the academy of ſciences in 1699.

REGNARD (JOHN FRANCIS) one of the beſt French comic writers after Moliere, was born at Paris in 1647. He had ſcarcely finiſhed his ſtudies, when he was ſeized with a paſſion for travelling, and an ardent deſire to ſee the different countries of Europe. He went to Italy firſt, but was unfortunate in his return from thence; for the Engliſh veſſel bound for Marſeilles, on which he embarked at Genoa, was taken in the ſea of Provence by the Barbary Corſairs; and he was carried a ſlave to Algiers. Being always a lover of good eating, he knew how to make ragoûts; and by this means procuring an office in his maſter's kitchen, his bondage ſat the more eaſily upon him. His amiable manners and pleaſant humour made him a favorite with all about him, and not a little ſo with the women; for he had alſo the advantage of a good perſon. An amorous intrigue with one of theſe, in which matters were carried as far as they could go, involved

Niceron, tom. XXI.--Voltaire's Siecle de Louis XIV. tom. II.

involved him in a terrible difficulty; for his maſter, coming to the knowledge of it, inſiſted upon his ſubmitting to the law of the country, which obliged a chriſtian, convicted of ſuch a commerce, either to turn mahometan, or to ſuffer death by fire. Regnard did not care to do either; and luckily he was freed from the dilemma by the French conſul, who having juſt received a large ſum for his redemption, brought him off, and ſent him home.

He had not been long at Paris, before he formed plans for travelling again; and accordingly, in April 1681, he ſet out to viſit Flanders and Holland, from whence he paſſed to Denmark, and afterwards to Sweden. Having done ſome ſingular piece of ſervice to the king of Sweden, this monarch, who perceived that he was travelling out of pure curioſity, told him, that Lapland contained many things well worthy of obſervation; and ordered his treaſurer to accommodate him with whatever he wanted, if he choſe to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France; and went as far as Torne, a city at the bottom of the Bothnic Gulph. He went up the river Torne, whoſe ſource is not far from the northern cape; and at length penetrated to the Icy ſea. Here, not being able to go farther, he and his companions engraved theſe four lines upon a rock:

Gallia nos genuit, vidit nos Africa, Gangem
Hauſimus, Europamque oculis luſtravimus omnem;
Caſibus & variis acti terraque marique,
Hic tandem ſtetimus, nobis ubi deſuit orbis.

While he was in Lapland, his curioſity led him to enquire into the pretended magic of the country; and he was ſhewn ſome of the learned in this black art, who, not ſucceeding in their operations upon him, pronounced him a greater magician than themſelves. After his return to Stockholm, he went to Poland, from thence to Vienna, and from Vienna to Paris, after a ramble of almoſt three years.

He now ſettled in his own country, and wrote a great many comedies. He was made a treaſurer of France, and lieutenant of the waters and foreſts: he lived like a philoſo-

pher and a voluptuary. He was born with a genius, tha was lively, gay and truly comic; and his comedy of th *Gameſter* is compared with thoſe of Moliere. He dedicate the comedy, called Menechmes, to Boileau; and afterward wrote againſt that poet, becauſe he did not do him juſtice but they were again thoroughly reconciled. This man, thoug of ſo gay an humour, died of chagrin in the 52d year of hi age; and it is even ſaid, that he contributed himſelf to ſhorte his days.

His works, which conſiſt of comedies and his travels, wer printed at Roüen 1731, in five volumes, 12mo; but ther are many dramatic performances and pieces of poetry of hi beſides what that collection contains.

REGNIER (MATHURIN) a ſatirical French poet, was the ſon of a citizen of Chartres, by a ſiſter of the abb Deſportes, a famous poet alſo; and was born there in 157 He was brought up to the church, but yet very unfit for it on account of his debaucheries; which, it ſeems, were ſ exceſſive, that, as we learn from himſelf, he had at thirt all the infirmities of old age. He was twice at Rome; i 1593, and 1601. In 1604, he obtained a canonry in th church of Chartres: he had other benefices, and alſo a pen ſion of 2000 livres, which Henry IV. ſettled on him i 1606. He died at Roüen in 1613.

Baillet, Jugemens, &c. Tom. V.— Niceron, Tom. XI.

He was the firſt among the French, who ſucceeded in ſatire; and if Boileau has had the glory of raiſing that ſpecie of compoſition to perfection among them, it may be ſaid o Regnier, that he laid the foundation, and was perhaps mor an original writer than Boileau. He is ſuppoſed to have ta ken Juvenal and Perſius for his model: it is certain, tha he has in ſome places imitated Ovid, and borrowed large from the Italians. He is very ingenious, and has a fine ma ner of expoſing vices. In the mean time ſome of that imp rity, which ran through his life, has crept alſo into h writings; for he is frequently very obſcene. Seventeen of h ſatires with other poems were printed at Roüen in 161 There is a neat Elzevir edition of his works at Leyde 1652, in 12mo; but the moſt magnificent is that of Lond 1729, in 4to, with ſhort notes by M. Broſſette.

R

REGNIER de MARETS, (SERAPHIN) a French writer, was born at Paris in 1632; and, at fifteen years of age, diſtinguiſhed himſelf by tranſlating the Batrachomyomachia into burleſque verſe. At thirty, he went to Rome as ſecretary to an ambaſſy. An Italian ode of his making procured him a place in the academy de la Cruſca at Florence, in 1667; and, in 1670, he was elected a member of the French academy. In 1684, he was made perpetual ſecretary, after the death of Mezeray; and it was he, who drew up all thoſe papers, in the name of the academy, againſt Furetiere. In 1668, the king gave him the priory of Grammont, which determined him to the eccleſiaſtical function: and, in 1675, he had an abbey. His works are, an Italian tranſlation of Anacreon's odes, which he dedicated to the academy de la Cruſca in 1692; a French grammar; and two volumes of poems, in French, Latin, Italian, and Spaniſh. He tranſlated into French Tully de Divinatione, & de Finibus; and Rodriguez's Treatiſe of Chriſtian perfection, from the Spaniſh. He died in 1713, aged 82 years. "He has done great ſervice to language, ſays Mr Voltaire, and is the author of ſome poetry in French and Italian. He contrived to make one of his Italian pieces paſs for Petrarch's: but he could not have made his French verſes paſs for thoſe of any great French poet." Siecle de Louis XIV. Tom. II.

REINESIUS (THOMAS) a very learned and philoſophical German, was born at Gotha, a city of Thuringia, in 1587. He was a phyſician; but applied himſelf to polite literature, in which he chiefly excelled. After practiſing phyſic in other places, he ſettled at Altemburg; where he lived ſeveral years, and was made a burgomaſter. At laſt, having been raiſed to be counſellor to the elector of Saxony, he went and lived at Leipſic; where he alſo died in 1667. One of his letters relates many circumſtances of his life, and ſhews him to have been a man of ſorrow; though, as will appear afterwards, he was more than ordinarily upon his guard, that he might not be involved in the troubles of the world. "What trials have I not undergone, ſays he, what difficulties have I not met with, during theſe ten years at Altem- Bayle dict. in voce. Epiſt. ad Hoffmannum & Rupertum, p. 7.

" Altemburg? not to mention Hoff and Gera, where I
" ſuffered very much. After the melancholy accident o
" having my houſe plundered, I loſt in leſs than half a yea
" three delightful boys, with a moſt engaging and incompa-
" rable wife. The only thing now left me is a mind, which
" relying intirely upon God, cannot be overcome; with
" little reputation; and as much wealth, as is ſufficient for
" frugal perſon. I choſe for my motto, *Plainly, but Freely*
" Thrice, ſince my being phyſician here, has this city bee
" afflicted with the plague. My ſecond wife has involve
" me in more inconveniencies, than I could have expected
" and encumbered me with many petty domeſtic cares,
" always wiſh to be free from: and, what is the moſt grievou
" circumſtance of all, ſhe is barren; than which nothing
" more calamitous could have happened to a man, who be-
" fore had loſt all his children, and was become entirel
" deſtitute."

He wrote a piece or two upon ſubjects of his own profeſ-ſion; but the greateſt part of his works relate to philology and criticiſm, among which are Variarum Lectionum libri tres, in 4to. He was not one of thoſe philologers or critics, whoſe only talent is memory, but of thoſe, who go beyond what they read, and know more than their books teach them; whoſe penetration enables them to draw many conſequences, and ſuggeſts conjectures, which lead them to the diſcovery of hidden treaſures; who dart a light into the gloomy places of literature, and extend the limits of ancient knowledge. He knew the ſecret of living happily, that is as happily as the conſtitution and temperance of a man's body will permit him; yet could not eſcape a pretty good ſhare of human miſery. He avoided diſagreeable connexions as much as poſſible; and, as we learn from his firſt letter to Hoffman, refuſed profeſſorſhips, which had often been of-fered him, for fear of meeting with inſupportable colleagues.

Epiſt. p. 2. That profeſſor had informed him, that, during thirty years he had been expoſed to the noiſe and ſlanders of thoſe who envied him, and that he had been attacked with great vio-lence: to whom Reineſius replied, that he alſo was per-cuted by certain jealous wrong-headed people; that the was little true friendſhip left in the world, and little juſt

and order among the learned; and that, to avoid the ſtorm, he had concealed himſelf the greateſt part of his life. "Having been frequently invited to accept of academical profeſſorſhips, adds he, I refuſed them. I believed, that it "would not be poſſible for me to bear with the ill-humours "of certain perſons, with whom I ſhould have been obliged to "aſſociate, and I choſe rather to live here at Altemburgh, "though I had not a very eaſy life."

We find by Reineſius's printed letters, that he was conſulted as an oracle; that he anſwered very learnedly, whatever queſtions were brought to him; that he was extremely ſkilled in the families of ancient Rome, and in the ſtudy of inſcriptions. A very fine elogium is given of his merit, as well as of his learned and political works, by Grævius, in the dedication of the ſecond edition of Caſaubon's epiſtles, dated Amſterdam the 31ſt of Auguſt, 1655. He partook of the liberality, which Lewis XIV ſhewed to the moſt celebrated ſcholars of Europe, and received with the preſent a very obliging letter from Mr. Colbert; which favour he returned, by dedicating to him his obſervations on the fragment of Petronius, in 1666. The religion of Reineſius was ſuſpected to be of the philoſophical kind.

RELAND (HADRIAN) an eminent orientaliſt and very learned man, was born at Ryp, a village in North-Holland, the 17th of July 1676. His father was miniſter of that village, but afterwards removed to Alkmaar, and then to Amſterdam. In this laſt city young Reland was educated with infinite care; and at eleven years of age, having paſſed through the uſual courſes at ſchool, was placed in the college under Surenhuſius. During three years of ſtudy under this profeſſor, he made a vaſt progreſs in the Hebrew, Syriac, Chaldee, and Arabic languages; and at his leiſure hours applied himſelf to poetry, in which he ſucceeded very well. At fourteen, he was ſent to Utrecht; where he ſtudied under Grævius and Leuſden, perfected himſelf in the Latin and Oriental tongues, and applied himſelf alſo to philoſophy, in which he took the degree of doctor. At ſeventeen, he entered upon divinity under the direction of Herman Witſius and others; but did not abandon the

Niceron, &c. Tom. I.—J. Serrurier, Oratio Funebris in obitum Relandi. Traject. 1718, in 4to.

oriental languages, which were always his favourite ſtudy. After he had reſided ſix years at Utrecht, his father ſent him to Leyden, to continue his theological ſtudies under Frederic Spanheim and others; where he ſoon received the offer of a profeſſorſhip at Linden, either in philoſophy or the oriental languages. He would have accepted it, though but juſt two and twenty years of age; but his father's ill ſtate of health would not allow him to remove ſo far from Amſterdam. In 1699, he was elected profeſſor of philoſophy at Harderwick, but did not continue there long; for king William having recommended him to the magiſtrates of Utrecht, he was offered in 1701 the profeſſorſhip of oriental languages and eccleſiaſtical antiquities, which he readily accepted. In 1703, he married a wife, by whom he had three children. In 1713, a ſociety for the advancement of chriſtian knowledge was eſtabliſhed in England, as was that for the propagation of the goſpel in foreign parts the year after: of both which Reland became a member. He died of the ſmall-pox at Utrecht, the 5th of February 1718, in his 42d year. He was a man of an excellent diſpoſition, and of great humanity and modeſty. He had a correſpondence with the moſt eminent ſcholars of his time.

He wrote and publiſhed a great number of works, in order to promote and illuſtrate ſacred and oriental learning; the chief of which are theſe. De Religione Mohammedica, libri duo, 1705, 12mo. The firſt book contains a ſhort account of the faith of the Mahometans, in an Arabic manuſcript with a Latin tranſlation; the ſecond vindicates them from doctrines and imputations, falſely charged upon them. A ſecond edition with great additions was printed in 1717, 12mo.—Diſſertationum Miſcellanearum Partes Tres. 1706, 1707, 1708, in three volumes, 12mo. There are thirteen diſſertations upon the following curious ſubjects: de ſitu Paradiſi Terreſtris; de Mari Rubro; de Monte Garizim; de Ophir; de Diis Cabiris; de Veteri Lingua Indica; de Samaritanis; de Reliquiis veteris linguæ Perſicæ; de Perſicis vocabulis Talmudis; de jure Militari Mohammedanorum contra Chriſtianos bellum gerentium; de linguis Inſularum quarundam orientalium; de linguis Americanis; de Gemmis Arabicis. His next work was, Antiquitates Sacræ Veterum

Veterum Hebræorum, 1708, in 12mo; but the beſt edition is that of 1717, 12mo, there being many editions. Then he publiſhed, Diſſertationes Quinque de Nummis veterum Hebræorum, qui ab inſcriptarum literarum forma Samaritani appellantur. Accedit diſſertatio de marmoribus Arabicis Puteolanis 1709, 12mo. But his greateſt work was, Paleſtina ex monumentis veteribus illuſtrata, & chartis Geographicis accurationibus adornata Traject. 1714, in two volumes, 4to. This edition is ſuperior in all reſpects to that of Nuremberg 1716, in 4to. De Spoliis Templis Hieroſolymitani in arcu Titiano Romæ conſpicuis liber, cum figuris, 1716, in 12mo.

Reland publiſhed many ſmaller things of his own, among which were Latin poems and orations; and was alſo concerned, as an editor of books written by others. His works are all in Latin, and neatly printed.

REMBRANDT van REIN, a Flemiſh painter of great eminence, was the ſon of a miller, and born near Leyden in 1606. He is one of thoſe, who owed all the ſkill in his profeſſion to the ſtrength of his own genius; for the advantages of education were few or none to him. His turn lay powerfully towards painting, inſomuch that he ſeems to have been incapable of learning any thing elſe; and it is ſaid, that he could ſcarcely read. We muſt not therefore expect to find correctneſs of deſign, or a guſto of the antique, in the works of this painter. He had old pieces of armour, old inſtruments, old head-dreſſes, and abundance of old ſtuff of various ſorts, hanging up in his work-ſhop, which he ſaid were his antiques. His ſole aim was to imitate living nature, ſuch as it appeared to him; and the living nature, which he had continually before his eyes, being of the heavy kind, it is no wonder, that he ſhould imbibe, as he did, the bad taſte of his country. Nevertheleſs, he formed a manner intirely new and peculiar to himſelf; and drew abundance of portraits with wonderful ſtrength, ſweetneſs, and reſemblance. Even in his etching, which was dark, and as particular as his ſtyle in painting, every individual ſtroke did its part, and expreſſed the very fleſh, as well as the ſpirit, of the perſons it repreſented. The union and har-

mony in all his compoſitions are ſuch, as are rarely to be found in other maſters. He underſtood the Claro Obſcuro in the higheſt degree: his local colours are a help to each other, and appear beſt by compariſon; and his carnations are as true, as freſh, and as perfect as Titian's.

There was a great ſingularity in the behaviour of this painter, as in his taſte and manner of painting: and he was an humouriſt of the firſt order, though a man of ſenſe and a fine genius. He affected an old-faſhioned ſlovenly dreſs, and loved mean and pitiful company, though he had got ſubſtance enough to keep the beſt. Some of his friends telling him of it, he anſwered, "When I have a mind to unbend "and refreſh my mind, I ſeek not honour ſo much as liber-"ty:" and this humour he indulged, till, as it uſually happens, he reduced his fortunes to a level with the pooreſt of his companions. He died in 1668; "for nothing more to "be admired," ſays a certain writer, "than for his hav-"ing heaped up a noble treaſure of Italian prints and draw-"ings, and making no better uſe of them."

Graham's ſhort account of painters, ſubjoined to Freſnoy's art of painting, p. 372. Lond. 1716.

RENAUDOT (EUSEBIUS) a French writer, very learned in oriental hiſtory and languages, was born at Paris in 1646; and, being taught claſſical literature by the jeſuits, and philoſophy in the college of Harcourt, afterwards entered into the congregation of the oratory, where he did not continue long. His father being firſt phyſician to the dauphin, he was early introduced to ſcenes, where his parts, his learning, and his politeneſs made him admired. His reputation was afterwards advanced and eſtabliſhed by ſeveral learned works, which he publiſhed. In 1700, he attended cardinal de Noailles to Rome; and received great honours, together with the priory of Froſſay in Bretany, from pope Clement V. Returning by Florence, he was honoured in the ſame manner by the great duke; and was alſo made a member of the academy de la Cruſca. On his return to France, he devoted himſelf intirely to letters, and compoſed a great number of learned diſſertations, which are printed in the memoirs of the academy of inſcriptions; of which he was a member, as well as of the French academy. He

died

in 1720, with high ſentiments of devotion. Mr. Voltaire ſays, that "he may be reproached with having prevented "Bayle's dictionary from being printed in France." Siecle de Louis XIV. tom. II.

He was the grandſon of Theophraſtus Renaudot, a phyſician, and a man learned in many reſpects; and who diſtinguiſhed himſelf by being the firſt author of gazettes in France in the year 1631, and by ſome literary productions. Theophraſtus was born at Loudun in 1583, and died at Paris, where he had ſpent the greateſt part of his life, in 1653.

RETZ (CARDINAL DE) See GONDI.

REUCHLIN (JOHN) a learned German, who contributed much to the reſtoration of letters in Europe, was born at Pforzheim in 1450. His parents, perceiving in him good parts and a turn to books, were eaſily perſuaded to give him a liberal education; at a time when learning and the ſciences, by being ſo rarely met with, were ſo much eſteemed and honoured. He went to Paris, then the ſeat of literature in theſe weſtern parts, with the biſhop of Utrecht; where he ſtudied grammar under Joannes a Lapide, rhetoric under Gaguinus, Greek under Tiphernas, and Hebrew under Weſſelus. Being returned to his own country, he took the degree of doctor in philoſophy at Baſil, where he lived four years; then went to Orleans to ſtudy the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Baſil; and compoſed and printed a grammar, a lexicon, ſome vocabularies, and other works of a like nature, to facilitate the ſtudy of that language. He gained prodigious reputation by this; for the knowledge of the two languages was at that time ſo rare an accompliſhment, that it was actually made a title of honour. This appears from the following inſcription of a letter: Andronicus Contoblacas, natione Græcus, utriuſque linguæ peritus, Joanni Reuchlino, &c. that is, "Andronicus Contoblacas, a Greek, "ſkilled in both languages, to John Reuchlin," &c. Vita a Maio. Francof. 1687. 8vo.

After ſome time, Eberhard count of Wirtemberg being to make the tour of Italy, Reuchlin was pitched upon among others to attend him; chiefly becauſe, during his reſidence in France, he had corrected his own German pronunciation of the

the Latin, which appeared ſo rude and ſavage to the Italians. They were handſomely received at Florence by Laurence de Medicis, the father of Leo X. and became acquainted with many learned men there, as Chalcondylas, Ficinus, Politian, Picus earl of Mirandula, &c. They proceeded to Rome, where Hernolaus Barbarus prevailed with Reuchlin to change his name to Capnio, which ſignifies the ſame in Greek, as Reuchlin does in German; that is, ſmoak. Count Eberhard entertained ſo great an eſteem for Capnio, ſo he was afterwards called, that, upon his return to Germany, he made him his ambaſſador to the emperor Frederic III. at whoſe court he came to be ſo much conſidered, that the emperor conferred many honors upon him, and made him many preſents. He gave him, in particular, an ancient Hebrew manuſcript bible, very neatly written, with the text and paraphraſe of Onkelos, and the notes of Maſorets. Frederic died in 1493; and Capnio returned to count Eberhard, who died alſo about three months after the emperor: when, an uſurpation ſucceeding, Capnio was baniſhed. He retired to Wormes, and wrote books: but the elector palatine, having a cauſe to defend at Rome ſome time after, ſelected him as the fitteſt and ableſt man for his purpoſe; and accordingly, in 1498, Capnio made an oration before the pope and cardinals, concerning the rights of the German princes, and the privileges of the German churches. He ſtaid more than a year at Rome; and had ſo much leiſure, as to perfect himſelf in the Hebrew tongue under Abdias a Jew, and alſo in the Greek, under the famous Argyropylus. He was vexed in his old age by an unhappy difference with the divines of Cologne, occaſioned by a Jew named Pfefferkorn; who, though an impoſtor detected, contrived to be ſupported by theſe noodles in a diſpute with Capnio, while all the learned were of his ſide. His enemies would have embroiled him in Luther's cauſe; but he continued always catholic, and gave them no advantage.

He died in 1522, after having done as much as any man of his age to promote literature, both by teaching the Latin, Greek, and Hebrew languages, and by writing books. He may be conſidered as the firſt man, who introduced the ſtudy of the Hebrew among modern chriſtians. He is ſuppoſed to have

have been the chief, if not ſole, author of the celebrated work, intitled, *Epiſtolæ Obſcurorum Virorum.*

RHODOMAN (LAURENTIUS) a learned German, was born in 1546 at Saſſowerf, belonging to the counts of Stolberg in Upper Saxony. The happy genius, which he had diſcovered from his moſt tender years, induced thoſe counts to maintain him in the college of Ilfield. He continued there ſix years; and made ſo great a progreſs in literature, that he was thought a proper man to teach in the moſt eminent public ſchools and moſt flouriſhing univerſities. He was eſpecially well ſkilled in the Greek tongue. He compoſed ſome Greek verſes, which have been admired by the beſt judges; but Scaliger did not like his Latin poetry. He was very ſucceſsful in a Latin tranſlation of Diodorus Siculus, which he publiſhed with the original: he tranſlated alſo into Latin, the Greek poem of Cointus Smyrnæus, or Quintus Calaber, concerning the taking of Troy; and added ſome corrections to it. At laſt, he was appointed profeſſor of Hiſtory in the univerſity of Wittemberg, and died there in 1606. He wrote a great number of works, which it is not material to mention here: a catalogue of them may be ſeen, by any one who deſires it, in Niceron's Hommes Illuſtres, &c. tom. LXII. Bayle's Dict. in voce. See QUINTUS.

RICAUT, or RYCAUT (Sir PAUL) an Engliſh writer, was the tenth ſon of Sir Peter Ricaut, and the author of ſome uſeful works. When, and where he was born, is not mentioned; nor yet where he was educated: but his education was undoubtedly a genteel one. He travelled many years, not only in Europe, but alſo in Aſia and Africa; and performed ſome public ſervices. In 1661, when the earl of Winchelſea was ſent ambaſſador extraordinary to the Ottoman Porte, he went as his ſecretary; and while he continued in that ſtation, which was eight years, he wrote, "The preſent State of the Ottoman Empire, in three books; containing the maxims of the Turkiſh Politie, their Religion, and Military Diſcipline," Illuſtrated with figures, and printed at London 1670, in folio. Ricaut aſſerts, in this work, that the Collier's Dict. and Biograph. Britan.

Dict. HALIBEIGH.

the mahometan women have no hopes of going to Heaven: but, as Mr. Bayle obſerves, he is miſtaken, they expecting to be one day admitted there as well as the men. Afterwards, he was made conſul for the Engliſh nation at Smyrna; and during his reſidence here, at the command of king Charles II. compoſed, "The preſent State of the Greek and Armenian "churches, anno Chriſti, 1678." Upon his return to England, he preſented it with his own hands to his majeſty; and it was publiſhed in 1679, 8vo. Having acquitted himſelf, for the ſpace of eleven years, to the entire ſatisfaction of the Turkey-Company, he obtained leave to return to England; where he lived in honor and good eſteem. The earl of Clarendon, being appointed lord lieutenant of Ireland in 1685, made him his principal ſecretary for the provinces of Leinſter and Connaught: and king James II. knighted him, conſtituted him one of the privy council for Ireland, and judge of the high court of admiralty, which he enjoyed till the revolution in 1688. Soon after this he was employed by king William, as his reſident with the hanſe-towns in Lower Saxony, namely, Hamburg, Lubeck, Bremen; where he continued for ten years, and gave the utmoſt ſatisfaction. At length, worn out with age and infirmities, he had leave in 1700 to return to England, where he died in December that year. He was fellow of the royal ſociety, for many years before his deceaſe; and a paper of his, upon the *Sable Mice*, or *Mures Norwegici*, is publiſhed in the Philoſophical Tranſactions. He underſtood perfectly the Greek both ancient and modern, the Turkiſh, Latin, Italian, and French languages.

No. 251.

He was the author of ſome other productions, beſides thoſe already mentioned. He wrote a continuation of Knolles's hiſtory of the Turks, from 1623 to 1677, 1680 in folio: and again, from 1679 to 1699, 1700 in folio, making together with Knolles three volumes. He continued Platina's Lives of the popes, from 1471 to his own time. He tranſlated from the Spaniſh of Garcilaſſo de la Vega into Engliſh, "The "Royal Commentaries of Peru, in two parts," folio; and there goes alſo under his name, "The Spaniſh Critick," 1681, 8vo.

RIC-

RICCIOLUS (JOANNES BAPTISTA) an Italian aſtronomer, mathematician, and philoſopher, was born at Ferrara in 1598; and, at ſixteen years of age, admitted into the ſociety of the jeſuits. He had very uncommon parts joined with as uncommon application; ſo that the progreſs he made in every branch of literature and ſcience was very extraordinary. He was ordered to teach rhetoric, poetry, philoſophy, and ſcholaſtic divinity, in the jeſuits colleges at Parma and Bononia; yet applied himſelf in the mean time to the making obſervations in geography, chronology, and aſtronomy. This was his natural bent, and at length he obtained leave from his ſuperiors, to quit all other employment, that he might devote himſelf intirely to it. He projected a large work, which was to be divided into three parts, and to contain as it were a compleat ſyſtem of philoſophical, mathematical, and aſtronomical knowledge. The firſt of theſe parts, which regards aſtronomy, came out at Bologna 1651, in two volumes folio, with this title: J. B. Riccioli Almageſtum Novum, Aſtronomiam veterem novamque complectens, obſervationibus aliorum & propriis, noviſque theorematibus, problematibus ac tabulis promotam. Ricciolus imitated Ptolemy in this work, by collecting and digeſting into proper order, with obſervations, every thing ancient and modern, which related to his ſubject; ſo that Gaſſendus very juſtly called his Almageſtum novum, promptuarium & theſaurum ingentem Aſtronomiæ, "A large ſtorehouſe as it were, and treaſury of Aſtronomy." Weidleri Aſtronomiæ Hiſt. cap. xv. ſect. 75. In vita Copernici.

Ricciolus did not compleat his plan, by publiſhing his ſecond and third parts: he only publiſhed ſome ſelect portions of thoſe parts; as Geographia & Hydrographia Reformata, 1661: Aſtronomia Reformata, 1665: Chronologia Reformata, 1669: all printed at Bologna in folio. He died in 1671, aged 73.

RICHARDSON (SAMUEL) a very celebrated Engliſh writer, was born in the year of the revolution, 1688; and bred to the buſineſs of a printer, which he exerciſed all his life with diſtinguiſhed eminence. Though he underſtood no language but his own, yet he raiſed himſelf to a conſiderable

able degree of merit, and acquired a ſtill more conſiderable portion of fame, as an author in the romance-way. His *Pamela*, *Clariſſa*, and *Sir Charles Grandiſon*, have been univerſally read; and they ſhew a wonderful power over the paſſions, in which his ſtrength chiefly lay. His purpoſe was to promote virtue and moral perfection: and hence, like many other writers, who have been animated with this noble zeal, he was led to deſcribe human nature, rather as he wiſhed her to be, than as ſhe really is; not as ſhe appears in her preſent depraved ſtate, but as ſhe would appear reformed and purified: and we may venture to ſay, that whoever ſhall form their judgment of the human kind from Mr. Richardſon, and affix to it all thoſe effeminate and fantaſtic ideas of *ſentiment*, *delicacy*, and *refinement*, which his deſcriptions are too apt to ſuggeſt, will find themſelves little qualified for commerce with the world. The truth is, this ingenious writer, with a view of exalting the nature of man, has adopted Shafteſbury's ſyſtem of it, as the foundation of his works: while others have adopted that of Hobbes, with a view of degrading it. But have either of them philoſophiſed rightly? is human nature either ſo good as Shafteſbury, or ſo bad as Hobbes, hath deſcribed it? perhaps not. Perhaps it is more of the mixed kind; hath in it much of good and much of evil, which prevail in different perſons according to the temperament and conſtitution of each: and this being in reality the caſe, it ſhould ſeem that they, who, like Fielding, have repreſented it thus, have repreſented it the moſt truly, and the moſt like itſelf.

A ſtroke of the palſy carried Mr. Richardſon off, after a few days illneſs, upon the 4th of July, 1761. He was a man of fine parts, and a lover of virtue: which, for aught we have ever heard to the contrary, he ſhewed in his life and converſation, as well as in his writings. Beſides the works abovementioned, he is the author of an Æſop's Fables, a Tour thro' Britain, 4 vol. and a volume of Familiar Letters upon Buſineſs and other Subjects. He is ſaid to have delighted in letter-writing from his childhood; and therefore was the more eaſily led to throw his romances into that form: which, if it enlivens the hiſtory in ſome reſpects, yet lengthens it with unintereſting prate, and formalities that mean nothing; and

on

on that account is ſometimes found a little tedious and fatiguing.

After all, it is to be feared, that the writings of this ingenious perſon have not always had the good effects he intended; but on the contrary, inſtead of improving a natural, have made many an artificial character: have helped to faſhion many a pretty gentleman, who all *ſentimental*, *delicate*, and *refined*, has affected to deſpiſe his fellow-creatures, as a tribe of low, groſs, unciviliſed animals, and of a ſpecies plainly different, when compared with the finiſhed and tranſcendant ſuperiority of himſelf.

RICHELET (CÆSAR PETER) a French writer, famous for being the firſt, who publiſhed a dictionary almoſt entirely ſatyrical, was born at Cheminon in Champagne, in 1631. He was the friend of Patru and d'Ablancourt; and, like them, applied himſelf to the ſtudy of the French language with ſucceſs. He compoſed a dictionary full of new and uſeful remarks upon it, which would have been more acceptable than it was, if it had not been alſo full of ſatyrical reflections and obſcenities. It was firſt publiſhed in one volume 4to. at Geneva 1680; but after the death of the author, which happened in 1698, enlarged with a great number of new articles to two volumes in folio, as is the edition of Lyons in 1721. Another edition, three volumes folio, was publiſhed at Lyons in 1727, and a very neat one in two volumes 4to. at Amſterdam in 1732; and laſtly, in three volumes folio, at Lyons 1755. Baillet. tom. II.

Richelet made a French tranſlation of "The Conqueſt of "Florida," by Garcilaſſo de la Vega; and to this is prefixed a preface concerning the life and writings of Richelet. He compoſed ſome other pieces, in a grammatical and critical way, relating to the French tongue.

RICHLIEU (JOHN ARMAND DU PLESSIS DE) a great cardinal and miniſter of ſtate in France, and alſo a man of letters and an author, was born of a noble family at the caſtle of Richelieu, the 5th of September 1585. He went through his ſtudies with great ſucceſs; and having taken his degrees at the Sorbonne, he went to Rome, where he obtained Du Pin, Auteurs Eccleſ. Cant. XVII.

tained of pope Paul V. a diſpenſation, to be biſhop of Lucon at two and twenty years of age. At his return to France, he applied himſelf in a particular manner to the function of preaching; and his reputation this way procured him the office of almoner to the queen Mary de Medicis. His abilities in the management of affairs advanced him to be ſecretary of ſtate, in 1616; and the king ſoon gave him the preference to all his other ſecretaries. The death of the marquiſs d'Ancre having produced a revolution in ſtate-affairs, Richelieu retired to Avignon; where he employed himſelf in compoſing books of controverſy and piety. One great object of his ambition being to reduce the Hugonots to the catholic profeſſion, he employed his pen among other means to effect it; and publiſhed at Paris in 1618 a treatiſe, intitled, "The "principal points of the catholic faith, defended againſt the "writing addreſſed to the king by the miniſters of Charen-"ton." He publiſhed alſo, with the ſame view, "The "moſt eaſy and certain method of converting thoſe, who are "ſeparated from the church." Theſe pieces are written with "force and vivacity. He wrote alſo, "A Catechiſm," in which he lays down the doctrine of the church in a clear and conciſe manner; and a treatiſe of piety, called, "The "perfection of a Chriſtian." Theſe are his theological works; and they have been often printed.

The king having recalled him to court, he was made a cardinal in 1622; and, two years after, firſt miniſter of ſtate, and grand maſter of the navigation. The hiſtory of his life would be the hiſtory of France, and therefore muſt not be expected from us. Suffice it to obſerve, that, being a man of prodigious capacity, and of a reſtleſs and inſatiable ambition, he formed to himſelf vaſt deſigns; and this made his whole life nothing but a ſeries of agitations and inquietudes. He projected the aboliſhing of calviniſm in France, and would have done it by fair means; but, finding that impoſſible, he reſolved to do it by force. Other caſes in the mean time interpoſed, and prevented the execution of this deſign. He found himſelf frequently under neceſſities of combating the grandees of the kingdom, the royal family, the whole houſe of Auſtria, and often Lewis XIII. himſelf. He did not neglect at the ſame time to cultivate literature, and to ſhew himſelf

himself a patron of men of letters. Nevertheless, he was not free from those passions, which are but too apt to seize this order of men. It is seldom, that a man of power patronises good artists, when he happens to be one himself: and this was precisely Richelieu's case. Being himself a poet, he envied Corneille the glory of his Cid; and, in 1637, obliged the French academy to publish a criticism upon it to its disadvantage. Yet he loved able men of all professions, and caused the arts and sciences to flourish in the kingdom. He shewed a particular regard to divines, and chose those, who were most remarkable for their abilities and virtues, to fill the bishoppricks with. He caused the Sorbonne to be rebuilt, and became the protector of it. He abounded rather with great qualities, than good ones; and therefore was much admired, but not at all beloved. He died in 1642, amidst storms and perils, before he had compleated any of his designs; leaving behind him a name somewhat dazzling, but by no means dear and venerable. He was buried in the magnificent church of the Sorbonne, which he had rebuilt; and a noble monument was erected over him, which was esteemed a master-piece of the celebrated sculptor and architect Girardon.

Besides the writings above-mentioned, there go under the name of this minister, "A Journal," in two volumes, "12mo; Letters, in 12mo; and "A Political Testament," in 12mo: all treating of politics and state-affairs. Cardinal Mazarine carried on Richelieu's plan, and completed many of the schemes, which he had begun, but left unfinished.

RIGALTIUS (NICOLAS) a very ingenious and learned man, was the son of a physician, and born at Paris in 1577. He was brought up among the jesuits, and afterwards admitted advocate; but, not being able to conquer the disgust, he had conceived to the profession of the law, he devoted himself intirely to the pursuit of polite literature. The public received the first fruits of his labours in his Fumus Parasiticum, printed in 1596; the ingenuity and learning of which so charmed Thuanus, that he immediately took him into friendship, and made him the companion of his studies. This excellent person conceived a particular es-

Du Pin, Bibl. Aut. Eccles. Tom. VI. Niceron, Tom. XXI.

teem for him; as appeared, when he died in 1617, from his naming him in his will, to ſuperintend the education of his children. He was choſen with Iſaac Caſaubon, to put the king's library into order; and in 1610, when that learned man went over to ſpend ſome time in England with James I, ſucceeded him in the office of librarian to the king. His majeſty conferred on him other marks of diſtinction; made him procurer-general of the ſupreme court of Nancy, counſellor of the parliament of Metz, and then intendant of that province. He died in 1654, after having given numerous proofs of uncommon erudition. His labors upon Cyprian and Tertullian are, what he is now chiefly remembered for. His notes are learned and critical; but the matter of ſome of them ſhew him to have been not an extraordinary good catholic. He takes occaſion to obſerve, from a paſſage in Tertullian's "Exhortation to Chaſtity," that laymen have a right and power to conſecrate the euchariſt, when there is no opportunity of recurring to the regular miniſters; and this, with other heterodoxies of a ſimilar kind, not only gave offence to thoſe of his own communion, but even to ſome of ours. "Rigaltius, ſays Mr. Dodwell, "though an ingenious and learned critic, is "by no means exact upon the ſubjects he treats of: for, "though of the Roman communion, he is often found on "the ſide of the Calviniſts; and, when he meets with any "thing in the authors he publiſhes, that appears contrary "to the cuſtoms, not only of his own, but of the univerſal "church, he remarks it with great care; perhaps to ren"der his notes more agreeable to the reader, by preſenting "him with ſomething new and unexpected." It is probable, that many perſons may not think the worſe of Rigaltius as an editor, for the cenſure here paſſed on him by Mr. Dodwell.

See CYPRIAN, and TERTULLIAN.

De Jure Laicorum Sacerdotali, printed at London in 1686, with a piece of Grotius, De Cœnæ adminiſtratione ubi Paſtores non ſunt, to which it is oppoſed, 8vo.

RITTERSHUSIUS (CONRADUS) a learned civilian of Germany, was the ſon of Balthaſar Ritterſhuſius of Brunſwick, and born there the 25th of September, 1560. He was taught Greek and Latin literature in his own country; and then, in 1580, went to Helmſtad, where he applied himſelf to the civil law; but without neglecting the Belles Lettres,

Ritterſhuſii Vita a Georgio filio.—Niceron, t. XXXII.

Lettres, which he cultivated all his life. He was attacked by the plague in this town, but happily recovered of it. He went to Altorf in 1584, to profit by the lectures of Gifanius, for whom he conceived a particular eſteem. He began to travel in 1587, went through part of Germany, and came to Bohemia. Being afterwards at Baſil in 1592, he then took the degree of doctor of law. He returned to Altorf, to take the profeſſor's chair, which the curators of the univerſity had given him ſome time before. He had many advantageous propoſals from other univerſities of Germany and Holland, but his attachment to Altorf would not ſuffer him to accept them. He died at Altorf the 25th of May 1613, after having married two wives, by whom he had nine children. Two of his ſons, George and Nicholas, diſtinguiſhed themſelves in the republic of letters; and George wrote the life of his father.

Ritterſhuſius was a man of conſummate learning, and exactly ſkilled in the Greek and Latin tongues. He is ſaid to have had Homer and Heſiod ſo perfectly by heart, as once, in a converſation with a learned young gentleman, to have expreſſed all he had occaſion to ſay in the verſes of Homer. He was an admirable critic, and wrote notes upon many ancient Greek and Latin authors, which have been inſerted in the beſt editions of thoſe authors. Thus Burman, in his edition of Phædrus 1698, 8vo, has carefully inſerted the entire notes of Ritterſhuſius, whom he calls in his preface Germaniæ ſuæ quondam ornamentum, & non minoris Galliæ decus. He publiſhed a great number of works in various ways; in his own particularly, as a civilian; and an edition of Oppian in 8vo, Greek and Latin, in 1597. All the learned have agreed in their encomiums on him.

ROBINS (BENJAMIN) an Engliſh mathematician of great genius and eminence, was born at Bath in Somerſetſhire 1707. His parents were of low condition, and quakers; and conſequently neither able from their circumſtances, nor willing from their religious profeſſion, to have him much inſtructed in that kind of learning, which they are taught to deſpiſe as human. Nevertheleſs, he made an early and ſurpriſing progreſs in various branches of ſcience and

Preface to "Mathematical Tracts of the late Benjamin Robins, eſq; fellow of the royal ſociety, and engineer general to

and literature, in the mathematics particularly; and his friends being desirous, that he might continue his pursuits, and that his merit might not be buried in obscurity, wished that he could be properly recommended to teach this science in London. Accordingly, a specimen of his abilities in this way was sent up hither, and shewn to Dr. Pemberton, the author of the "View of Sir Isaac Newton's Philosophy": who, thence conceiving a good opinion of the writer, for a farther trial of his proficiency sent him some problems, which Mr. Robins solved very much to his satisfaction. He then came to London, where he confirmed the opinion, which had been pre-conceived of his abilities and knowledge.

"the honourable the East-India company." Published by James Wilson, M. D. Lond. 1761. in 2 vols. 8vo.

But though Mr. Robins was possessed of much more skill, than is usually required in a common teacher; yet being very young, it was thought proper that he should employ some time in perusing the best writers upon the sublimer parts of the mathematics, before he undertook publickly the instruction of others. In this interval, besides improving himself in the modern languages, he had opportunities of reading in particular the works of Apollonius, Archimedes, Fermat, Huygens, De Wit, Slusius, James Gregory, Dr. Barrow, Sir Isaac Newton, Dr. Taylor, and Mr. Cotes. These authors he readily understood without any assistance, of which he gave frequent proofs to his friends: one was, a demonstration of the last proposition of Sir Isaac Newton's treatise on quadratures, which was thought not undeserving a place in the philosophical transactions, No. 397. for 1727. Not long after, an opportunity offered him of exhibiting to the public a specimen also of his knowledge in natural philosophy. The royal academy of sciences at Paris had proposed among their prize-questions in 1724 and 1726, to demonstrate the laws of motion in bodies impinging on one another. The celebrated M. John Bernoulli here condescended to be a candidate; and though his dissertation lost the reward, he appealed to the learned world by printing it in 1727. He therein endeavoured to establish M. Leibnitz's opinion of the force of bodies in motion from the effects of their striking against springing materials; as signor Poleni had before attempted to evince the same thing

thing from experiments of bodies falling on ſoft and yielding ſubſtances. But as the inſufficiency of Poleni's arguments had been demonſtrated in the philoſophical tranſactions, No. 371, for 1722; ſo Mr. Robins publiſhed in "The Preſent State of the Republic of Letters," for May 1728, a confutation of Bernoulli's performance, which was allowed to be unanſwerable.

Mr. Robins now began to take ſcholars, and about this time quitted the peculiar garb and profeſſion of a quaker; for having neither enthuſiaſm nor ſuperſtition in his nature, as became a mathematician, he ſoon got over the prejudices of education. But though he profeſſed to teach the mathematics only, he would frequently aſſiſt particular friends in other matters; for he was a man of univerſal knowledge: and the confinement of this way of life not ſuiting with his diſpoſition which was active, he gradually declined it, and went into other courſes, that required more exerciſe. Hence he tried many laborious experiments in gunnery; believing, that the reſiſtance of the air had a much greater influence on ſwift projectiles, than was generally ſuppoſed. Hence he was led to conſider thoſe mechanic arts, that depended on mathematical principles, in which he might employ his invention; as, the conſtructing of mills, the building of bridges, draining of fens, rendering rivers navigable, and making of harbours. Among other arts of this kind, fortification very much engaged his attention; wherein he met with opportunities of perfecting himſelf, by a view of the principal ſtrong places of Flanders, in ſome journeys he made abroad with perſons of diſtinction.

On his return home from one of theſe excurſions, he found the learned here amuſed with Dr. Berkeley's treatiſe, printed in 1734, and intitled, "The Analyſt;" in which an examination was made into the grounds of the fluxionary method, and occaſion taken from thence to explode the method. Robins therefore was adviſed to clear up this affair, by giving a full and diſtinct account of Sir Iſaac Newton's doctrines in ſuch a manner, as to obviate all the objections, without naming them, which had been advanced by the author of the Analyſt; and accordingly he publiſhed in 1735, "A Diſ-"courſe concerning the nature and certainty of Sir Iſaac

"Newton's method of Fluxions, and of prime and ultimate "ratios." Some even of those, who had written against the Analyst, taking exception at Mr. Robins's manner of defending Sir Isaac Newton's doctrine, he afterwards wrote two or three additional discourses. In 1738, he defended Sir Isaac Newton against an objection contained in a note at the end of a Latin piece, called Matho, sive Cosmotheoria puerilis, written by Mr. Baxter, the author of the "Inquiry into "the Nature of the human Soul": and the year after, printed "Remarks on M. Euler's Treatise of Motion, on "Dr. Smith's System of Optics, and on Dr. Jurin's Dis-"course of distinct and indistinct Vision," annexed to Dr. Smith's work.

In the mean time Mr. Robins's performances were not confined to mathematical subjects: for in the year 1739, there came out three pamphlets upon political affairs, which did him great honour. The first was intitled, "Observa-"tions on the present Convention with Spain:" the second, "A Narrative of what passed in the Common Hall of the "citizens of London, assembled for the election of a lord "mayor:" the third, "An Address to the Electors and other "free subjects of Great Britain, occasioned by the late suc-"cession; in which is contained a particular account of all "our negotiations with Spain, and their treatment of us for "above ten years past." These were all published without his name; and the first and last were so universally esteemed, that they were generally reputed to have been the production of the great man himself, who was at the head of the opposition to Sir Robert Walpole. They proved of such consequence to Mr. Robins, as to occasion his being employed in a very honourable post; for the patriots at length gaining ground against Sir Robert, and a committee of the house of commons being appointed to examine into his past conduct, he was chosen their secretary. But after a committee had presented two reports of their proceedings, a sudden stop was put to their farther progress by a compromise between the contending parties.

In 1742, Mr. Robins, being again at leisure, published a small treatise, intitled, "*New Principles of Gunnery*;" containing the result of many experiments he had made, by which

are

ar discovered the force of gun-powder, and the difference in the resisting power of the air to swift and slow motion. This treatise was preceded by an account of the progress, which modern fortification had made from its first rise; as also of the invention of gun-powder, and of what had already been performed in the theory of gunnery. Upon a discourse containing certain experiments being published in the "*Philo-*
"*sophical Transactions*," in order to invalidate some opinions, No. 465.
of Mr. Robins, he thought proper, in an account he gave
of his book in the same Transactions, to take notice of those No. 469.
experiments: and in consequence of this, several dissertations of his on the resistance of the air were read, and the experiments exhibited before the Royal Society, in the years 1746 and 1747; for which he was presented with a golden medal by that society.

In 1748, came out lord "Anson's *Voyage round the World*;" which, though it carries Mr. Walter's name in the title-page, was in reality written by Mr. Robins. Of this voyage the public had for some time been in expectation of seeing an account, composed under his lordship's own inspection: for which purpose the rev. Mr. Richard Walter was employed, as having been chaplain aboard the Centurion the greatest part of the expedition. Mr. Walter had accordingly almost finished his task, having brought it down to his own departure from Macao for England; when he proposed to print his work by subscription. It was thought proper however, that an able judge should first review and correct it, and Mr. Robins was appointed; when upon examination it was resolved, that the whole should be written intirely by Mr. Robins, and that what Mr. Walter had done, being almost all taken verbatim from the journals, should serve as materials only. Hence the introduction intire, and many dissertations in the body of the book, were composed by Mr. Robins without having received the least hint from Mr. Walter's manuscript; and what he had thence transcribed, regarded chiefly the wind and the weather, the currents, courses, bearings, distances, offings, soundings, moorings, the qualities of the ground they anchored on, and such particulars, as generally fill up a sailor's account. No production of this kind ever

met with a more favourable reception, four large impreſſions being ſold off within a twelvemonth: it has been tranſlated into moſt of the European languages; and it ſtill ſupports its reputation, being this year 1761 printed here for the ninth time. The fifth edition at London in 1749 was reviſed and corrected by Mr. Robins himſelf.

Thus becoming famous for his ability in writing, he was requeſted to compoſe an apology for the unfortunate affair at Preſton Pans in Scotland. This was prefixed as a preface to "*The Report of the Proceedings and Opinion of the Board of* "*General Officers on their examination into the conduct of* "*Lieutenant General Sir John Cope*, &c." printed at London in 1749; and this preface was eſteemed a maſter-piece in its kind. Afterwards Mr. Robins had, by the favour of lord Anſon, opportunities of making farther experiments in gunnery; which have been publiſhed ſince his death. He alſo not a little contributed to the improvements, made in the royal obſervatory at Greenwich, by procuring for it, through the intereſt of the ſame noble perſon, a ſecond mural quadrant and other inſtruments, by which it is become perhaps the compleateſt of any obſervatory in the world. His reputation being now arrived at its full height, he was offered the choice of two very conſiderable employments. The firſt was to go to Paris, as one of the commiſſaries for adjuſting the limits in Acadia; the other, to be engineer general to the Eaſt India company, whoſe forts, being in a moſt ruinous condition, wanted a capable perſon to put them into a poſture of defence. This latter he accepted, as it was ſuitable to his genius, and as the company's terms were both advantageous and honourable. He deſigned, if he had remained in England, to have written a ſecond part of the "*Voyage round the World*;" as appears from the following letter of lord Anſon to him, lately printed by his lordſhip's permiſſion, "Dear Sir, When I laſt ſaw you in town, I forgot to aſk "you, whether you intended to publiſh the ſecond volume of "my voyage before you leave us; which, I confeſs, I am "very ſorry for. If you ſhould have laid aſide all thoughts "of favouring the world with more of your works, it will

"be

"be much diſappointed, and no one in it more than

Your very much obliged

Bath, the 22d of October, 1749. humble ſervant,

ANSON.

Mr. Robins was alſo preparing an enlarged edition of his "New Principles of Gunnery:" but having provided himſelf with a compleat ſet of aſtronomical and other inſtruments, for making obſervations and experiments in the Indies, he departed from hence at Chriſtmas in the year 1749; and after a voyage, in which the ſhip was near being caſt away, arrived at the Indies the 13th of July 1750. There he immediately ſet about his proper buſineſs with unwearied diligence, and formed compleat plans for Fort St. David and Madraſs: but he lived not to put them into execution. For the great difference of the climate being beyond his conſtitution to ſupport, he was attacked by a fever in September; and though he recovered out of this, yet about eight months after he fell into a languiſhing condition, in which he continued till his death. He died the 29th of July, 1751.

By his laſt will, he left the publiſhing his mathematical works to his honoured and intimate friend Martin Folkes, eſq; preſident of the Royal Society, and to James Wilſon, doctor of phyſic; but the former of theſe gentlemen being incapacitated by a paralytic diſorder, for ſome time before his death, they were afterwards publiſhed by the latter, in two volumes 8vo. 1761. Dr. Wilſon has prefixed an account of Mr. Robins, from which this memoir is extracted.

ROCHEFOUCAULT (Francis, duke of) a great genius among the French, was born in 1613, and died in 1680. He is inſerted here on account of a ſmall collection of "Maximes ou Sentences:" of which Mr. Voltaire has not ſcrupled to ſay, that it contributed more than any performance, to form the taſte of the French nation, and give it a true reliſh of propriety and correctneſs. "Though "there is, continues he, but one truth running through this "whole piece, namely, that *ſelf-love is the ſpring of all our "actions and determinations*, yet this thought preſents itſelf "under

Siecle de Louis XIV. tom. II. c. 29.

"under such a variety of forms, as never fail to strike with "new surprise. It is not so properly a book itself, as a set "of materials to embellish a book. This little collection "was much read and admired: it accustomed our authors to "think, and to comprise their thoughts in a lively, correct, "and delicate turn of phrase; which was a merit utterly un-"known to any European writer before him, since the re-"vival of Letters." We have also of this noble author "Memoires de la Regence de la Reine Anne d'Autriche," written with great sense and a deep penetration into things. His Memoires, says "Voltaire, are still read; and his Max-"imes are known by heart."

ROCHESTER (JOHN WILMOT, earl of) a great wit in the reign of Charles II. was the son of Henry earl of Rochester; who bore a great part in the civil wars; and was the chief manager of the king's preservation, after the battle of Worcester. He was born in April, 1648; and was educated in grammar and classical literature in the free-school at Burford. Here he acquired the Latin to such perfection that to his dying day he retained a quick relish of the fineness and beauty of that tongue; and afterwards became exactly versed in the authors of the Augustan age, which he often read. In 1659, he was admitted a nobleman of Wadham college in Oxford, under the inspection of Dr. Blandford, afterwards bishop of Oxford and Worcester; and, in 1661, was, with several other noble persons actually created master of arts, in convocation; at which time, Mr. Wood says, he and none else was admitted very affectionately into the fraternity by a kiss from the chancellor of the university, Clarendon, who then sate in the supreme chair. Afterwards, he travelled into France and Italy; and at his return frequented the court, which, the same Mr. Wood observes, and there is reason to believe very truly, not only debauched his manners, but made him a perfect hobbist in principle. In the mean time, he was made one of the gentlemen of the bed-chamber to the king, and comptroler of Woodstock park. In the winter of 1665, he went to sea with the earl of Sandwich, who was sent to lie for the Dutch East India fleet; and was in the Revenge, commanded by Sir Thomas Tiddiman,

Some passages of the life and death of John earl of Rochester. By Gilbert Burnet, D.D. 1700, 12mo. 5th edit.—Wood's Athen. Ox. vol. II. p. 654, 1721, 2d edit.

man, when the attack was made on the port of Bergen in Norway, the Dutch ships having got into that port. It was a desperate attempt; and during the whole action, the earl of Rochester shewed the greatest resolution, and gained a high reputation for courage. He supported this reputation in a second expedition, but afterwards lost it in an adventure with lord Mulgrave; of which that noble author in the memoirs of himself, gives a particular account. It exhibits some traits of the earl of Rochester's character; and therefore, though it is somewhat tedious and wordy, we will transcribe it into this memoir, "I was informed, says lord Mulgrave, that "the earl of Rochester had said something of me, which ac- "cording to his custom was very malicious: I therefore "sent colonel Aston, a very mettled friend of mine, to call "him to account for it. He denied the words, and indeed "I was soon convinced he had never said them; but the "mere report, though I found it to be false, obliged me, as "I then foolishly thought, to go on with the quarrel; and "the next day was appointed for us to fight on horseback, a "way in England a little unusual, but it was his part to "chuse. Accordingly, I and my second lay the night before "at Knightsbridge privately, to avoid the being secured at "London upon any suspicion; and in the morning we met "the lord Rochester at the place appointed, who, instead of "James Porter, whom he assured Aston he would make his "second, brought an errant life-guard-man, whom no body "knew. To this Mr. Aston took exception, upon the ac- "count of his being no suitable adversary; especially consi- "dering how extremely well he was mounted, whereas we "had only a couple of pads: upon which, we all agreed to "fight on foot. But, as my lord Rochester and I were "riding into the next field in order to it, he told me, that "he had at first chosen to fight on horseback, because he "was so weak with a certain distemper, that he found him- "self unfit at all any way, much less on foot. I was ex- "tremely surprised, because at that time no man had a better "reputation for courage; and I took the liberty of repre- "senting what a ridiculous story it would make, if we re- "turned without fighting, and therefore advised him for both "our sakes, especially for his own, to consider better of it,

Sheffield duke of Buckingham's works, v. II.

since

"since I must be obliged in my own defence to lay the fault "on him, by telling the truth of the matter. His answer "was, that he submitted to it, and hoped, that I would not "desire the advantage of having to do with any man in so "weak a condition. I replied, that by such an argument he "had sufficiently tied my hands, upon condition that I might "call our seconds to be witnesses of the whole business; "which he consented to, and so we parted. When we re- "turned to London, we found it full of this quarrel, upon "our being absent so long; and therefore Mr. Aston thought "himself obliged to write down every word and circumstance "of this whole matter, in order to spread every where the "true reason of our returning without having fought. This "being never in the least contradicted or resented by the lord "Rochester, entirely ruined his reputation as to courage (of "which I was really sorry to be the occasion) though no "body had still a greater as to wit; which supported him "pretty well in the world, notwithstanding some more acci- "dents of the same kind, that never fail to succeed one ano- "ther, when once people know a man's weakness."

The earl of Rochester, before he travelled abroad, had given somewhat into that disorderly and intemperate way of living, which the joy of the whole nation, upon the restoring of Charles II. had introduced; yet had so far got the better of this at his return, that he hated nothing more. But falling into court-company, where these excesses were continually practised, he was brought back to it again: and the natural heat of his fancy, being inflamed with wine, made him so extravagantly pleasant, that many, to be the more diverted by that humour, strove to engage him deeper and deeper in intemperance. This at length so intirely subdued him, that, as he told Dr. Burnet, he was for five years together continually drunk: not all the while under the visible effect of liquor, but so inflamed in his blood, that he was never cool enough to be master of himself. There were two principles in the natural temper of this lively and witty earl which carried him to great excesses; a violent love of pleasure, and a disposition to extravagant mirth. The one involved him in great sensuality, the other led him to many odd adventures and frolicks. Once he disguised himself so, that

hi

ie neareſt friends could not have known him, and ſet up in Tower-ſtreet for an Italian mountebank, where he practiſed phyſic for ſome weeks. He diſguiſed himſelf often as a porter, or as a beggar; ſometimes to follow ſome mean amours, which, for the variety of them, he affected. At other times, merely for diverſion, he would go about in odd ſhapes; in which he acted his part ſo naturally, that even thoſe, who were in the ſecret, and ſaw him in theſe ſhapes, could perceive nothing, by which he might be diſcovered. He is ſaid to have been a generous and good-natured man in cold blood, yet would go far in his heats after any thing, that might turn to a jeſt or matter of diverſion; and he laid out himſelf very freely in libels and ſatires, in which he had ſo peculiar a talent of mixing his wit with his malice, that all his compoſitions were eaſily known. The celebrated Andrew Marvell, who was himſelf a great wit, uſed to ſay, that Rocheſter "was the only man in England, who had "the true vein of ſatyr."

By conſtant indulgence in wine and women, and irregular frolicks, he wore out intirely an excellent conſtitution, before he was thirty years of age. In October 1679, when he was ſlowly recovering from a great diſeaſe, he was viſited by Dr. Burnet; upon an intimation, that ſuch a viſit would be very agreeable to him. He grew into great freedom with that divine, ſo as to open to him all his thoughts both of religion and morality, and to give him a full view of his paſt life: upon which the doctor waited on him often, till he went from London in April following, and once or twice after. They canvaſſed at various times the principles of morality, natural and revealed religion, and chriſtianity in particular; the reſult of all which, as it is faithfully related by Dr. Burnet in the book above referred to, was, that this noble earl, though he had lived the life of an atheiſt and a libertine, yet died the death of a good chriſtian and moſt ſincere penitent. The philoſophers of the preſent age will naturally ſuppoſe, that his contrition and conviction were purely the effects of weakneſs and low ſpirits, which ſcarcely ſuffer a man to continue in his ſenſes, and certainly not to be maſter of himſelf; but Dr. Burnet affirms him to have been

"under

"under no such decay, as either darkened or weakened
pag. 34. "understanding, nor troubled with the spleen or vapors,
"under the power of melancholy." The reader may jud
"for himself from the following, which is part of a let
from the earl to Dr. Burnet, dated Woodstock-park, June 2
1680, Oxfordshire. There is nothing left out, but some pe
sonal compliments to the doctor.

"My most honoured Dr. Burnet,

"My spirits and body decay so equally together, that I sha
"write you a letter as weak, as I am in person. I beg
"to value church-men above all men in the world, &c.
"God be yet pleased to spare me longer in this world,
"hope in your conversation to be exalted to that degree o
"piety, that the world may see how much I abhor wha
"I so long loved, and how much I glory in repentance, an
"in God's service. Bestow your prayers upon me, tha
"God would spare me, if it be his good will, to shew
"true repentance and amendment of life for the time to
"come: or else, if the Lord pleaseth to put an end to my
"worldly being now, that he would mercifully accept of my
"death-bed repentance, and perform that promise he hath
"been pleased to make, that *at what time soever a sinner*
"*doth repent, he would receive him.* Put up these prayers,
"most dear doctor, to Almighty God for your most obedient
"and languishing

"Servant,

ROCHESTER.

He died the 26th of July following, without any convul-sion, or so much as a groan; for, though he had not com-pleated his 33d year, yet he was worn so intirely down, that nature was unable to make the least effort. He was a grace-ful and well-shaped person, tall, and well-made, if not a lit-tle too slender, as Dr. Burnet observes. He was exactly well-bred; had a strange vivacity of thought, and vigor of expression; and his wit was subtle as well as sublime. For his studies, they were divided between the comical writings of the ancients and moderns, the Roman authors, and books of

of physic; for the ill state of health, which his irregular and dissolute life brought upon him, made this last kind of reading necessary to him. His style was clear and strong: and when he used figures, they were very lively, yet far enough out of the common road. Boileau among the French, and Cowley among the English wits, were those he admired most. He loved to talk and write of speculative matters, and did it with so fine a thread, that even those, who hated the subjects his fancy ran upon, yet could not but be charmed with his way of treating them. Upon the whole, nature had fitted him for great things; and his abilities and knowledge, if he had applied them rightly, qualified him to have been one of the most extraordinary men of his age and nation.

His poems have been printed often, separately and together. It is not easy to say, what are his: for after he had once obtained the character of a lewd and obscene writer, every thing in that strain was fathered upon him; and many pieces, not his, crept into the later editions of his works. We know not, which can be called the best edition: an handsome one in 8vo. was printed for Jacob Tonson in 1705, consisting of poems, his speech under the character of a mountebank, and a tragedy called Valentinian; but many of his obscene pieces are not inserted in it. The author of the *Catalogue of Royal and Noble Authors* calls him "a man, "whom the muses were fond to inspire, and ashamed to avow; "and who practised without the least reserve that secret, "which can make verses more read for their defects, than for "their merits. The art, continues he, is neither commendable nor difficult. Moralists proclaim loudly, that there "is no wit in indecency: it is very true: indecency is far "from conferring wit; but it does not destroy it neither. "Lord Rochester's poems have much more obscenity than "wit, more wit than poetry, more poetry than politeness." pag. 43. vol. II. 2d edit.

He left behind him a son named Charles, who died the 12th of November 1681; and three daughters. The male line ceasing, Charles II. conferred the title of Rochester on Laurence viscount Killingworth, a younger son of Edward earl of Clarendon.

ROE

ROE (Sir THOMAS) an able ſtateſman and ambaſſador, was born at Low-Layton in Eſſex about 1580; and admitted into Magdalen college Oxford in 1593. He was taken from the univerſity in a year or two; and, after ſpending ſome time in one of the inns of court, and in France, was made eſquire of the body to queen Elizabeth. In 1604, he was knighted by king James; and ſoon after ſent by Henry prince of Wales, to make diſcoveries in America. In 1614, he was ſent ambaſſador to the great mogul, at whoſe court he continued till 1618. During his reſidence there, he employed himſelf zealouſly in the ſervice of the Eaſt India merchants. In 1620, he was elected a burgeſs for Cirenceſter in Glouceſterſhire; and, the year following, ſent ambaſſador to the grand ſeignior; which ſtation he continued in, under the ſultans Oſman, Muſtapha, and Amurath IV. In his paſſage to Conſtantinople, he wrote a letter to Villiers duke of Buckingham, then lord high admiral, complaining of the great increaſe of pirates in the Mediterranean ſea; and, during his embaſſy, ſent "A true and faithful relation to his majeſty and the "prince, of what hath lately happened in Conſtantinople, "concerning the death of ſultan Oſman, and the ſetting up "of Muſtapha his uncle," which was printed at London in 1622, 4to. He kept a very curious account of his negotiations at the Porte, which remained in manuſcript till 1740, when it was publiſhed by the ſociety for promoting learning, under this title: "The Negotiations of Sir Thomas Roe, "in his Embaſſy to the Ottoman Porte, from the year 1621 "to 1628 incluſive; containing a great variety of curious "and important matters, relating not only to the affairs of "the Turkiſh empire, but alſo to thoſe of the other ſtates of "Europe in that period: his correſpondences with the moſt "illuſtrious perſons, for dignity or character, as, with the "queen of Bohemia, Bethlem Gabor prince of Tranſylva-"nia, and other potentates of different nations, &c. and ma-"ny uſeful and inſtructive particulars, as well in relation to "trade and commerce, as to ſubjects of literature; as, an-"cient manuſcripts, coins, inſcriptions and other antiqui-"ties." folio.

Wood's Athen. Oxon.

Cabala, 1663, folio.

During

During his reſidence in the Eaſt, he made a large collection of valuable manuſcripts in the Greek and Oriental languages; which in the year 1628, he preſented to the Bodleian library. He alſo brought over the fine Alexandrian manuſcript of the Greek Bible, ſent as a preſent to Charles I. by Cyril Patriarch of Conſtantinople; which hath ſince been tranſcribed and publiſhed by the learned Dr. Grabe. In 1629, he was ſent ambaſſador to mediate a peace between the kings of Poland and Sweden. He ſucceeded in his negotiation; and gained ſo much credit with the great Guſtavus Adolphus of Sweden, that he inſpired that king with a deſign, which he executed in 1630, of making a deſcent into Germany to reſtore the freedom of the empire. Adolphus, upon gaining the victory of Leipſic, ſent Sir Thomas a preſent of 2000l. and in his letter calls him his ſtrenuum conſultorem, he being the firſt who had adviſed him to the war. He was afterwards employed in ſeveral other negotiations. In 1640, he was choſen member of parliament for the univerſity of Oxford, and ſhewed himſelf a perſon of great eloquence, learning, and experience, as appears from his printed ſpeeches. The year after, he was ſent ambaſſador to the diet of Ratiſbon, in order to mediate the reſtoration of the late king of Bohemia's ſon to the Palatinate: and, upon his return, made chancellor of the garter, and one of the privy council. The calamities of the nation, in which he could not avoid having a ſhare, not only imbittered his life, but might contribute to ſhorten it; for he died in November 1644. An Epitaph was compoſed for him by Dr. Gerard Langbaine, but never ſet up: it may be ſeen in Wood's Athen. Oxon.

Howell's Familiar Letters.

Ruſhworth's Collect. vol. III.

He had all the accompliſhments of the ſcholar, the gentleman, and the courtier. He left a great number of manuſcripts behind him; and, in 1730, propoſals were publiſhed for printing by ſubſcription, in five volumes folio, "The "Negotiations and Embaſſies of Sir Thomas Roe, from 1620 to 1644:" but the undertakers not meeting with ſufficient encouragement, the deſign was dropped, and only the volume mentioned above was publiſhed in 1740.

ROEMER (OLAUS) a Daniſh aſtronomer and mathematician, was born at Arhuſen in Jutland in 1644; and, at eighteen years of age, ſent to the univerſity of Copenhagen. He applied himſelf keenly to the ſtudy of mathematics and aſtronomy, and became ſuch an adept in thoſe ſciences, that when Picard was ſent by Lewis XIV. in 1671 to make obſervations in the north, he was to the laſt degree ſurpriſed and pleaſed with him. He engaged him to return with him to France, and had him preſented to the king, who ordered him to teach the dauphin mathematics, and ſettled a penſion on him. He was joined with Picard and Caſſini, in making aſtronomical obſervations; and, in 1672, was admitted a member of the academy of ſciences. During the ten years he reſided at Paris, he gained a prodigious reputation by his diſcoveries; yet is ſaid to have complained afterwards, that his coadjutors ran away with the honor of many things, which belonged to him. In 1681, Chriſtian V. king of Denmark called him back to his own country, and made him profeſſor of aſtronomy at Copenhagen. He employed him alſo in reforming the coin and the architecture, in regulating the weights and meaſures, and in meaſuring the high roads, throughout the kingdom. Frederic IV. the ſucceſſor of Chriſtian, ſhewed the ſame favor to Roemer, and conferred new dignities on him. This man of ſcience died in 1710, and, what is very extraordinary, without leaving any thing either written or printed. Some of his obſervations, with his manner of making thoſe obſervations, were publiſhed in 1735, under the title of Baſis Aſtronomiæ, by his ſcholar Peter Horrebow, then profeſſor of aſtronomy at Copenhagen. Nevertheleſs, the name of Roemer can never ſink into oblivion, becauſe it is recorded in thoſe writings, which will always be read. The immortal Newton, after laying down this propoſition, "Light is propagated from luminous bodies in time, and "ſpends about ſeven or eight minutes of an hour in paſſing "from the ſun to the earth," proceeds to ſay, that "this "was firſt obſerved by Roemer, and then by others, by "means of the ſatellites of Jupiter. For theſe eclipſes, when "the earth is between the ſun and Jupiter, happen about ſe-"ven or eight minutes ſooner, than they ought to do by the "tables,

Weidleri Hiſt. Aſtron. cap. xv. ſect. 135.

Optics, book II. part 3. prop. XI.

"tables, and when the earth is beyond the ſun, they hap-"pen about ſeven or eight minutes later, than they ought to "do; the reaſon being, that the light of the ſatellites has far-"ther to go in the latter caſe, than in the former, by the dia-"meter of the earth's orbit." See alſo Newtoni Principia Mathem. Nat. Philoſ. p. 207. Cant. 1713.

ROGERS (Dr. JOHN) an Engliſh divine, was born in 1679, at Enſham in Oxfordſhire, where his father was vicar. He was bred up at New-College ſchool in Oxford; and, in 1693, elected ſcholar of Corpus Chriſti college. He took the degrees in arts, and entered into orders. He waited a long time for a fellowſhip, by reaſon of the ſlow ſucceſſion in the college; but at length ſucceeded the learned Mr. Edmund Chiſhull, in April 1706. In 1710, he took a bachelor of divinity's degree; and, two years after, went to London, to be lecturer of St. Clement's Danes. He afterwards became lecturer of the united pariſhes of Chriſt-Church, and St. Leonard's Foſter-Lane. In 1716, he was preſented to the rectory of Wrington in Somerſetſhire; and the ſame year, reſigning his fellowſhip, was married to the honorable Mrs. Lydia Nate, ſiſter to the lord Colerane, who was his pupil in the univerſity. Some time after, he was elected canon reſidentiary of the church of Wells; in which he alſo bore the office of ſub-dean. In 1719, he engaged in the Bangorian controverſy, and publiſhed upon that occaſion, "A Diſcourſe of the "viſible and inviſible Church of Chriſt: in which it is ſhewn, "that the powers claimed by the officers of the viſible church, "are not inconſiſtent with the ſupremacy of Chriſt as head, "or with the rights and liberties of chriſtians, as members of "the inviſible church." 8vo. The rev. Dr. Sykes having publiſhed an *Anſwer* to this *Diſcourſe*, our author replied to him in, "A Review of the Diſcourſe of the viſible and inviſi-"ble Church of Chriſt."

Burton's Life of Rogers, prefixed to "nineteen ſermons on ſeveral occaſions, publiſhed in 1730, 8vo."

He gained much credit by theſe performances, even thoſe who were againſt his argument allowing him good parts and an excellent pen; and the univerſity of Oxford made a public acknowledgment of their opinion of his merit, by conferring on him in 1721, without his deſire or knowledge, the degree of doctor in divinity. In 1726, he was made chaplain to

the late king, then prince of Wales; and about the ſame time appeared in defence of chriſtianity, againſt the attacks of Mr. Collins in his "Scheme of Literal Propheſy." Dr. Rogers did not at firſt profeſſedly write againſt the Scheme, but publiſhing in 1727 a volume of ſermons, intitled, "The Neceſſi-"ty of Divine Revelation, and the truth of the Chriſtian "Religion, aſſerted," he prefixed to them "A Preface "with Remarks on the Scheme of Literal Prophecy." This preface, however, in the opinion of his friends, ſeemed liable to ſome exception, or at leaſt to demand a more full and diſtinct explication; and he received a letter upon it from his friend Dr. Nath. Marſhall, dated December the 20th 1727. He endeavored to give ſatisfaction to all; and therefore, Mr. Collins having written "A Let-"ter to the Rev. Dr. Rogers, on occaſion of his eight Ser-"mons concerning the Neceſſity of Divine Revelation, and "the Preface prefixed to them," our learned doctor publiſhed, "A Vindication of the civil Eſtabliſhment of Religion, "wherein ſome poſitions of Mr. Chandler, the author of the "*Literal Scheme*, &c. and an anonymous Letter on that Sub-"ject, are occaſionally conſidered. With an Appendix, con-"taining a Letter from the Rev. Dr. Marſhall, and an An-"ſwer to the ſame." 1728, 8vo.

The ſame year, 1726, having reſigned his lecture of St. Clement's Danes, he retired from London, with an intention to ſpend the remainder of his life in the country, chiefly at Wrington: but he had not been there long, when he received an offer from the dean and chapter of St. Paul's of the vicarage of St. Giles's Cripplegate in London. He was inſtituted to it in October 1728, but with the greateſt anxiety and reluctance; for he had ſet his heart upon the country, and was then, as he had always been from his youth, remarkably fond of rural exerciſes and diverſions. He did not enjoy his new preferment above ſix months; for he died the 1ſt of May 1729, in the 50th year of his age. He was buried in the pariſh church of Enſham, where a handſome monument is erected to his memory: his funeral ſermon was preached by Dr. Marſhall. After his deceaſe, ſome volumes of his ſermons were publiſhed; and two tracts, viz. "Reaſons againſt Con-"verſion to the Church of Rome," and "A Perſuaſive "to Conformity addreſſed to Diſſenters," never before printed.

H

He was a man of good abilities, and an excellent writer, though no profound ſcholar, nor ambitious of being thought one. He neither collected nor read many books; being perſuaded, and indeed juſtly, that a few well choſen, and read to good purpoſe, ſerve infinitely more to edification, if not ſo much to oſtentation and parade. We are told, that the judicious Hooker and the ingenious Mr. Norris were his favorites; and, that he was particularly converſant in their writings.

ROHAULT (JAMES) a French philoſopher, was the ſon of a rich merchant at Amiens, and born there in 1620. He cultivated the languages and belles lettres in his own country, and then was ſent to Paris to ſtudy philoſophy. He ſeems to have been a lover of truth, and to have ſought it with much impartiality. He read the ancient and modern philoſophers; but Des Cartes was the perſon, who ſtruck him moſt. He became a zealous follower of this great man, and drew up an abridgment and explanation of his philoſophy with great clearneſs and method. In the preface to his phyſics, for ſo his work is intitled, he makes no ſcruple to ſay, that "the abilities and accompliſhments of this philoſopher "muſt oblige the whole world to confeſs, that France is at "leaſt as capable of producing and raiſing men verſed in all "arts and branches of knowledge, as ancient Greece." Clerſelier, well known for his tranſlation of many pieces of Des Cartes, conceived ſuch an affection for Rohault, on account of his attachment to this philoſopher, that he gave him his daughter in marriage againſt all the remonſtrances of his family.

Rohault's phyſics were written in French, but have been tranſlated into Latin by Dr. Samuel Clarke, with notes, in which the Carteſian errors are corrected upon the Newtonian ſyſtem. The fourth and beſt edition of Rohaulti Phyſica by Clarke, is that of 1718, 8vo. Rohault wrote alſo Elemens de Mathematiques, a Traité de Mechanique, and Entretiens ſur la Philoſophie: but theſe dialogues are founded and carried on upon the principles of the Carteſian philoſophy, which was erroneous almoſt in every thing; and has now no other merit, than that of having corrected the errors of the

See CLARKE Samuel.

ancients. Rohault died in 1675, and left behind him the character of an amiable, as well as a learned and philoſophic man.

ROLLIN (CHARLES) a Frenchman, famous for eloquence and ſkill in the belles lettres, was the ſecond ſon of a maſter-cutler at Paris; and was born there the 30th of January, 1661. He was intended as well as his elder brother, for his father's profeſſion; when a Benedictine, perceiving in him a peculiar turn for letters, communicated this to his mother, and preſſed her to give him a liberal education. The woman was a widow, and had nothing to depend upon but the continuation of her late huſband's buſineſs, ſo that, tho' her will was good, yet the thing was abſolutely impracticable: however, a penſion in the college of Eighteen being at length obtained, and the expence of his bringing up thus taken out of her hands, Rollin was ſuffered to purſue the natural bent of his inclinations. He diſtinguiſhed himſelf immediately by his parts and application, and eaſily obtained the firſt rank among his fellow-ſtudents. Many ſtories are told to his advantage in this reſpect, and how he became known and eſteemed by the miniſter Pelletier, whoſe two eldeſt ſons were of Rollin's claſs. He ſtudied rhetoric in the college of Pleſſis under Mr. Herſan: this maſter had a way of creating emulation among his ſcholars, by beſtowing on them epithets, each according to his merit; and is ſaid to have declared in public, that he knew not ſufficiently to diſtinguiſh the young Rollin otherwiſe, than by giving him the title of *divine*: and when Herſan was aſked for any pieces in verſe or proſe, he uſed to refer them to Rollin, "who, he ſaid, would do it better than "he could."

Niceron, Hommes Illuſtres, tom. XLIII.

Mr. Herſan intended Rollin for his ſucceſſor, and therefore firſt took him in as an aſſiſtant in 1683, and afterwards, in 1687, gave up the chair to him. The year after, Mr. Herſan, with the king's leave and approbation, declined the profeſſorſhip of eloquence in the royal college in favor of his beloved diſciple Rollin, who was admitted into it. No man ever exerciſed the functions of it with greater eclat: he often made Latin orations, to celebrate the memorable events of the times; and frequently accompanied them with poems, which were

were read and eſteemed by every body. In 1694, he was choſen rector of the univerſity, and continued in that office two years, which was then a great mark of diſtinction. By virtue of his office, he ſpoke the annual panegyric upon Lewis XIV. He made many very uſeful regulations in the univerſity, and particularly re-animated the ſtudy of the Greek language, which was then growing into great neglect. He was a man of indefatigable attention, and trained innumerable perſons, who did honor to the church, the ſtate, and the army. The firſt preſident Portail was pleaſed one day to reproach Rollin in a jocular ſtrain, as if he exceeded even himſelf in doing buſineſs: to whom Rollin replied, with that plainneſs and ſincerity which was natural to him, "It becomes you well, "Sir, to reproach me with this: it is this habit of labor "in me, which has diſtinguiſhed you in the place of advo-"cate general, which has raiſed you to that of firſt preſi-"dent: you owe the greatneſs of your fortune to me."

Upon the expiration of the rectorſhip, cardinal Noailles engaged him to ſuperintend the ſtudies of his nephews, who were in the college of Laon; and in this office he was agreeably employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of a deſart, inhabited by very few ſtudents, and without any manner of diſcipline: but Rollin's great reputation and induſtry ſoon re-peopled it, and made it that floriſhing ſociety, it has ever ſince continued. In this ſituation he continued, till 1712; when, the war between the jeſuits and the janſeniſts drawing towards a criſis, he fell a ſacrifice to the prevalence of the former. Father Le Tellier, the king's confeſſor, and furious agent of the jeſuits, infuſed into his maſter prejudices againſt Rollin, whoſe connexions with cardinal de Noailles would alone have ſufficed to have made him a janſeniſt; and on this account he loſt his ſhare in the principality of Beauvais. No man, however, could have loſt leſs in this than Rollin, who had every thing left him, that was neceſſary to make him happy: retirement, books, and quite enough to live on. He now began to employ himſelf upon Quintilian; an author, he juſtly valued, and ſaw neglected not without uneaſineſs. He retrenched in him, whatever he thought rather curious, than uſeful for the

inſtruction of youth; he placed ſummaries or contents at the head of each chapter; and he accompanied the text with ſhort ſelect notes. His edition appeared in 1715, in two volumes 12mo. with an elegant preface ſetting forth his method and views.

In 1720, the univerſity of Paris, willing to have a head, ſuitable to the importance of their intereſts, in the then critical conjuncture of affairs, choſe Rollin again rector: but he was diſplaced in about two months by a letter de cachet. The univerſity had preſented to the parliament a petition, in which it proteſted againſt taking any part in the adjuſtment of the late diſputes; and their being congratulated in a public oration by Rollin on this ſtep occaſioned the letter, which ordered them to chuſe a rector of more moderation. Whatever the univerſity might ſuffer by the removal of Rollin, the public was probably a gainer: for he now applied himſelf to compoſe his excellent treatiſe, "Upon the manner of ſtudying and teaching the belles lettres:" De la maniere d'etudier & d'enſeigner les belles lettres. This work was publiſhed, two volumes in 1726, and two more in 1728, 8vo. and a copy of it was preſented to biſhop Atterbury, then in baniſhment, who thereupon wrote to Mr. Rollin a Latin letter, which, for the great beauty and elegance of it, for the juſt idea it gives of our author and his writings, and for the curioſity of the letter itſelf, we have thought worthy of being inſerted at the end of this memoir.

Encouraged by the great ſucceſs of this work, and the happy reception it met with, he undertook another of equal uſe and entertainment: and that was, his Hiſtoire Ancienne, &c. or "Ancient Hiſtory of the Egyptians, Carthaginians, Aſſyrians, Babylonians, Medes and Perſians, Macedonians and Greeks," which he finiſhed in thirteen volumes 8vo. and publiſhed between 1730 and 1738. Mr. Voltaire, after having obſerved, that Rollin was "the firſt member of the univerſity of Paris, who wrote French with dignity and correctneſs," ſays of this work, that "though the laſt volumes, which were written in too great a hurry, are not equal to the firſt, it is nevertheleſs the beſt compilation that has yet appeared in any language; becauſe it is ſeldom that compilers are eloquent, and Rollin was remarkably ſo." While

Siecle de Louis XIV. Tom. II.

the

the laſt volumes of his ancient hiſtory were printing, he publiſhed the firſt of his "Roman Hiſtory:" which he lived to carry on, through the eighth and into part of the ninth, to the war againſt the Cimbri, about 70 years before the battle of Actium. Mr. Crevier, the worthy diſciple of Rollin, continued the hiſtory to the battle of Actium, which cloſes the tenth volume; and has ſince completed the original plan of Rollin, in ſixteen volumes 12mo. which was to bring it down from the foundation of the city, to the reign of Conſtantine the great. All theſe works of Rollin have met with univerſal approbation, and been tranſlated into ſeveral languages.

This excellent perſon died the 14th of September 1741. He had been named by the king a member of the academy of inſcriptions and belles lettres, in 1701: but as he had not then brought the college of Beauvais into repute, and found he had more buſineſs upon his hands, than was conſiſtent with a decent attendance upon the functions of an academician, he begged the privileges of a veteran, which were honorably granted him. Nevertheleſs, he maintained his connexions with the academy, attended their aſſemblies as often as he could, laid the plan of his Ancient Hiſtory before them, and demanded an academician for his cenſor. Rollin was a man of an admirable compoſition: very ingenious, conſummate in polite learning, of rigid morals, and great piety. He was rather too religious, his religion carrying him into the territories of ſuperſtition; and he wanted nothing but a mixture of the philoſophic in his nature, to make him a very complete perſon. When he was diſcharged from the rectorſhip in 1720, the words of the letter de cachet were, as we have ſeen, that the univerſity ſhould chuſe a rector of more moderation. But that was hardly poſſible: for nothing could be more benign, more pacific, more ſweet, more moderate, than Rollin's temper. He ſhewed, it muſt be owned, ſome zeal for the cauſe of janſeniſm: he had a very great veneration for the memory of Abbé Paris, and has been ſeen, with others, to viſit his tomb, in the church-yard of St. Medard at Paris, and to pay his devotions to him as a ſaint: he reviſed and retouched the life of this Abbé, which was printed in 1730; he tranſlated into Latin, at the requeſt of father Queſnel, the proteſtation of this ſaint; and was aſſiſting in other works, deſigned to ſupport

port janſeniſm: and on theſe accounts, he became obnoxious to the jeſuits and the court. It is related, that, when he was one day introduced to the miniſter cardinal Fleury, in order to preſent him with a volume of his Roman Hiſtory, the miniſter, very uncivilly, ſaid to a head officer of the guards, "Sir, you ſhould endeavour to convert this man:" to whom Rollin very well, and yet not diſreſpectfully, replied, "Oh, "my lord, the gentleman would loſe his time; I am an un-"convertible man." If we will excuſe this little zeal, in favor of ſuperſtition, Rollin was in all reſpects a moſt reſpectable perſon. We find in his works, generous and exalted ſentiments, a zeal for the good of ſociety, a love of virtue, a veneration for Providence, and in ſhort every thing, though on profane ſubjects, ſanctified with a ſpirit truly religious; ſo that it is impoſſible to read him, without feeling ourſelves more virtuous. How noble his reflexions! Right reaſon, religion, honor, probity, inſpired them; and we can never enough admire the art, which has made them appear ſo natural. This is Mr. Voltaire's eloge on Rollin: to which we may add the teſtimony of the celebrated poet Rouſſeau, who conceived ſuch a veneration for him, that he came out of baniſhment incognito to Paris, on purpoſe to viſit and pay his reſpects to him. He looked upon his hiſtories, not only as the beſt models of the hiſtoric kind, but as a complete ſyſtem of politics and morals, and a moſt inſtructive ſchool for princes as well as ſubjects to learn all their duties in.

The hiſtorical part of this memoir has been extracted chiefly from a paper, read in a public aſſembly of the academy of inſcriptions and belles lettres, the 14th of November 1741, by their ſecretary Mr. de Boze, and printed in the 43d volume of Niceron's Memoires, &c. We now ſubjoin biſhop Atterbury's letter, as mentioned above, which was ſent to Mr. Rollin, in return for the preſent of his "Method of teaching and ſtudy-"ing the Belles Lettres;" and is as follows.

"Reverende atque Eruditiſſime Vir,

"CUM, monente amico quodam, qui juxta ædes tuas "habitat, ſcirem te Pariſios revertiſſe; ſtatui ſalutatum "te ire, ut primum per valetudinem liceret. Id officii, ex "pedum infirmitate aliquandiu dilatum, cum tandem me im-

"pleturum

" pleturum ſperarem, fruſtra fui ; domi non eras. Reſtat, ut " quod coram exequi non potui, ſcriptis ſaltem literis præ- " ſtem ; tibique ob ea omnia, quibus a te auctus ſum, bene- " ficia grates agam, quas habeo certe, & ſemper habiturus " ſum, maximas.

" Revera munera illa librorum nuperis a te annis editorum " egregia ac perhonorifica mihi viſa ſunt. Multi enim facio " & te, vir præſtantiſſime, & tua omnia quæcunque in iſto " literarum genere perpolita ſunt ; in quo quidem te cæteris " omnibus ejuſmodi ſcriptoribus facile antecellere, atque eſſe " eundem & dicendi & ſentiendi magiſtrum optimum, prorſus " exiſtimo : cumque in excolendis his ſtudiis aliquantulum " ipſe & operæ & temporis poſuerim, libere tamen profiteor " me, tua cum legam ac relegam, ea edoctum eſſe a te, non " ſolum quæ neſciebam prorſus, ſed etiam quæ antea didiciſſe " mihi viſus ſum. Modeſte itaque nimium de opere tuo ſen- " tis, cum juventuti tantum inſtituendæ elaboratum id eſſe " contendis : ea certe ſcribis, quæ a viris, iſtiuſmodi rerum " haud imperitis, cum voluptate & fructu legi poſſunt. Vete- " ra quidem & ſatis cognita revocas in memoriam ; ſed ita " revocas, ut illuſtres, ut ornes ; ut aliquid vetuſtis adjicias " quod novum ſit, alienis quod omnino tuum : bonas que pic- " turas bona in luce collocando efficis, ut etiam iis, a quibus " ſæpiſſime conſpectæ ſunt, elegantiores tamen ſolito appa- " reant, & placeant magis.

" Certe, dum Xenophontem ſæpius verſas, ab illo & ea, " quæ a te plurimis in locis narrantur, & ipſum ubique nar- " randi modum, videris traxiſſe ; ſtylique Xenophontei nito- " rem ac venuſtam ſimplicitatem non imitari tantum, ſed " plane aſſequi : ita ut, ſi Gallice ſciſſet Xenophon, non aliis " illum in eo argumento quod tractas verbis uſurum, non " alio prorſus more ſcripturum judicem.

" Hæc ego, haud aſſentandi cauſa, quod vitium procul a " me abeſt, ſed vere ex animi ſententia dico. Cum enim " pulchris a te donis ditatus ſim, quibus in eodem aut in alio " quopiam doctrinæ genere referendis imparem me ſentio, vo- " lui tamen propenſi erga te animi gratique teſtimonium pro- " ferre, & te aliquo ſaltem munuſculo, etſi perquam diſſimili, " remunerare.

" Perge,

" Perge, vir docte admodum & venerande, de bonis li-
" teris, quæ nunc neglectæ paſſim & ſpretæ jacent, bene me-
" reri: perge juventutem Gallicam, quando illi ſolummodo
" te utilem eſſe vis, optimis & preceptis & exemplis infor-
" mare. Quod ut facias, annis ætatis tuæ elapſis multos
" adjiciat Deus, iiſque decurrentibus ſanum te præſtet at-
" que incolumem. Hoc ex animo optat ac vovet

" Tui obſervantiſſimus

FRANCISCUS ROFFENSIS.

" Pranſurum te mecum poſt Feſta dixit mihi amicus ille
" noſter, qui tibi vicinus eſt. Cum ſtatueris tecum quo die
" adfuturus es, id illi ſignificabis. Me certe annis maliſque
" debilitatum, quandocunque veneris, domi invenies."

Five editions of Rollin's works are printed at Paris in 4to; the Belles Lettres, in 2 vol. the Hiſtoire Ancienne, in 6 vol. and the Hiſtoire Romaines, in 8 vol.

ROMANO (JULIO) an Italian painter, born in 1492, was the greateſt artiſt, and moſt univerſal painter, of all the diſciples of Raphael: was beloved by him, as if he had been his ſon, for the wonderful ſweetneſs of his temper; and made one of his heirs, upon condition, that he ſhould aſſiſt in finiſhing what he had left imperfect. Raphael died in 1520, and Romano continued in Rome ſome years after; but the death of Leo X, which happened in 1522, would have been a terrible blow to him, if Leo's ſucceſſor Hadrian VI. had reigned above a year: for Hadrian had no notion of the fine arts, and all the artiſts muſt have ſtarved under his diſcouragement. Clement VII. however, who ſucceeded Hadrian, was a different kind of man: he encouraged painters and painting; and, as ſoon as he was choſen pope, ſet Romano to work in the hall of Conſtantine, and afterwards in other public places. But his principal performances were at Mantua, where he was ſent for by the marquis Frederico Gonzaga; and indeed his good fortune directed him thither at a critical time: for, having made the deſigns of twenty lewd prints, which Marc Antonio engraved,

See HADRIAN.

graved, and for which Aretine made inſcriptions in verſe, he would have been ſeverely puniſhed, if he had ſtayed in Rome. This appeared from the fate of Antonio, who was thrown into jail, ſuffered hard uſage, and would have loſt his life, if the cardinal di Medicis had not interpoſed. In the mean time Romano followed his buſineſs at Mantua, where he left laſting proofs of his great abilities, as well in architecture, as in painting: for he made his name illuſtrious by a noble and ſtately palace, built after his model, and beautified with variety of paintings after his deſigns. And indeed in architecture he was ſo eminently ſkilful, that he was invited back to Rome, with an offer of being the chief architect of St. Peter's church; but while he was debating with himſelf upon the propoſal, death carried him off, as it had done Raphael, who was nominated by pope Leo X. to the ſame noble office. He died in 1546.

This painter had conceptions more extraordinary, more profound, more elevated, than even his maſter; but not ſo natural. He was a great imitator of the ancients, and was deſirous to reſtore their form and fabricks: and he had the good fortune to find great perſons, who committed to him the care of edifices, veſtibules, and porticos, all tetraſtyles, xiſtes, theatres, and ſuch other places, as are not now in uſe. He was wonderful in the choice of attitudes; but did not exactly underſtand the lights and ſhades. He is frequently harſh and ungraceful: the folds of his draperies are neither beautiful, nor great, nor eaſy, nor natural, but all extravagant, and too like the habits of fantaſtical comedians. This is the judgment of Du Freſnoy: we add, that this painter had an advantage over the generality of his order by his great ſuperiority in letters. He was profoundly learned in antiquity; and by converſing with the works of the moſt excellent poets, particularly Homer, had made himſelf an abſolute maſter of the qualifications, neceſſarily required in a grand deſigner.

Art of Painting, p. 226.

RONSARD (PETER de) a French poet, of a noble family, was born in Vendomois, the ſame year that Francis I. was taken priſoner before Pavia; that is, in 1524. This circumſtance is what he himſelf affixes to the time of his

Bayle's dict. in voce.—Baillet, Jugemens des Sçavans, Tom. IV.

his birth; though from other paſſages in him it might be concluded, that he was not born till 1526. He was brought up at Paris in the college of Navarre; but taking ſome diſguſt to his ſtudies, he became a page of the duke of Orleans. This duke reſigned him to the king of Scotland, but took him again, and employed him in ſeveral negotiations. Ronſard accompanied Lazarus de Baif to the diet of Spire; and, in his converſations with that learned man, conceived a paſſion for letters. He learned Greek under Dorat with Antony de Baif, the ſon of Lazarus; and afterwards devoted himſelf intirely to poetry, in which he became illuſtrious. The kings Henry II, Francis II, Charles IX, and Henry III, had a particular eſteem for him, and loaded him with kindneſſes. In 1562, he put himſelf at the head of ſome ſoldiers in Vendomois, and made all the ſlaughter of the proteſtants in his power. This circumſtance gave occaſion to the publiſhing ſome very ſatyrical pieces againſt him at Orleans, and in which he was repreſented as a prieſt: but he defended himſelf in verſe, and denied his being an eccleſiaſtic. The truth is, he had ſome benefices in commendam, and, among others, the priory of St. Coſmus near Tours; where he died in 1585. Du Perron, afterwards cardinal, made his funeral oration; and a noble monument was erected there to his memory four and twenty years after. He was afflicted in a dreadful manner with the gout, which, it is ſaid, was owing to his debauched way of life. He wrote much in the ſmaller way of ode, hymn, elegy, ſonnet, epigram, &c; and there are a great number of amorous poems in his works, in which he does not always abſtain from obſcene expreſſions.

Ronſard is allowed to have had an elevated genius, and great talents for poetry; but wanting judgment, art, inſtead of perfecting nature, ſerved only to corrupt it, in him. He is harſh and obſcure to the laſt degree; which harſhneſs and obſcurity would be more excuſable, had he been the firſt who improved the French poetry: but he might, if he had pleaſed, have ſeen it in all its charms and natural beauties, and very near perfection, in Marot's writings. "Marot's "turn and ſtile of his compoſitions are ſuch, ſays Bruyere, "that he ſeems to have wrote after Ronſard: there is hard-

Charact. in ch. des Ouvrages de l'Eſprit.

ly

"ly any difference, except in a few words, between Marot "and us. Ronſard, and the authors his contemporaries, "did more diſſervice than good to ſtile: they checked its "courſe in the advances it was making towards perfection, "and had like to have prevented its ever attaining it. It is "ſurpriſing, that Marot, whoſe works are ſo natural and "eaſy, did not make Ronſard, who was fired with the "ſtrong enthuſiaſm of poetry, a greater poet than either Ron-"ſard or Marot." But what could be expected from a man, who had ſo little taſte, that he called Marot's works, but with infinitely leſs propriety than Virgil and Ennius's, a dunghill, from which rich grains of gold by induſtrious working might be drawn? the author of his life, who relates this, obſerves alſo, that, though a greater poet, he was a very bad critic, with regard to his own works; for that, in correcting them, he eraſed the beſt things. Ronſard had farther an intolerable affectation of appearing learned in his poems; and by alluſions, examples, and words, drawn from Greek and Latin, made them almoſt unintelligible, and very ridiculous. "I may truly affirm," ſays Muretus, who wrote a commentary upon the firſt book of his amorous poems; "I may truly affirm, that there are ſome of "his ſonnets, which could never have been underſtood, if "he himſelf had not explained them either to me, or ſome "other friend." Boileau cites this verſe of Ronſard, as a ſpecimen of the above affectation: ſpeaking to his miſtreſs, he ſays, Eſtes-vous pas ma ſeule entelechie, "are not you "my only entelechia?" Now entelechia is a word, peculiar to the natural peripatetic philoſophy, the ſenſe of which does not appear to have ever been fixed. Hermolaus Barbarus is ſaid to have had recourſe to the devil, in order to know the meaning of this new term, uſed by Ariſtotle; who however did not gain the information he wanted, the devil, probably to conceal his ignorance, ſpeaking in a faint and whiſpering ſort of voice. What could Ronſard's miſtreſs therefore, or even Ronſard himſelf, know of it? and, what can excuſe in a man of real genius the littleneſs of thinking a word fine and ſublime, and the low affectation of uſing a learned term, becauſe in truth no body could underſtand it? The following paſſage of Boileau will properly conclude our account

Binet, Vie. de Ronſard.

Bayle's dict. in voce BARBARUS.

account of this poet: "It is the approbation of poſterity "alone," ſays that admirable critic as well as poet, "which "muſt eſtabliſh the true merit of works. Whatever eclat a "writer may make during his life, whatever eloges he may "receive, we cannot conclude infallibly from this, that his "works are excellent. Falſe beauties, novelty of ſtile, and "a particular taſte or manner of judging, which happens to "prevail at that time, may raiſe a writer into high credit "and eſteem; and in the next age, when the eyes of men "are opened, that which was the object of admiration ſhall "be the object of contempt. We have a fine example of "this in Ronſard, and his imitators, Du Bellay, Du-Bar-"tas, Deſportes, who in the laſt age were admired by all "the world, in this are read by nobody."

Reflexion vii. ſur ch. 12. de Longin.

An edition of Ronſard's works was publiſhed at Paris 1609, in folio: they have ſince been reprinted in ſeveral volumes, 12mo.

ROSCOMMON (WENTWORTH DILLON earl of) an Engliſh poet, was born in Ireland, while the government of that kingdom was under the firſt earl of Strafford; to whom he was related by his mother, and from whom at his baptiſm he received the name of Wentworth. He was educated in the proteſtant religion, his father having been converted by archbiſhop Uſher from the communion of the church of Rome; and paſſed the years of his childhood in Ireland. Then he was carried over to England, and placed at the earl's ſeat in Yorkſhire, under the tuition of Dr. Hall, afterwards biſhop of Norwich. By him he was inſtructed in Latin; and without learning the common rules of grammar, which he could never remember, attained to write in that language with claſſical elegance and propriety. When the cloud began to gather over England, and the earl of Strafford was ſingled out for an impeachment, he was, by the advice of the lord primate Uſher, ſent to finiſh his education at Caen in Normandy, under the care and direction of the learned Bochart. After ſome years he travelled to Rome, where he grew familiar with the moſt valuable remains of antiquity, applying himſelf particularly to the knowledge of medals, which he gained to perfection; and he

Fenton's Obſervations on Waller's Poems, p. 133, &c. 1730, 12mo. and General Dict.

he ſpoke Italian with ſo much grace and fluency, that he was frequently miſtaken there for a native.

Soon after the reſtoration, he returned to England, where he was graciouſly received by king Charles II, and made captain of the band of penſioners. In the gaieties of that age, he was tempted to indulge a violent paſſion for gaming; by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A diſpute with the lord privy ſeal, about part of his eſtate, obliging him to reviſit his native country, he reſigned his poſt in the Engliſh court; and ſoon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Katherine Phillips, in a letter to Sir Charles Cotterel dated at Dublin, October 19. 1662, ſtiles him "a very ingenious "perſon, of excellent natural parts, and certainly the moſt "hopeful young nobleman in Ireland." However, he ſtill retained the ſame fatal affection for gaming; and this engaging him in adventures, he was near being aſſaſſinated one night by three ruffians, who attacked him in the dark. But he defended himſelf with ſo much reſolution, that he diſpatched one of them, while a gentleman coming up diſarmed another; and the third ſecured himſelf by flight. This generous aſſiſtant was a diſbanded officer, of a good family and fair reputation; but whoſe circumſtances were ſuch, that he wanted even clothes to appear decently at the caſtle. But his lordſhip, on this occaſion, preſenting him to the duke of Ormond, obtained his grace's leave to reſign to him his poſt of captain of the guards: which for about three years the gentleman enjoyed, and upon his death the duke returned the commiſſion to his generous benefactor.

Letters of Orinda to Poliarchus, p. 79. edit. 1705.

The pleaſures of the Engliſh court, and the friendſhips he had there contracted, were powerful motives for his return to London. Soon after he came, he was made maſter of the horſe to the ducheſs of York; and married the lady Frances, eldeſt daughter of the earl of Burlington, who had before been the wife of colonel Courtney. He began now to diſtinguiſh himſelf by his poetry; and about this time projected a deſign, in conjunction with his friend Mr. Dryden, for the refining and fixing the ſtandard of our language. But this was intirely defeated by the religious commotions, that

were then increaſing daily; at which time the earl took a reſolution to paſs the remainder of his life at Rome, telling his friends, "it would be beſt to ſit next to the chimney, when the chamber ſmoaked." Amidſt theſe reflections, he was ſeized with the gout; and being too impatient of pain, he permitted a bold French pretender to phyſic to apply a repelling medicine, in order to give him preſent relief; which drove the diſtemper into his bowels, and ſhortly put an end to his life. He died the 17th of January 1684, at his houſe near St. James's Weſtminſter; and, as he was expiring, cried out, with the moſt intenſe fervor of devotion,

"My God, my Father, and my Friend,
"Do not forſake me at my end.

His poems, which are not numerous, are printed together in the firſt volume of the works of the minor poets. His "Eſſay on Tranſlated Verſe," and his tranſlation of Horace's Art of Poetry, have great merit: Mr. Waller addreſſed a poem to his lordſhip upon the latter, when he was ſeventy-five years of age. In the writings of this nobleman we view, ſays Mr. Fenton, the image of a mind naturally ſerious and ſolid, richly furniſhed and adorned with all the ornaments of art and ſcience; and thoſe ornaments unaffectedly diſpoſed in the moſt regular and elegant order. His imagination might probably have been more fruitful and ſprightly, if his judgment had been leſs ſevere; but that ſeverity, delivered in a maſculine, clear, ſuccinct ſtyle, contributed to make him ſo eminent in the didactical manner, that no one ever exceeded him in it. He was a man of an amiable compoſition, as well as a good poet; as Mr. Pope, in his Eſſay on Criticiſm, hath teſtified in the following lines:

"——Roſcommon not more learn'd than good,
"With manners generous as his noble blood:
"To him the wit of Greece and Rome was known,
"And ev'ry author's merit but his own.

VER. 727.

ROSINUS.

ROSINUS (JOHN) a German, learned in antiquities, was born at Eiſenac in Thuringia about the year 1550. He was educated in the univerſity of Jena; in 1579, became ſub-rector of a ſchool at Ratiſbon; and afterwards, was choſen miniſter of a Lutheran church at Wickerſtadt, in the duchy of Weimar. In 1592, he was called to Naumburg in Saxony, to be preacher at the cathedral church; and there continued till 1626, when the plague, ſeizing the town, carried him off. He was a very learned man, and the author of ſome works; the principal of which is, Antiquitatum Romanorum libri decem, printed firſt at Baſil in 1583, folio. It is a very uſeful work, and has gone through ſeveral editions; the later of which have large additions by Dempſter. That of Amſterdam 1685 in 4to. is printed with an Elzevir letter, upon a good paper, and has the following title: Joannis Roſini Antiquitatum Romanarum corpus abſolutiſſimum. Cum notis doctiſſimis ac locupletiſſimis Thomæ Dempſteri J. C. Huic poſtremæ editioni accuratiſſimæ acceſſerunt Pauli Manutii libri II. de Legibus, & de Senatu, cum Andreæ Schotti Electis, 1. De Priſcis Romanis Gentibus ac Familiis. 2. De Tribubus Rom. xxxv. Ruſticis atque Urbanis. 3. De ludis feſtiſque Romanis ex Kalendario Vetere. Cum Indice locupletiſſimo, & æneis figuris accuratiſſimis. Niceron, tom. xxxiii.

ROUSSEAU (JOHN BAPTIST) an illuſtrious French poet, was born at Paris in 1669: he was the ſon of a ſhoemaker, but by his fine talents and his works acquired a quality, ſuperior to that which he had by birth. His father however, being a man of ſubſtance, gave him as good an education as he could; and Rouſſeau ſoon ſhewed himſelf worthy of it. He diſcovered early a turn for poetry, which he cultivated all his life long; and at twenty years of age, was diſtinguiſhed for ſome little productions in this way, full of elegance, taſte, and ſpirit. In 1688, he attended M. de Bonrepos as page, in his embaſſy to the court of Denmark; and paſſed from thence to England with marſhal Tallard, in quality of ſecretary. Nevertheleſs, our poet had ſo little of avarice and ambition in his nature, that he had no notion at all of making a fortune; and he actually refuſed ſome places,

which his friends had procured for him. In 1701, he was admitted into the academy of inſcriptions and belles lettres. He had now obtained the reputation of a poet of the firſt rank, expected a place in the French academy, and was in hopes of obtaining Boileau's penſion, which was going to be vacant; when an affair broke out, which obliged him to quit his country, and imbittered his whole life afterwards with a train of misfortunes. It is impoſſible for us in England to clear this affair up: it never was cleared up even at Paris; nor are the French agreed about it to this day. All that appeared is this. Some verſes full of reflections, and of a very exceptionable nature were produced as Rouſſeau's: Rouſſeau denied that they were his, but maintained them to be forgeries, contrived for his ruin by thoſe, who envied and hated him. He was tried in form; and, by an arreſt of parliament in 1712, baniſhed the kingdom for ever. Voltaire, who certainly has not ſhewn himſelf well affected to this poet, yet expreſſes himſelf thus upon the affair of his baniſhment:

Siecle de Louis XIV. Tom. II.

"thoſe couplets, which were the cauſe of his baniſhment, "and are like ſeveral which he owned, muſt either be im- "puted to him; or the two tribunals, which pronounced ſen- "tence upon him, muſt be diſhonoured. Not that two tri- "bunals, and even more numerous bodies, may not unani- "mouſly commit very great acts of injuſtice, when a ſpirit "of party prevails. There was a violent party againſt Rouſ- "ſeau."

He withdrew to Switzerland, where he found a protector in the count de Luc, the French ambaſſador to the Helvetic body; who carried him to Baden, and introduced him to prince Eugene, who was there. He continued with the prince, till the concluſion of the peace at Baden; and then, accompanying him to Vienna, was introduced by him to the emperor's court. He continued here three years, at the end of which he might have returned to his own country, ſome powerful friends offering to procure letters of grace for recalling him; but he anſwered, that it did not become a man unjuſtly oppreſſed, to ſeal an ignominious ſentence by accepting ſuch terms; and that "letters of grace might do well enough for "thoſe that wanted them, but certainly not for him, who "only deſired juſtice." He was afterwards at Bruſſels, and

in

in 1721 went over to London; where he printed a collection of his poems, in two volumes 4to. The profits arising from hence put his finances into good condition: but, placing his money with the emperor's company at Oſtend, which failed ſoon after, he was reduced to the neceſſity of relying upon private benefactions. The duke of Aremberg gave him the privilege of his table at Bruſſels; and, when this nobleman was obliged to go to the army in Germany in 1733, he ſettled on him a handſome penſion, and aſſigned him an apartment in his caſtle of Enguien near Bruſſels. Rouſſeau, loſing afterwards the good graces of the duke of Aremberg, as he had before loſt thoſe of prince Eugene, for he does not ſeem to have been happily formed for dependance, liſtened at length to propoſals of returning to France, and for that purpoſe went incognito to Paris in 1739. He ſtayed there ſome little time; but finding his affairs in no promiſing train, ſet out for Bruſſels. He continued ſome time at the Hague, where he was ſeized with an apoplexy; but recovered ſo far, as to be removed to Bruſſels, where he finiſhed his unfortunate life the 17th of March 1741. He declared upon his death-bed, as he had declared to the celebrated Rollin at Paris a little before, that he was not the author of the verſes, which occaſioned his baniſhment; and, as he had always a ſtrong ſenſe of religion, one knows not how to diſbelieve him.

His executor, conformably to his intentions, gave a complete and beautiful edition of his works at Paris 1743, in three volumes 4to. and alſo in four volumes 12mo. They contain odes, epiſtles, epigrams, and comedies, in verſe, and a collection of letters, in proſe. Voltaire, who is not ſuppoſed to have done juſtice to Rouſſeau, owns however, that "his odes are beautiful, diverſified, and abound with "images; that in his hymns, he equals the harmony and de- "votion obſervable in the ſpiritual ſongs of Racine; and, "that his epigrams are finiſhed with greater care than thoſe "of Marot. He was not, continues the critic, ſo ſucceſsful "in operas, which require ſenſibility; nor in comedies, which "cannot ſucceed without gaiety. In both theſe qualities he "was deficient; and therefore failed in operas and come- "dies, as being foreign to his genius." Siecle, &c. ch. 29.

ROWE (NICHOLAS) a good Engliſh poet, was the ſon of John Rowe, eſq; ſerjeant at law; and born at Little Berkford in Bedfordſhire in 1673. His education was begun at a private grammar ſchool in Highgate; from whence he was ſoon after removed to Weſtminſter, where he acquired great perfection in claſſical literature under the celebrated Buſby. To his ſkill in Greek and Latin he is ſaid to have added ſome knowledge of the Hebrew; but poetry was his early bent and darling ſtudy. His father, deſigning him for his own profeſſion, took him from that ſchool, when he was about ſixteen years of age; and entered him a ſtudent in the Middle Temple. Being capable of attaining any branch of knowledge, he made a great progreſs in the law; and would doubtleſs have figured in that profeſſion, if the love of the belles lettres, and of poetry in particular, had not ſtopped him. When he was five and twenty years of age, he wrote his firſt tragedy, called "The Ambitious Step-Mother;" and this, meeting with univerſal applauſe, made him lay aſide all thoughts of riſing by the law. Afterwards he wrote theſe following tragedies, "Tamerlane, The Fair Penitent, "Ulyſſes, The Royal Convert, Jane Shore, Lady Jane "Grey;" and a comedy, called "The Biter," in which he was not equally ſucceſsful, for his genius did not lie towards comedy. He wrote alſo ſeveral poems upon different ſubjects, which have been publiſhed under the title of "Miſ-"cellaneous Works," in one volume: as his dramatic works have been in two. Being a great admirer of Shakeſpear, he gave the public an edition of his plays, and alſo prefixed a ſhort account of his life. His laſt, and perhaps his beſt poem, is his "Tranſlation of Lucan," which he juſt lived to finiſh, but not to publiſh: for it came out in 1728, folio, ten years after his death.

Wellwood's Preface to Rowe's "Tranſla-"tion of "Lucan," 1728, in folio.—Sewell's Memoirs of the Life of Rowe, prefixed to Rowe's "Miſcel-"laneous "Works."

In the mean time the love of poetry and books did not make him unfit for buſineſs; for no body applied cloſer to it, when occaſion required. The duke of Queenſbury, when ſecretary of ſtate, made Mr. Rowe ſecretary for public affairs. After the duke's death, all avenues were ſtopped to his preferment; and during the reſt of queen Anne's reign, he paſſed his time with the muſes and his books. A ſtory indeed is told

is told of him, which ſhews that he had ſome acquaintance with her miniſters. It is ſaid, that he went one day to pay his court to the earl of Oxford, lord high treaſurer of England, who aſked him, if he underſtood Spaniſh well? He anſwered, no: but thinking, that his lordſhip might intend to ſend him into Spain on ſome honourable commiſſion, he preſently added, that he did not doubt but he could ſhortly be able both to underſtand and to ſpeak it. The earl approving what he ſaid, Mr. Rowe took his leave; and retiring a few weeks to learn the language, waited again on the earl to acquaint him with it. His lordſhip aſking him, if he was ſure he underſtood it throughly, and Mr. Rowe affirming that he did, "how happy are you, Mr. Rowe, ſaid the earl, "that you can have the pleaſure of reading and underſtanding the hiſtory of Don Quixote in the original?" Upon the acceſſion of George I, he was made poet laureat, and one of the land ſurveyors of the cuſtoms in the port of London. The prince of Wales conferred on him the clerkſhip of his council; and the lord chancellor Parker made him his ſecretary for the preſentations. He did not enjoy theſe promotions long; for he died the 6th of December 1718, in the 45th year of his age.

Life of Cervantes, written by Don Gregorio Mayans and Siſcar, the king of Spain's librarian.

He was twice married: had a ſon by his firſt wife, and a daughter by his ſecond. He was interred in Weſtminſter Abbey over againſt Chaucer; and Mr. Pope wrote the following epitaph for a tomb, intended to be erected there to his memory by his wife.

"Thy reliques, Rowe, to this fair urn we truſt,
"And ſacred place by Dryden's awful duſt.
"Beneath a rude and nameleſs ſtone he lies,
"To which thy tomb ſhall guide inquiring eyes.
"Peace to thy gentle ſhade, and endleſs reſt!
"Bleſt in thy genius, in thy love be bleſt!
"One grateful woman in thy fame ſupplies,
"What a whole thankleſs land to his denies.

ROWE (ELIZABETH) an Engliſh lady, famous for her fine parts and writings in verſe and proſe, was the daughter of Mr. Walter Singer, a diſſenting miniſter; and born

Mrs. Rowe's "Miſcellaneous Works," with her life prefixed, 1739, in two vol. 8vo.

at Ilcheſter in Somerſetſhire, September the 11th 1674. Her father was poſſeſſed of a competent eſtate near Frome in that country, and lived thereabouts; but being impriſoned at Ilcheſter for nonconformity, married a wife, and ſettled in that town. The daughter gave early ſymptoms of fine parts; and, as her ſtrongeſt bent was to poetry, ſhe began to write verſes, at twelve years of age. She was alſo fond of the ſiſter-arts, muſic and painting; and her father was at the expence of a maſter, to inſtruct her in the latter. She was a warm devotee, ſo as to border on what ſome might call enthuſiaſm; and this habit, which grew naturally from conſtitution in her, was alſo powerfully confirmed by education and example. She was early acquainted with the pious biſhop Ken; and, at his requeſt, wrote her paraphraſe on the 38th chapter of Job. In the year 1696, the 22d of her age, a collection of her poems was publiſhed: they were intitled, "Poems on ſeveral occaſions, by Philomela."

She underſtood the French and Italian tongues well: for which however ſhe had no other tutor, than the honorable Mr. Thynne, ſon to the lord viſcount Weymoth, who kindly took upon him the taſk of teaching her. Her ſhining merit, and the charms of her perſon and converſation, procured her many admirers; and among others, it is ſaid that the celebrated Mr. Prior made his addreſſes to her. There was certainly much of friendſhip, if not of love, between them; and Mr. Prior's anſwer to Mrs. Rowe's, then Mrs. Singer's, paſtoral on thoſe ſubjects, gives room to ſuſpect, that there was ſomething more than friendſhip on his ſide. In the mean time Mr. Thomas Rowe, a gentleman of uncommon parts and learning, and alſo of ſome talents for poetry, was the perſon whom Heaven had deſigned for her: for this gentleman, being at Bath in 1709, became acquainted with Mrs. Singer, who lived in retirement near it, and commencing an amour married her the year after. It muſt needs be imagined, that this was a moſt happy couple; for, ſome conſiderable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmeſt ſentiments of connubial friendſhip and affection. But as whatever is exquiſite, cannot by the proviſion of nature be laſting, ſo it happened here; for this worthy gentleman died of a conſumption in May

See Mrs. Singer's "Paſtoral on Love and Friendſhip," printed in Prior's Poems, with his anſwer.

May 1715, aged 28 years, after having ſcarcely enjoyed himſelf five with his amiable conſort. The elegy Mrs. Rowe compoſed upon his death, is deſervedly reckoned among the beſt of her poems.

It was only out of a regard to Mr. Rowe, that ſhe had hitherto borne London in the winter ſeaſon, her prevailing paſſion leading her to ſolitude: upon his deceaſe therefore, ſhe retired to Frome, where the greateſt part of her ſubſtance lay, and from which ſhe ſtirred afterwards as ſeldom as ſhe could. In this receſs, ſhe wrote the greateſt part of her works. Her "Friendſhip in Death, in twenty letters from the dead to the living," was publiſhed in 1728; and her "Letters Moral and Entertaining" were printed, the firſt part in 1729, the ſecond in 1731, and the third in 1733, 8vo. The deſign of theſe, as well as of "Friendſhip in Death," is, by fictitious examples of the moſt generous benevolence and heroic virtue, to inflame the reader to the practice of every thing, which can ennoble human nature, and benefit the world. In 1736, ſhe publiſhed, "The Hiſtory of Joſeph;" a poem, which ſhe had written in her younger years. She did not long ſurvive this publication; for ſhe died of an apoplexy, as was ſuppoſed, the 20th of February 1736-7. In her cabinet were found letters to ſeveral of her friends, which ſhe had ordered to be delivered, immediately after her deceaſe. The rev. Dr. Iſaac Watts, agreeably to her requeſt, reviſed and publiſhed her devotions in 1737, under the title of, "Devout Exerciſes of the heart in Meditation and Soliloquy, Praiſe and Prayer;" and, in 1739, her "Miſcellaneous Works in proſe and verſe" were publiſhed in two volumes, 8vo. with an account of her life and writings prefixed.

As to her perſon, ſhe was not a regular beauty, yet poſſeſſed a large ſhare of the charms of her ſex. She was of a moderate ſtature, her hair of a fine colour, her eyes of a darkiſh grey inclining to blue, and full of fire. Her complection was very fair, and a natural bluſh glowed in her cheeks. She ſpoke gracefully, her voice was exceedingly ſweet and harmonious; and ſhe had a ſoftneſs in her aſpect, which inſpired love, yet not without ſome mixture of that

awe

awe and veneration, which diſtinguiſhed ſenſe and virtue, apparent in her countenance, are wont to create.

RUBENS (Sir PETER PAUL) the prince of the Flemiſh painters, was born in 1577 at Cologne; whither his father John Rubens, counſellor in the ſenate of Antwerp, had been driven by the civil wars. The fineneſs of his parts, and the care that was taken in his education, made every thing eaſy to him: but he had not reſolved upon any profeſſion, when his father died; and the troubles in the Netherlands abating, his family returned to Antwerp. He continued his ſtudies there in the belles lettres, and at his leiſure hours diverted himſelf with deſigning. His mother, perceiving in him an inclination to this art, permitted him to place himſelf under Adam van Moort firſt, and Otho Venius after; both which maſters he preſently equalled. He only wanted to improve his talent by travelling, and for this purpoſe went to Venice; where, in the ſchool of Titian, he perfected his knowledge of the principles of colouring. Afterwards he went to Mantua, and ſtudied the works of Julio Romano; and from thence to Rome, where with the ſame care he applied himſelf to the contemplation of the antique, the paintings of Raphael, and every thing that might contribute to finiſh him in his art. What was agreeable to his gout, he made his own, either by copying, or making reflections upon it; and he generally accompanied thoſe reflections with deſigns, drawn with a light ſtroke of his pen.

He had been ſeven years in Italy, when, receiving advice that his mother was ill, he took poſt, and returned to Antwerp: but ſhe died before his arrival. Soon after he married; but loſing his wife at the end of four years, he left Antwerp for ſome time, and endeavoured to divert his ſorrow by a journey to Holland; where he viſited Hurtort at Utrecht, for whom he had a great value. He married a ſecond wife, who was a prodigious beauty, and helped him very much in the figures of his women. His reputation being now ſpread all over Europe, queen Mary of Medicis, wife of Henry IV. of France, invited him to Paris; whither he went, and painted the Luxemburg galleries. Here the duke of Buckingham became acquainted with him, and was ſo taken with his

his ſolid and penetrating parts, as well as ſkill in his profeſſion, that he is ſaid to have recommended him to the infanta Iſabella, who ſent him her ambaſſador into England, to negotiate a peace with Charles I. in 1630. He concluded the treaty, and painted the banquetting houſe; for which laſt affair the king paid him a large ſum of money, and, as he was a man of merit, knighted him. He was an intimate friend of the duke of Buckingham; and he ſold the duke as many pictures, ſtatues, medals and antiques, as came to 10000 l. He returned to Spain, where he was magnificently rewarded by Philip IV, for the ſervices he had done him. Going ſoon after to Flanders, he had the poſt of ſecretary of ſtate conferred on him; but did not leave off his profeſſion. He died in 1640, leaving vaſt riches behind him to his children; of whom Albert, the eldeſt, ſucceeded him in the office of ſecretary of ſtate in Flanders.

The genius of this painter was lively, free, noble and univerſal. His guſto of deſign ſavors ſomewhat more of the Fleming, than of the beauty of the Antique; becauſe he ſtayed not long in Rome: and though connoiſſeurs obſerve in all his paintings ſomewhat of great and noble, yet it is confeſſed, that, generally ſpeaking, he deſigned not correctly. For all the other parts of painting, he was as abſolute a maſter of them, and poſſeſſed them all as thoroughly, as any of his predeceſſors in that noble art. In ſhort, he may be conſidered as a rare accompliſhed genius, ſent from heaven to inſtruct mankind in the art of painting. This is the judgment of Du Freſnoy upon him. But beſides his talent in painting, and his admirable ſkill in architecture, which diſplays itſelf in the ſeveral churches and palaces, built after his deſigns at Genoa, he was a perſon poſſeſſed of all the ornaments and advantages, that can render a man valuable: was univerſally learned, ſpoke ſeveral languages very perfectly, was well read in hiſtory, and withal an excellent ſtateſman. His uſual abode was at Antwerp; where he built a ſpacious apartment, in imitation of the Rotunda at Rome, for a noble collection of pictures, which he had purchaſed in Italy; and ſome of which, as we have obſerved, he ſold to the duke of Buckingham. He lived in the higheſt eſteem, reputation, and grandeur imaginable; was as great a patron, as maſter, of his

Freſnoy's *Art of Painting*, p. 236. Lond. 1716, 8vo.

his art; and ſo much admired all over Europe for his many ſingular endowments, that no ſtranger of any quality could paſs through the Low-Countries, without ſeeing a man, of whom they had heard ſo much.

His ſchool was full of admirable diſciples, among whom Van Dyck was he, who beſt comprehended all the rules and general maxims of his maſter; and who has even excelled him in the delicacy of his colouring, and in his cabinet-pieces: but his guſto in the deſigning part was nothing better, than that of Rubens.

RUE (CHARLES de la) a French orator and poet, was born at Paris in 1643, and bred up among the jeſuits. He diſtinguiſhed himſelf early by fine parts and ſkill in polite literature; and a Latin poem, which he compoſed in 1667 upon the conqueſts of Lewis XIV, was thought ſo excellent a piece, that the celebrated Peter Corneille tranſlated it into French, and preſented it to the king; apologizing at the ſame time, for not being able to convey to his majeſty the beauties of the original. Thus de la Rue was introduced to the knowledge of the public with great eclat; and the king ſhewed him ſingular reſpect ever after. He was one of thoſe, who had the care of the editions of the claſſics, for the uſe of the dauphin; and Virgil was allotted to him, which he publiſhed with good notes, and an exact life of the author, in 1675, 4to. He publiſhed panegyrics, funeral orations and ſermons, which ſhew him to have been a very great orator: his maſter-piece is a funeral oration for the prince of Luxembourg. There are alſo tragedies of his writing in Latin and French, which had the approbation of Corneille; and therefore muſt have made him paſs for no ordinary poet. He died in 1725, aged 82 years.

Beſides this jeſuit, there was another Charles de la Rue, a Benedictine monk, born in 1685; and who became ſo deeply learned in the Greek and Hebrew languages, and in divinity, that the celebrated Bernard de Montfaucon took him into his friendſhip, and made him an aſſociate with him in his ſtudies. Montfaucon had publiſhed, in 1713, the remains of Origen's Hexapla; and was very deſirous, that an exact and compleat edition ſhould be given of the whole works of

of this illuſtrious father. His own engagements not permitting him, he prevailed with de la Rue, whoſe abilities and learning he knew to be very ſufficient for the work, to undertake it: and accordingly two volumes were publiſhed by him, in 1733, folio, with proper prefaces and uſeful notes. A third volume was ready for the preſs, when de la Rue died in 1739; and though it was publiſhed afterwards, yet the edition of Origen was not quite compleated, ſome remaining pieces, together with the Origeniana of Huetius, being intended for a fourth volume.

RUINART (THIERRY) a French theologian, was born at Rheims in 1657, and became a Benedictine monk in 1674. He ſtudied the ſcriptures, the fathers and eccleſiaſtic writers, in ſo maſterly a way, that the learned Mabillon choſe him for a companion in his literary labours. He ſhewed himſelf not unworthy of the good opinion Mabillon had conceived of him, when he publiſhed in 1689, Acta Primorum Martyrum Sincera, &c. 4to. meaning the martyrs of the four firſt centuries. In a preface to this work, he endeavours to refute a notion, which our learned Dodwell had advanced in a piece de paucitate martyrum, inſerted among his Diſſertationes Cyprianicæ. A new edition of this work, with alterations and additions, was printed in 1713, folio. Ruinart publiſhed other learned works, and aſſiſted Mabillon, whom he ſurvived, and whoſe life he wrote, in the publication of the acts of the ſaints, and annals of their order. He gave alſo an edition of the works of Gregory of Tours, at Paris 1699, in folio. When Mabillon died in 1707, he was appointed to continue the work, he had jointly labored with him; upon which he travelled to Champagne, in queſt of new memoirs, but died, while he was out, in 1709.

Niceron, tom. II.

RUSHWORTH (JOHN) an Engliſh gentleman, and author of uſeful *Hiſtorical Collections*, was of an ancient family, and born in Northumberland about the year 1607. Towards the end of James Iſt's reign, he was a ſtudent in the univerſity of Oxford; but left it ſoon, and entered himſelf of Lincoln's Inn, where he became a barriſter. But his humour

Wood's Athen. Oxon. v. II. p. 846. edit. 1721.

humour leading him more to ſtate-affairs than the common law, he began early to take, in characters or ſhort-hand, ſpeeches and paſſages at conferences in parliament, and from the king's own mouth what he ſpake to both houſes; and was upon the ſtage continually an eye and ear witneſs of the greateſt tranſactions. He did alſo perſonally attend and obſerve all occurrences of moment, during eleven years interval of parliament from 1630 to 1640, in the ſtar chamber, court of honour, and exchequer chamber, when all the judges of England met there upon extraordinary caſes; and at the council table, when great cauſes were tried before the king and council. And when matters were agitated at a great diſtance, he was there alſo; and went on purpoſe out of curioſity to ſee and obſerve what was doing, at the camp at Berwick, at the fight at Newborn, at the treaty at Rippon, and at the great council at York.

In 1640, he was choſen an aſſiſtant to Henry Elſynge, eſq; clerk of the houſe of commons; by which means he became acquainted with the debates in the houſe, and privy to their proceedings. The houſe repoſed ſuch confidence in him, that they entruſted him with their weightieſt affairs; particularly, in conveying meſſages and addreſſes to the king while at York: between which place and London, though 150 computed miles, he is ſaid to have rode frequently in twenty-four hours. In 1643, he took the covenant; and, when ſir Thomas Fairfax, who was his near relation, was appointed general of the parliament-forces, he was made his ſecretary: in which office he did great ſervices to his maſter. In 1649, attending lord Fairfax to Oxford, he was created maſter of arts, as a member of Queen's college; and at the ſame time was made one of the delegates, to take into conſideration the affairs, depending between the citizens of Oxford and the members of that univerſity. Upon lord Fairfax's laying down his commiſſion of general, Mr. Ruſhworth went and reſided for ſome time in Lincoln's Inn; and being in much eſteem with the prevailing powers, he was appointed one of the committee in January 1651-2, to conſult about the reformation of the common law. In 1658, he was choſen one of the burgeſſes for Berwick upon Tweed, to ſerve in the protector Richard's parliament: and was

again

again choſen for the ſame place in the healing parliament, which met April the 25th, 1660.

After the reſtoration he preſented to the king ſeveral of the privy council's books, which he had preſerved from ruin during the late diſtractions; but does not appear to have received any other reward than thanks, which was given him by the clerk of the council in his majeſty's name. Sir Orlando Bridgman, lord keeper of the great ſeal, appointed him his ſecretary in 1677, and continued him in that office, as long as he kept the ſeals. In 1678, he was a third time elected burgeſs for Berwick, as he was in the ſucceeding parliament in 1679, and afterwards for the Oxford parliament. Upon the diſſolution of this, he lived in the utmoſt retirement and obſcurity in Weſtminſter. He had had many opportunities of enriching himſelf, at leaſt of obtaining a comfortable ſubſiſtence; but, either thro' careleſsneſs or extravagance, he never became maſter of any conſiderable poſſeſſions. At length being arreſted for debt, he was committed to the King's Bench priſon in Southwark, where he dragged on the laſt ſix years of his life in a miſerable condition; having greatly loſt the uſe of his underſtanding and memory, partly by age, and partly by drinking ſtrong liquors to keep up his ſpirits. Death releaſed him the 12th of May, 1690. He had ſeveral daughters, one of whom was married to Sir Francis Vane.

His "Hiſtorical Collections of private Paſſages in State, "weighty Matters in Law, remarkable Proceedings in parlia-"ment," were publiſhed at different times, in folio. The firſt part, from the year 1618 to 1629, was publiſhed in 1659. The copy had been preſented to Oliver Cromwell, when he was protector; but he, having no leiſure to peruſe it, recommended it to Mr. Whitelock, who running it over made ſome alterations and additions. The ſecond part appeared in 1680, the third in 1692; and the fourth and laſt, which extends to the year 1648, in 1701. All the ſeven volumes were reprinted together in 1721, and the trial of the earl of Stafford, which makes the whole eight volumes. This work has been highly extolled by ſome, and as much condemned by others. All, who have been averſe to king Charles I. and his meaſures, have highly extolled it; all, who have been favorers of that king and his cauſe, have repreſented it as extremely partial, and

Whitelock's Memorials, p. 666.

and discredited it as much as possible. But the person who professedly set himself to oppose it, and to ruin its credit, was Dr. John Nalson of Cambridge; who published, by the special command of king Charles II, "An impartial Collection "of the great Affairs of State, from the beginning of the "Scotch rebellion in the year 1639, to the murder of king "Charles I. wherein the first occasions, and whole series of "the late troubles in England, Scotland, and Ireland, are "faithfully represented. Taken from authentic records, and "methodically digested." The title promises to bring the history down to the murder of Charles I. but Dr. Nalson lived only to put out two volumes in folio, 1682, and 1683, which brings it no lower than January 1641-2. He professes in the introduction to this work, "to make it appear, that "Mr. Rushworth hath concealed truth, endeavoured to vin-"dicate the prevailing detractions of the late times, as well as "their barbarous actions, and, with a kind of a rebound, to "libel the government at second hand:" and so far it is certain, that his aim and design was to decry the conduct of the court, and to favor the cause of the parliament; for which reason it is easy to conceive, that he would be more forward to admit into his collections, what made for, than what made against that purpose. But it does not appear, nor is it pretended, that Mr. Rushworth has wilfully omitted, or misrepresented, facts or speeches; or, that he has set forth any thing but the truth, though he may not sometimes have set forth the whole truth, as is the duty of an impartial historian: so that his collections cannot be without great use, if it be only to present us with one side of the question.

He published also in 1680, "The Tryal of Thomas Earl "of Strafford, &c. to which is added a short account of some "other matters of fact, transacted in both houses of parlia-"ment, precedent, concomitant, and subsequent to the said "tryal, with some special arguments in law relating to a Bill "of Attainder," folio.

Niceron, t. XXXIII.

RUYSCH (FREDERIC) one of the greatest anatomists that ever appeared in Holland, was the son of Henry Ruysch, commissary of the States General; and was born at the Hague, the 23d of March 1638. After he was sufficiently grounded

grounded in proper learning at home, he went to Leyden, where he applied himſelf to anatomy and botany. From Leyden, he paſſed to Francker; where, having finiſhed his ſtudies, he took the degree of doctor in phyſic. Then he returned to the Hague; and, marrying a wife in 1661, ſettled ſo heartily to the practice of his profeſſion, as even to neglect every other purſuit and ſtudy, which had not ſome connection with, or relation to it. A piece, which he publiſhed in 1665, De vaſis lymphaticis & lacteis, did him ſo much honor, that he was invited the year after to be profeſſor of anatomy at Amſterdam. This invitation he gladly accepted; Amſterdam being a very proper place, to gratify his paſſion for perfecting himſelf in natural hiſtory and anatomy. For this, he ſpared neither pains nor expence; was continually employed in diſſections; and examined every part of the human body with the moſt ſcrupulous exactneſs. He contrived new means to facilitate anatomical inquiries; and found out a particular ſecret to prepare dead bodies, and to preſerve them many years from putrefaction. His collection in this way was really marvellous. He had fœtuſes in a regular gradation, from the length of the little finger to the ſize of an infant upon the point of being born; he had grown up perſons of all ages; and he had innumerable animals of all ſorts and countries. In ſhort, his cabinets were full of theſe and other natural curioſities. The czar Peter of Ruſſia made him a viſit in 1717; and was ſo ſtruck with his collection, that he purchaſed it of him for thirty thouſand florins, and ſent it to Peterſburg.

In 1685, he was made profeſſor of phyſic, which poſt he filled with honor till 1728, when he unhappily broke his thigh by a fall in his chamber. The year before, he had the misfortune to loſe his ſon Henry Ruyſch, doctor of phyſic: who, like his father, was an able practitioner, ſkilled in botany and anatomy, and was ſuppoſed to be very aiding to his father in his publications, experiments, and inventions. This Henry Ruyſch publiſhed at Amſterdam 1718, in two volumes folio, a work with this title: Theatrum Univerſale omnium animalium, maxima cura a J. Jonſtonio collectum, ac pluſquam trecentis piſcibus nuperrime ex Indiis Orientalibus allatis, ac nunquam antea his terris viſis, locupletatum. This ſon died, when his father wanted him moſt; who had now no

body near him, but his youngeſt daughter, who was ſtill unmarried. This lady underſtood anatomy perfectly, having been initiated in all the myſteries of the art; and therefore was qualified to aſſiſt her father in completing that ſecond collection of rarities in anatomy and natural hiſtory, which he began to make, as ſoon as he had ſold the firſt. His anatomical works are printed in four volumes quarto.

Ruyſch died the 22d of February 1731, in his 93d year. He had ſpent his whole life in the ſtudy of anatomy, had publiſhed many books, and doubtleſs made many diſcoveries in it; yet not ſo many, as he himſelf imagined. His great fault was, not reading enough: altogether intent upon his own reſearches, he was ignorant of what others had diſcovered; and ſo often gave for new, what had been deſcribed by other anatomiſts. This, and his differing from the learned in his profeſſion, involved him in almoſt continual diſputes. He was a member of the royal ſociety at London, and of the academy of ſciences at Paris; in which laſt place he ſucceeded Sir Iſaac Newton, in 1727.

RYER (PETER DU) a French writer, was born at Paris of a very good family, in 1605; and, being liberally educated, made a good progreſs in literature, which afterward ſtood him in greater ſtead than he could have wiſhed. He was made ſecretary to the king in 1626; but marrying a woman of no fortune, was obliged to ſell his place in 1633. He had not what was ſufficient to maintain his family; and therefore became ſecretary to the duke of Vendome. His writings gained him a place in the French academy in 1646, and he was afterwards made hiſtoriographer of France with a penſion; yet continued ſo very poor, that he was obliged to write for the bookſellers. He is the author of nineteen dramatic pieces and thirteen tranſlations, which, ſays Voltaire, "were all well received in his time;" yet neceſſity, as may eaſily be imagined, would not permit him to give that perfection to his works, as was requiſite to make their merit laſting. He died in 1658.

Siecle de Louis XIV. tom. II.

SAAVEDRA

S.

SAAVEDRA (MICHAEL DE CERVANTES) a celebrated Spaniſh writer, and the inimitable author of Don Quixote, was born at Madrid in the year 1549. From his infancy he was fond of books; but he applied himſelf wholly to books of entertainment, ſuch as novels and poetry of all kinds, eſpecially Spaniſh and Italian authors. From Spain he went to Italy, either to ſerve cardinal Aquaviva, to whom he was chamberlain at Rome; or elſe to follow the profeſſion of a ſoldier, as he did ſome years under the victorious banners of Marco Antonio Colonna. He was preſent at the battle of Lepanto, fought in the year 1571; in which he either loſt his left hand by the ſhot of an harquebus, or had it ſo maimed, that he loſt the uſe of it. After this he was taken by the Moors, and carried to Algiers, where he continued a captive five years and a half. Then he returned to Spain, and applied himſelf to the writing of comedies and tragedies; and he compoſed ſeveral, all of which were well received by the public, and acted with great applauſe. In the year 1584, he publiſhed his *Galatea*, a novel in ſix books; which he preſented to Aſcanio Colonna, a man of high rank in the church, as the firſt fruits of his wit. But the work which has done him the greateſt honor, and will immortalize his name, is the hiſtory of *Don Quixote*; the *firſt part* of which was printed at Madrid in the year 1605. This is a ſatyr upon books of knight-errantry; and the principal, if not the ſole end of it was to deſtroy the reputation of theſe books, which had ſo infatuated the greater part of mankind, eſpecially thoſe of the Spaniſh nation. This work was univerſally read; and the moſt eminent painters, tapeſtry-workers, engravers, and ſculptors, have been employed in repreſenting the hiſtory of Don Quixote. Cervantes, even in his life-time, obtained the glory of having his work receive a royal approbation. As king Philip the Third was ſtanding in a balcony of his palace at Madrid, and viewing the country, he obſerved a ſtudent on the banks of the river Manzanares reading in a book, and from time to time breaking off, and beating his forehead

Life of Cervantes by Don Gregorio Mayans & Siſcar, his Catholick Majeſty's Library Keeper, prefixed to the edition of *Don Quixote* at Lond. 1738. in 4to.

with extraordinary tokens of pleaſure and delight; upon which the king ſaid to thoſe about him, "*That ſcholar is* "*either mad or reading Don Quixote:*" the latter of which proved to be the caſe. But *virtus laudatur & alget:* notwithſtanding the vaſt applauſe his book every where met with, he had not intereſt enough to procure a ſmall penſion, but had much ado to keep himſelf from ſtarving. In the year 1615, he publiſhed a *ſecond part*; to which he was partly moved by the preſumption of ſome ſcribbler, who had publiſhed a continuation of this work the year before. He wrote alſo ſeveral novels, and among the reſt, "*The Troubles of* "*Perſiles and Sigiſmunda.*" He had employed many years in writing this novel, and finiſhed it but juſt before his death; for he did not live to ſee it publiſhed. His ſickneſs was of ſuch a nature, that he himſelf was able to be, and actually was, his own hiſtorian. At the end of the *Preface* to *the Troubles of Perſiles and Sigiſmunda*, he repreſents himſelf on horſeback upon the road, and a ſtudent overtaking him, who entered into converſation with him: "and happening to talk of my "illneſs, ſays he, the ſtudent ſoon let me know my doom, by "ſaying it was a dropſy I had got, the thirſt attending which, "all the water of the ocean, though it were not ſalt, would "not ſuffice to quench. Therefore Senor Cervantes, ſays "he, you muſt drink nothing at all, but do not forget to eat; "for this alone will recover you without any other phyſic. "I have been told the ſame by others, anſwered I, but I can "no more forbear tippling, than if I were born to do nothing "elſe. My life is drawing to an end; and from the daily "journal of my pulſe, I ſhall have finiſhed my courſe by next "ſunday at the fartheſt. --- But adieu, my merry friends all, "for I am going to die; and I hope to ſee you ere long in "the other world, as happy as heart can wiſh." His dropſy increaſed, and at laſt proved fatal to him; yet he continued to ſay and to write bons mots. He received the laſt ſacrament on the 18th of April 1616, yet the day after wrote a *Dedication* of *the Troubles of Perſiles and Sigiſmunda*, to the Condé de Lemos. It is ſo great a curioſity, and illuſtrates the true ſpirit and character of the man ſo well, that we cannot do better than inſert it here.

Life, &c. page 56.

"Then

"There is an old ballad, which in its day was much in "vogue, and it began thus: *and now with one foot in the ſtir-* "*rup*, &c. I could wiſh this did not fall ſo pat to my epiſtle, "for I can almoſt ſay in the ſame words,

"*And now with one foot in the ſtirrup*
"*Setting out for the regions of death,*
"*To write this epiſtle I chear up,*
"*And ſalute my lord with my laſt breath.*

"Yeſterday they gave me the extreme unction, and to day I "write this. Time is ſhort, pains increaſe, hopes diminiſh; "and yet for all this I would live a little longer, methinks, "not for the ſake of living, but that I might kiſs your excel- "lency's feet: and it is not impoſſible, but the pleaſure of "ſeeing your excellency ſafe and well in Spain might make "me well too. But if I am decreed to die, heaven's will be "done: your excellency will at leaſt give me leave to inform "you of this my deſire; and likewiſe that you had in me ſo "zealous and well-affected a ſervant, as was willing to go "even beyond death to ſerve you, if it had been poſſible for "his abilities to equal his ſincerity. However I propheti- "cally rejoice at your excellency's arrival again in Spain: "my heart leaps within me to fancy you ſhewn to one ano- "ther by the people, *There goes the Condé de Lemos!* and "it revives my ſpirits to ſee the accompliſhment of thoſe "hopes, which I have ſo long conceived of your excellency's "perfections. There are ſtill remaining in my ſoul certain "glimmerings of *The weeks of the Garden*, and of the famous "Bernardo. If by good luck, or rather by a miracle, hea- "ven ſpares my life, your excellency ſhall ſee them both; and "with them the *ſecond part* of *Galatea*, which I know your "excellency would not be ill pleaſed to ſee. And ſo I con- "clude with my ardent wiſhes, that the Almighty will pre- "ſerve your excellency.

Madrid Apr. 19, 1616.

"Your excellency's ſervant,
"MICHAEL DE CERVANTES.

According to this epiſtle dedicatory, it is highly probable he died ſoon after. The particular day is not known, nor even the month. It is certain, that he did not live long enough to ſee *The Troubles of Perſiles and Sigiſmunda* printed: for on the 24th of September 1616, at San Lorenzo el real, a licenſe was granted to Donna Catalina de Salazar's widow to print that book. In the *Preface* to his *Novels*, he has given us this deſcription of his perſon. "He whom thou "ſeeſt here with a ſharp aquiline viſage, brown cheſtnut-co-"loured hair, his forehead ſmooth and free from wrinkles; "his eyes briſk and chearful; his noſe ſomewhat hookiſh, "but well proportioned; his beard ſilver coloured, which "twenty years ago was gold; his muſtachios large; his "mouth little; his teeth neither ſmall nor big, in number "only ſix, in bad condition and worſe ranged, for they have "no correſpondence with each other; his body middle-"ſized; his complexion lively, rather fair than ſwarthy; "ſomewhat thick in the ſhoulders; and not very light of "foot: this, I ſay, is the effigies of the author of *Galatea*, "and of *Don Quixote de la Mancha*. He made likewiſe the "*Voyage to Parnaſſus*, in imitation of Cæſar Caporal the "Perugian; and other works, which wander about the "world here and there and every where, and perhaps too "without the maker's name."

SABINUS. There are three perſons of this name recorded in the republic of letters, whom it may be right juſt to mention. There was Sabinus, an elegant poet, in the time of Auguſtus: who publiſhed, according to Ovid, the following epiſtles, viz. Ulyſſes to Penelope, Hippolytus to Phædra, Demophoon to Phyllis, Jaſon to Hypſipile, and Sappho to Phaon, none of which are preſerved; thoſe among Ovid's with theſe titles being eſteemed unworthy of either of them. But the general opinion is, that ſome, if not all, of the ſix following are Sabinus's, though among Ovid's: namely, Paris to Helen, Helen to Paris, Leander to Hero, Hero to Leander, Aconitus to Cydippe, and Cydippe to Aconitus. Ovid obſerves, that Sabinus was the author of ſome other works, which he did not live to publiſh:

Quique

Quique ſuam Træzen, imperfectumque Dierum
Deſeruit celeri morte Sabinus opus,

De PONTO, lib. iv. el. 16.

There was Franciſcus Floridus Sabinus, a learned man, who flouriſhed ſoon after the reſtoration of letters in the weſt, and died in the year 1547. Voſſius ſays, that he was a very polite and delicate writer; and others have repreſented him, as a critic of good taſte, great diſcernment, and more than ordinary learning. His principal works are, In calumniatores Plauti & allorum linguæ latinæ ſcriptorum Apologia, at Baſil 1540; and Lectionum Succiſivarum libri tres, at Frankfort 1602, 8vo. Hiſt. Lat. L. III. c.xi.

Laſtly, there was George Sabinus, a man of fine parts, and one of the beſt Latin poets of his time. He was born in the electorate of Brandenburg, in 1508; and at fifteen years of age ſent to Wittemberg, where he was privately inſtructed by Melancthon, in whoſe houſe he lived. He had a vaſt ambition to excel: inſomuch that Camerarius tells us, he has ſeen him cry at the recital of a good poem; becauſe, as he would ſay, he not only was unable to write one himſelf, but was even ignorant of the means to attain perfection in this way. However, he did not deſpair, it is plain; for at twenty-two, he publiſhed a poem, intitled, Res Geſtæ Cæſarum Germanorum, which ſpread his reputation all over Germany, and made all the princes, who had any regard for polite literature, his friends and patrons. Afterwards he travelled into Italy, where he contracted an acquaintance with Peter Bembus and other learned men; and in his return paid his reſpects to Eraſmus at Friburg, when that great man was in the laſt ſtage of life. In 1536, he married Melancthon's eldeſt daughter at Wittemberg, to whom he was engaged before his journey into Italy. She was very handſome, but fourteen years of age, underſtood Latin well; and Sabinus always lived happily with her: but he had ſeveral altercations with Melancthon, becauſe being very ambitious, he wanted to raiſe himſelf to civil employment; and did not like the humility of Melancthon, who confined himſelf to literary purſuits, and would be at no trouble to ad- In vit. Melanct.

vance his children. This misunderstanding occasioned Sabinus to remove into Prussia in 1543, and to carry his wife with him, who afterwards died at Konigsberg in 1547. He settled at Franckfort upon the Oder, and performed the office of a professor there, under the patronage of the elector of Brandenburg. He married a second wife, and became very famous for his wisdom and eloquence, as well as for his parts and learning; which brought him to the knowledge of Charles V, and occasioned him to be sent on some embassies. He was sent particularly by the elector of Brandenburg into Italy, where he seems to have contracted an illness, of which he died that year; that is, in 1560: the very same year in which Melancthon died. His Latin poems, of various kinds, have been often printed, and are well known.

SABLIERE (ANTHONY de RAMBOUILLET de la) a French poet, who died at Paris in 1680. He wrote madrigals, which were published after his death by his son. These little poems have done him great honour, on account of a fineness of sentiment and delicate simplicity of stile; and may be considered as models in their kind. Voltaire says, that "they are written with delicacy, without excluding what is "natural." His wife Hesselin de la Sabliere was acquainted with all the wits of her time. Fontaine has immortalized her in his poems, by way of gratitude for a peaceable and happy refuge, which he found in her house almost twenty years.

Siecle de Louis XIV. tom. II.

SACCHI (ANDREA) an illustrious Italian painter, the son of a painter, was born at Rome in the year 1601; and under the conduct of Gioseppino made such advances in the art, that before he was twelve years of age, he carried the prize, in the academy of St. Luke, from all his much older competitors. With this badge of honour, they gave him the nickname of Andreuccio, to denote the diminutive figure he then made, being a boy: and though he grew up to be a tall, graceful, well-proportioned man, yet he still retained the name of *little Andrew*, almost to the day of his death. His application to the Chiaro-Scuros of Polydore, to the paintings of Raphael, and to the antique marbles, together with

with his ſtudies under Albani, and his copying after Correggio, and others the beſt Lombard maſters, were the ſeveral ſteps by which he raiſed himſelf to mighty perfection in hiſtorical compoſitions. The three firſt gave him his correctneſs and elegance of deſign; and the laſt made him the beſt coloriſt of all the Roman ſchool. His works are not very numerous, by reaſon of the infirmities, which attended him in his latter years; and more eſpecially the gout, which often confined him to his bed for ſeveral months together. And beſides, he was at all times very ſlow in his performances; becauſe "he never did any thing, he ſaid, but what "he propoſed ſhould be ſeen by Raphael and Hannibal": which laid a reſtraint upon his hand, and made him proceed with the utmoſt precaution. His firſt patrons were the cardinals Antonio Barberini, and del Morte, the protector of the academy of painting. He became afterwards a great favourite of pope Urban VIII, and drew a picture of him, which, with ſome other things he painted after the life, may ſtand in competition with whatever has been done by the renowned for portraits. He was a perſon of a noble appearance, grave, prudent, and in converſation very entertaining. He was moreover an excellent architect, and had many other rare qualities: notwithſtanding which, it is ſaid that he had but few friends. The manner in which he criticiſed the men of abilities, and the little commerce he affected to have with his fellow artiſts, drew on him their hatred particularly. He was contemporary with Pietro di Cortona, and Bernini, and very jealous of their glory: with the latter of theſe he had the following adventure. Bernini deſiring to have him ſee the choir of St. Peter, before he expoſed it to public view, called on him to take him in his coach; but could by no means perſuade him to dreſs himſelf, Sacchi going out with him in his cap and ſlippers. This air of contempt did not end here; but ſtepping near the window, at the entrance into the church of St. Peter, he ſaid to Bernini, "This is the "point of view, from which I will judge of your work:" and, whatever Bernini could ſay to him, he would not ſtir a ſtep nearer. Sacchi, conſidering it attentively ſome time, cried out as loud as he could, "Thoſe figures ought to have "been larger by a palm:" and went out of the church, without

without saying another word. Bernini was sensible of the justness of his criticism, yet did not think fit to do his work over again. Sacchi died in the year 1661.

SACKVILLE (THOMAS) the first lord Buckhurst, and earl of Dorset, was born in the year 1536 at Buckhurst in Sussex, the seat of that ancient family. He was sent to Oxford in the latter end of king Edward's reign; and after some stay there, removed to Cambridge, where he took the degree of master of arts. Then he was sent to the Inner Temple at London, and proceeded so far in the study of the law, as to be called to the bar; but without any design to practise, and only to qualify him more effectually for serving his country in parliament, where we find him in the reign of Philip and Mary. He had, early at the universities, acquired the name of a good poet; and, in 1557, he wrote his poetical piece, intitled, "The Induction," or introduction to the Myrror of Magistrates. This "Myrror of Magistrates" is a series of poems, formed upon a dramatic plan; and consists of examples of eminent bad men, who had come to miserable ends. It was very much applauded in its time. In 1561, was acted his tragedy of "Gorboduc;" the first, that ever appeared in verse, and greatly admired by the wits of that age. "Gorboduc, says Sir Philip Sidney, is "full of stately speeches and well sounding phrases, climbing "to the height of Seneca's stile; and as full of notable mo- "rality, which it doth most delightfully teach, and thereby "obtains the very end of poetry." This tragedy was published at first surreptitiously by the booksellers; which moved lord Buckhurst, to give a correct edition of it himself in 1570. It afterwards went through other editions; notwithstanding which, for many years past it had been so strangely lost, that Dryden and Oldham, in the reign of Charles II, do not appear to have seen it, though they pretended to criticise it; and even the noted antiquary Wood knew just as little of it, as is plain from his telling us, that it was written in old English rhyme. Mr. Pope took a fancy to retrieve this play from oblivion, and to give it a run: in which design Mr. Spence was employed to set it off with all possible advantage, and it was printed pompously in 1736, 8vo.

Wood's Athenæ Ox. v. 1.

Sidney's Apology for Poetry, 1595, 4to.

8vo. with a preface by the editor. Mr. Spence, ſpeaking of his lordſhip as a poet, declares, that "the dawn of our Eng-"liſh poetry was in Chaucer's time, but that it ſhone out in "him too bright all at once to laſt long. The ſucceeding "age was dark and overcaſt. There was indeed ſome glim-"merings of genius again in Henry the eighth's time; but "our poetry had never what could be called a fair ſettled "day-light, till towards the end of queen Elizabeth's reign. "It was between theſe two periods, that lord Buckhurſt "wrote; after the earl of Surry, and before Spenſer." The INDUCTION is written ſo much in Spenſer's manner, abounds ſo much in the ſame ſort of deſcriptions, and is ſo much in the ſtile of Spenſer, that if Sackville did not ſurpaſs his poet, it was becauſe he had the diſadvantage of writing firſt. Mr. Warton makes no ſcruple to affirm, that the INDUCTION "approaches nearer to the Fairy Queen "in allegorical repreſentations, than any other previous or "ſucceeding poem." Preface to Gorboduc. Obſervations on the FairyQueen, p. 235.

Having by theſe productions eſtabliſhed the reputation of being the beſt poet in his time, he laid down his pen; and, quitting that, aſſumed the character of the ſtateſman, in which he alſo became ſuperlatively eminent. He found leiſure however to make the tour of France and Italy; and was on ſome account or other in priſon at Rome, when the news arrived of his father ſir Richard Sackville's death in 1566. Upon this, he obtained his releaſe, returned home, entered into the poſſeſſion of a vaſt inheritance, and ſoon after was taken into the peerage by the title of lord Buckhurſt. He enjoyed this acceſſion of honour and fortune too liberally for a while; but is ſaid to have been reclaimed at length by the queen, who received him into her particular favor, and employed him in many very important affairs. He was indeed allied to her majeſty: his grandfather having married a ſiſter to ſir Thomas Boleyn, afterwards earl of Wiltſhire, who was father to Anne Boleyn, mother of queen Elizabeth. In 1587, he was ſent ambaſſador to the ſtates of the United Provinces, upon their complaints againſt the earl of Leiceſter; and though he diſcharged that nice and hazardous truſt with great integrity, yet the favorite prevailed with his miſtreſs to call him home, and confine him to his houſe for nine or ten months:

months: which command lord Buckhurſt is ſaid to have ſubmitted to ſo obſequiouſly, that in all the time he never would endure, openly or ſecretly, by day or by night, to ſee either wife or child. His enemy however dying, her majeſty's favor returned to him with ſtronger rays than before. He was made knight of the garter in 1590; and chancellor of Oxford in 1591, by the queen's ſpecial interpoſition. In 1598 He was joined with the lord treaſurer Burleigh, in negotiating a peace with Spain; and, upon the death of Burleigh the ſame year, ſucceeded him in his office: by virtue of which he became in a manner prime miniſter, and as ſuch exerted himſelf vigorouſly for the public good and her majeſty's ſafety.

Upon the death of queen Elizabeth, the adminiſtration of the kingdom devolving on him with other counſellors, they unanimouſly proclaimed king James; and that king renewed his patent of lord high treaſurer for life, before his arrival in England, and even before his lordſhip waited on his majeſty. On the 13th of March 1604, he was created earl of Dorſet. He was one of thoſe, whom his majeſty conſulted and confided in upon all occaſions; and he lived in the higheſt eſteem and reputation, without any extraordinary decay of health, till the year 1607. Then he was ſeized at his houſe at Horſley in Surry with a diſorder, which reduced him ſo, that his life was deſpaired of: upon which the king ſent him a gold ring enamelled black, ſet with twenty diamonds; and this meſſage, that "his majeſty wiſhed him a ſpeedy and "perfect recovery, with all happy and good ſucceſs, and that "he might live as long as the diamonds of that ring did en-"dure, and in token thereof required him to wear it, and "keep it for his ſake." He recovered this blow to all appearance; but ſoon after, as he was attending at the council table, he dropped down, and immediately gave up his laſt breath. This ſudden death, which happened on the 19th of April 1608, was occaſioned by a particular kind of dropſy on the brain. He was interred with great ſolemnity in Weſtminſter Abbey; his funeral ſermon being preached by his chaplain Dr. George Abbot, afterwards archbiſhop of Canterbury. Sir Robert Naunton writes of him in the following

ing

ing terms: "They much commend his elocution, but more "the excellency of his pen. He was a ſcholar, and a per- "ſon of quick diſpatch; faculties that yet run in the blood: "and they ſay of him, that his ſecretaries did little for him "by way of inditement, wherein they could ſeldom pleaſe "him, he was ſo facete and choice in his phraſe and ſtile.— "I find not, continues this writer, that he was any ways "inured in the factions of the court, which were all his "time ſtrong, and in every man's note; the Howards and "the Cecils on the one part, my lord of Eſſex, &c. on the "other part: for he held the ſtaff of the treaſury faſt in his "hand, which once in a year made them all beholden to "him. And the truth is, as he was a wiſe man and a ſtout, "he had no reaſon to be a partaker; for he ſtood ſure in "blood and grace, and was wholly intentive to the queen's "ſervices: and ſuch were his abilities, that ſhe received aſ- "ſiduous proofs of his ſufficiency; and it has been thought, "that ſhe might have more cunning inſtruments, but none "of a more ſtrong judgment and confidence in his ways, "which are ſymptoms of magnanimity and fidelity." To this character of Naunton, we will ſubjoin the obſervation of an honorable author, that "few firſt miniſters have left ſo "fair a character, and that his family diſdained the office "of an apology for it, againſt ſome little cavils, which— "ſpreta exoleſcunt; ſi iraſcare, agnita videntur."

Naunton's Fragmenta Regalia, p. 70.

Catalogue of Royal and Noble Authors of England, vol. i. p. 162.

Several of his lordſhip's letters are printed in the cabala; beſides which there is a Latin letter of his to Dr. Bartholomew Clerke, prefixed to that author's Latin tranſlation from the Italian of Balthazar Caſtilio's Courtier, intitled, De Curiali ſive Aulico, firſt printed at London about 1571. His lordſhip was ſucceeded in honor and eſtate by his ſon Robert, and afterwards ſucceſſively by his two grandſons, Richard and Edward.

SACKVILLE (CHARLES) earl of Dorſet and Middleſex, a celebrated wit and poet, was deſcended in a direct line from Thomas lord Buckhurſt, and born the 24th of January 1637. He had his education under a private tutor; after which, making the tour of Italy, he returned to England a little before the reſtoration. He ſhone in the houſe of commons,

commons, and was careſſed by king Charles II. but having as yet no turn to buſineſs, he declined all public employ. He was in truth, like Villiers, Rocheſter, Sedley, &c. one of the wits or libertines of Charles's court; and thought of nothing ſo much as feats of gallantry, which ſometimes carried him to inexcuſable exceſſes. He went a volunteer in the firſt Dutch war in 1655; and the night before the engagement compoſed that ſong, which is generally eſteemed the happieſt of his productions. Soon after he was made a gentleman of the bed-chamber; and, on account of his diſtinguiſhed politeneſs, ſent by the king upon ſeveral ſhort embaſſies of compliment into France. Upon the death of his uncle James Cranfield, earl of Middleſex, in 1674, that eſtate devolved on him; and he ſucceeded likewiſe to the title by creation in 1675. His father dying two years after, he ſucceeded him in his eſtate and honors. He utterly diſliked, and openly diſcountenanced the violent meaſures of James the ſecond's reign; and early engaged for the prince of Orange, by whom he was made lord chamberlain of the houſhold, and taken into the privy council. In 1692, he attended king William to the congreſs at the Hague, and was near loſing his life in the paſſage. They went on board the 10th of January, in a very ſevere ſeaſon; and when they were two or three leagues off Goree, having by bad weather been four days at ſea, the king was ſo impatient to go on ſhore, that he took a boat: when, a thick fog ariſing ſoon after, they were ſo cloſely ſurrounded with ice, as not to be able either to make the ſhore, or get back to the ſhip. In this condition they remained twenty two hours, almoſt deſpairing of life; and the cold was ſo bitter, that they could hardly ſpeak or ſtand at their landing; and lord Dorſet contracted a lameneſs, which held him ſome time. In 1698, his health ſenſibly declining, he retired from public affairs; only now and then appearing at the council board. He died at Bath the 19th of January 1705-6, after having married two wives: by the latter of whom, he had a daughter, and an only ſon, Lionel Cranfield Sackville, who was created a duke in 1720, and is ſtill living this preſent year 1760.

Lord Dorſet wrote ſeveral little poems, which however are not numerous enough to make a volume of themſelves, but

but may be found, ſome of them at leaſt, among the works of the minor poets, publiſhed in 1749, 8vo. He was a great patron of poets and men of wit, who have not failed in their turn, to tranſmit his name with luſtre to poſterity. Prior, Dryden, Congreve, Addiſon, and many more, have all exerted themſelves in their ſeveral panegyricks upon this patron: Prior more particularly, whoſe exquiſitely wrought character of him, in the dedication of his poems to his ſon, the preſent duke of Dorſet, is to this day admired as a maſter-piece. Take the following paſſage, as a ſpecimen: "the "brightneſs of his parts, the ſolidity of his judgment, and "the candor and generoſity of his temper, diſtinguiſhed him "in an age of great politeneſs, and at a court abounding "with men of the fineſt ſenſe and learning. The moſt emi-"nent maſters in their ſeveral ways appealed to his determi-"nation: Waller thought it an honour to conſult him in "the ſoftneſs and harmony of his verſe; and Dr. Sprat in "the delicacy and turn of his proſe: Dryden determines by "him, under the character of Eugenius, as to the laws of "dramatic poetry: Butler owed it to him, that the court "taſted his Hudibras; Wicherley, that the town liked his "Plain Dealer; and the late duke of Buckingham deferred "to publiſh his rehearſal, till he was ſure, as he expreſſed "it, that my lord Dorſet would not rehearſe upon him again. "If we wanted foreign teſtimony, La Fontaine and St. "Euvremont have acknowledged, that he was a perfect maſter "of the beauty and fineneſs of their language, and of all "they call les belles lettres. Nor was this nicety of his "judgment confined only to books and literature: he was the "ſame in ſtatuary, painting, and other parts of art. Ber-"nini would have taken his opinion upon the beauty and at-"titude of a figure; and king Charles did not agree with "Lely, that my lady Cleveland's picture was finiſhed, till it "had the approbation of my lord Buckhurſt."

SADLER (JOHN) an Engliſh writer, deſcended of an ancient family in Shropſhire, was born upon Auguſt the 18th, 1615, and educated at Emanuel college in Cambridge; where he became eminent for his great knowledge in the Hebrew and other Oriental languages. After having taken his de-

grees

grees in the regular way, and been ſome years fellow of his college, he removed to Lincoln's Inn, where he made a conſiderable progreſs in the ſtudy of the law, and became in 1644 a maſter in chancery. In 1649, he was choſen town clerk of London, and publiſhed the ſame year a book with this title, "*Rights of the Kingdom:* or, Cuſtoms of our "Anceſtors, touching the duty, power, election, or ſucceſ-"ſion of our kings and parliaments, our true liberty, due "allegiance, three eſtates, their legiſlative power, original, "judicial and executive, with the militia; freely diſcuſſed "through the Britiſh, Saxon, Norman laws and hiſtories." It was reprinted at London in 1682, and has always been highly valued by lawyers and others. He was greatly eſteemed by Oliver Cromwell; who, by a letter from Cork dated December the 1ſt, 1649, offered him the place of chief juſtice of Munſter in Ireland, with a ſalary of 1000l. *per annum*; which he excuſed himſelf from accepting. Auguſt the 31ſt, 1650, he was made maſter of Magdalen college in Cambridge, upon the removal of Dr. Rainbowe, who again ſucceeded Mr. Sadler after the reſtoration. In 1653, he was choſen member of parliament for Cambridge. In 1655, by warrant of the protector Cromwell, purſuant to an ordinance for the better regulating and limiting the juriſdiction of the high court of chancery, he was continued a maſter in chancery, when their number was reduced to ſix only. It was by his intereſt, that the Jews obtained the privilege of building for themſelves a ſynagogue in London. In 1658, he was choſen member of parliament for Yarmouth; and the year following, was appointed firſt commiſſioner under the great ſeal with Mr. Taylor, Mr. Whitelock, and others, for the probate of wills. In 1660, he publiſhed "*Olbia: The* "*New Iſland lately diſcovered.* With its religion, rites of "worſhip, laws, cuſtoms, government, characters and lan-"guage; with education of their children in their ſciences, "arts, and manufactures; with other things remarkable; "by a chriſtian pilgrim driven by tempeſt from Civita Vec-"chia, or ſome other parts about Rome, through the ſtraits "into the Atlantic ocean. The firſt part."

Soon after the reſtoration, he loſt all his employments, by virtue of an act of parliament "13 *Caroli II. for the well-*

"*governing*

"*governing and regulating of corporations:*" his conſcience not permitting him to take or ſubſcribe the oath and declaration therein required, in which it was declared, that "*it "was not lawful, upon any pretence whatever, to take arms "againſt the king;*" an obedience ſo abſolute, that he thought it not due to any earthly power, though he had never engaged, or in any manner acted againſt the king. In the fire of London 1666, he loſt ſeveral houſes of value; and ſoon after his manſion-houſe in Shropſhire had the ſame fate. Theſe misfortunes and ſeveral others coming upon him, he retired to his manor and ſeat of Warmwell in Dorſetſhire, which he had obtained with his wife; where he lived in a private manner, and died in April 1674, aged near ſixty years.

SADOLET (JAMES) a very polite and learned Italian, was born at Modena in 1477; and was the ſon of an eminent Civilian, who, afterwards becoming a profeſſor at Ferrara, took him along with him, and educated him with great care. He acquired a maſterly knowledge in the Latin and Greek tongues very early, and then applied himſelf to philoſophy and eloquence; taking Ariſtotle and Cicero for his guides, whom he conſidered as the firſt maſters in theſe two ways. He alſo cultivated Latin poetry, in which he ſucceeded as well as moſt of the moderns. Going to Rome under the pontificate of Alexander VI, when he was about twenty-two, he was taken into the family of cardinal Caraffe, who loved men of letters: and upon the death of this cardinal in 1511, paſſed into that of Frederic Fregoſa, archbiſhop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. aſcended the papal throne in 1513, he choſe Bembus and Sadolet for his ſecretaries; men extremely qualified for the office, as both of them wrote with great elegance and facility: and ſoon after made Sadolet biſhop of Carpentras near Avignon. Upon the death of Leo in 1521, he went to his dioceſe, and reſided there during the pontificate of Hadrian VI. but Clement VII was no ſooner ſeated in the chair in 1523, than he recalled him to Rome. Sadolet ſubmitted to his holineſs, but on condition that he ſhould return to his dioceſe at the end of three years, Niceron, t. XXVIII.

which he did very punctually: and it is well he did ſo; for about a fortnight after his departure from Rome, in 1527, the city was taken and pillaged by the army of Charles V. Paul III, who ſucceeded Clement VII, in 1534, called him to Rome again; made him a cardinal in 1536, and employed him in many important embaſſies and negotiations. Sadolet, at length grown too old to perform the duties of his biſhopric, went no more from Rome; but ſpent the remainder of his days there in repoſe and ſtudy. He died in 1547, not without poiſon, as ſome have imagined; becauſe he correſponded too familiarly with the proteſtants, and teſtified much regard for ſome of their doctors. It is true, he had written in 1539 a Latin letter to the ſenate and people of Geneva, with a view of reducing them to an obedience to the pope; and had addreſſed himſelf to the Calviniſts, with the affectionate appellation of, Chariſſimi in Chriſto Fratres: but this proceeded intirely from the ſweetneſs, moderation and peaceableneſs of his nature, and not from any inclination to proteſtantiſm, or any want of zeal for the church of Rome, of which he was never ſuſpected: ſo that all ſurmiſes about poiſon may well be looked upon, as indeed they generally were, as vain and groundleſs.

Sadolet in his younger days was ſomewhat gay; and, although his exterior deportment had gravity enough in it, yet there is no doubt that he indulged in the delights of Rome, under the voluptuous pontificates of Alexander VI, Julius II, and Leo X. However, he reformed his manners very ſtrictly afterwards, and became a man of great virtue and goodneſs. He was, like the other ſcholars of his time, a cloſe imitator of Cicero; and therefore it is not ſurpriſing, that he is diffuſe, wordy, and more remarkable for a fine turn of period, than for ſtrength and ſolidity of matter: not but there are many noble and excellent ſentiments in his writings. His works, which are all in Latin, conſiſt of epiſtles, diſſertations, orations, poems, and commentaries upon ſome parts of holy writ. They have been printed oftentimes ſeparately: but they were collected and publiſhed together, in a large 8vo volume, at Mentz in 1607. All his contemporaries have ſpoken of him in the higheſt terms; Eraſmus particularly, who calls him eximium ætatis ſuæ decus. Though he was

as all the Ciceronians were, very nice and exact about his Latin, yet he did not, like Bembus, carry this humor to ſo ridiculous a length, as to diſdain the uſe of any words, that were not to be found in ancient authors; but adopted ſuch terms, as later inſtitutions and cuſtoms had put men upon inventing, as Eccleſia, Epiſcopi, &c. &c. The jeſuit Rapin, ſpeaking of his poetry, obſerves, that he had imitated the language and phraſeology of the ancients, without any of their ſpirit and genius: but ſuppoſing this true, it is, I fear, no more than what may be ſaid in ſome meaſure of thoſe, who have beſt ſucceeded in modern Latin poetry.

SAGE (ALAIN RENE le) an ingenious French author, was born at Ruys in Bretany in the year 1667; and may perhaps be reckoned among thoſe, who have written the language of their country the neareſt to perfection. He had wit, taſte, and the art of ſetting forth his ideas in the moſt eaſy and natural manner. His firſt work was a paraphraſtical tranſlation of Ariſtænetus's letters. He afterwards ſtudied the Spaniſh tongue, and made a journey into Spain to acquaint himſelf with the Spaniſh cuſtoms. Le Sage generally took the plans of his romances from the Spaniſh writers; the manners of which nation he has very well imitated. His le Diable Boiteux, in two volumes 12mo. was drawn from the Diabolo Cojuelo of Guevara: and his Gil Blas, ſo well known in every country of Europe, from Don Guſman d'Alfarache. There are alſo his le Bachelier de Salamanque, his new Don Quichotte, and ſome comedies, which were well received at the French theatre. Le Sage died in a little houſe near Paris, where he ſupported himſelf by writing, in the year 1747. "His romance of Gil Blas, ſays Voltaire, continues to be read, becauſe he has imitated nature in it." Siecle de Louis XIV. tom. II.

There was alſo David le Sage, born at Montpellier about the end of the 16th century, and afterwards diſtinguiſhed by his immoralities and want of œconomy, as well as by his poetry. There is a collection of his, intitled Les folies du Sage, conſiſting of ſonnets, elegies, ſatires, and epigrams. He died about the year 1650.

SAINTE-ALDEGONDE (PHILIP de MARNIX lord du MONT) was one of the moſt illuſtrious perſons of the ſixteenth century. He was a man of great wit and learning; underſtood Hebrew, Greek, Latin, and ſeveral living languages; and was deeply verſed in civil law, politicks and divinity. He was born at Bruſſels in the year 1538; and afterwards, when the Low Countries were perſecuted and oppreſſed by the Spaniards, retired into Germany, and was promoted at Heidelberg to the place of counſellor in the eccleſiaſtical council. He ſuffered great hardſhips before he withdrew. "I was forced, ſays he, to endure proſcriptions, "baniſhments, loſs of eſtate, and the hatred and reproaches "of all my friends and relations; and at laſt was impriſoned "for a year under the duke of Alva and the commander Re- "quezens, during which time I recommended myſelf to "God for at leaſt three months every night, as if that would "be my laſt, knowing that the duke of Alva had twice or- "dered me to be put to death in priſon. *Tantum religio po- "tuit ſuadere malorum.*" In the year 1572, he returned to his own country, in order to employ his talents in the ſupport of liberty, and to the advantage of the reformed religion. He was highly eſteemed by the prince of Orange, and did him great ſervices, not by arms but by words: for he knew how to write and to ſpeak well. In the year 1575, he was one of the deputies ſent by the ſtates to England, to deſire the protection of queen Elizabeth. Three years after, he was ſent by the archduke Matthias to the Diet of Worms, where he made an excellent ſpeech to the electors and princes of the empire then preſent; in which, as Thuanus tells us, "having deplored the miſerable ſtate of the Low "Countries, and ſharply declaimed againſt the tyranny of the "duke of Alva, and Don John of Auſtria, he deſired the "aſſiſtance of the empire, ſince the empire was expoſed to "the ſame danger with the Low Countries: and he foretold, "that the flame of the war, if it were not ſtopped, would "ſpread itſelf farther, and ſeize Cologne, Munſter, Emb- "den, and other neighbouring cities, which the Spaniards, "by the advice of the duke of Alva, had long ago deter- "mined to ſubdue." He was one of the plenipotentiaries ſent

Melchior Adam in vitis juriſconſult.

Melch. Adam, &c.

Hiſt. lib. xvi.

ſent by the ſtates into France in 1580, to offer the ſovereignty of their provinces to the duke of Alençon; and, in 1581, attended that prince to England, from whence he wrote to the ſtates the falſe news of his marriage with queen Elizabeth. This inſtance Mr. Wicquefort ſets before the eyes of ambaſſadors, to make them cautious of the news they write. "Sometimes, ſays he, one cannot believe even what one "ſees: *vidit, aut vidiſſe putat.* The ſieur de Sainte Alde- "gonde, who managed the affairs of the ſtates of the Low "Countries at the court of London in the year 1581, be- "ing one evening in the queen's chamber, ſaw her in con- "verſation with the duke of Alençon. The lords and ladies "were at ſuch a diſtance, that they could have no ſhare in "it; but every body was witneſs of an action, from which "a great conſequence might be drawn. The queen, taking "off a ring from her finger, put it upon that of the duke; "who immediately went away with an air of joy and ſatiſ- "faction, as carrying with him the pledge and aſſurances of "his marriage. Sainte-Aldegonde, thinking this action of "the utmoſt importance to his maſters, gave them advice of "it by an expreſs, which he diſpatched the ſame night. The "ringing of bells and firing of cannon, and other ſigns of "rejoicing, through all the Low Countries, proclaimed the "ſatisfaction they received from this advice: but the queen "reproached Sainte-Aldegonde for having precipitately given "an advice, the falſity of which he might have known in a "few hours." He was conſul of Antwerp in 1584, when that city was beſieged by the duke of Parma; in 1593, he conducted into the palatinate the princeſs Louiſa Juliana, daughter of William I, prince of Orange, who had been betrothed to the elector Frederick IV; and, in 1598, he died at Leyden in the ſixtieth year of his age.

Traite de l'Ambaſſadeur, liv. 2.

Melch. Adam, &c.

He was one of the greateſt and moſt diſcerning politicians of his own, or perhaps any other age. This would appear, if from nothing elſe, at leaſt from a ſingle tract of his, wherein he treats of *the* "*Deſigns of the Spaniards*," and their unwearied endeavours after univerſal monarchy; and where, like a true prophet, he foretold many political events, which actually happened in Great Britain, Poland, and France. Amidſt all his employments he wrote or meditated ſomething,

Melch. Adam, &c.

which might be useful to the church or the state: and the books which he published have not been thought the least service he performed. His view in many of his pieces was to refute the controversial writers of the church of Rome, and to raise enemies to the king of Spain. He did not always treat these matters in a serious way: many humorous productions came from his hands. In the year 1571, he published in Dutch the Romish Hive, *Alvearium Romanum*; and dedicated it to Francis Sonnius, bishop of Boisleduc, one of the principal inquisitors of the Low Countries. This being full of comical stories was received by the people with incredible applause; and like Erasmus's colloquies, did more injury to the church of Rome, than a serious and learned book would have done. He wrote in French a book of the same kind, which was printed soon after his death; and is intitled *Tableau des differens de la Religion*; that is, "a "Picture of the differences of Religion." In this performance he is very facetious, and introduces jokes, mixed at the same time with good reasons. The success of this work was no less than that of the *Alvearium*. Numbers of people diverted themselves with examining this picture, and by that means confirmed themselves in their belief more strongly, than by reading the best book of Calvin. Thuanus however did not approve his method of treating controversy: "I saw, says "he, Philip de Marnix at the siege of Paris, and lodged "three months in the same house with him. He was a po- "lite man, but this is no great matter. He has treated of "religion in the same stile with Rabelais, which was very "wrong in him." He is said to have been the author of a famous song, written in praise of prince William of Nassau, and addressed to the people of the Low Countries under the oppression of the duke of Alva: and this song was supposed to be of great service, when they were forming a design of erecting a new republick, which might support itself against so powerful a monarch, as the king of Spain. "In this "point, says Verheiden, Sainte-Aldegonde shewed himself "as it were another Tyrtæus, so often applauded by Plato; "for as this song contains an encomium of that brave prince, "excitements to virtue, consolation for their losses, and use- "ful advices, it inspired the people with a strong resolution "of

in Elogiis aliquot Theologorum, p. 145.

"of defending the prince and the liberty of their country." He was engaged in a Dutch verſion of the holy ſcriptures, when he died. He had tranſlated from the Hebrew into Dutch verſe the pſalms of David; but this verſion was not admitted into the church, though better than that which was commonly uſed. "That work, ſays Melchior Adam, has "been ſeveral times printed, but never received by the com-"mon conſent of the preachers; whereas the other verſion is "learnt by ſome thouſands: for the fate of books is accord-"ing to the capacity of a reader: *Pro captu lectoris habent "ſua fata libelli.*" But if this maxim be true, the number of editions will be no proof of the goodneſs of a book; becauſe the more fooliſh and empty any age is, and the more vitiated and depraved its taſte, the more will ill books be ſought after, and good ones neglected.

SAINT-CYRAN (JOHN DU VERGER DE HOURANNE, Abbot of) was deſcended from a noble family, and born at Bayonne in the 1581. He was inſtructed in the belles lettres in France, and afterwards went to ſtudy divinity at Louvain; where he acquired the friendſhip of Juſtus Lipſius, who has given a public teſtimony of his high eſteem for him. The biſhop of Poitiers was his patron, and reſigned to him in 1620 the abbey of Saint-Cyran. He was a very learned man, and wrote a great may books. He is particularly memorable for two extraordinary paradoxes, he is ſaid to have maintained: the firſt of which is, that *a man under certain circumſtances may kill himſelf*, the ſecond, that *Biſhops may take up arms.* It appears however from an authentic memoir communicated to Mr. Bayle, that he did not in reality hold the lawfulneſs of ſuicide. The book, wherein this queſtion is diſcuſſed, was printed at Paris in 1609, and intitled, *Queſtion Roiale*, &c. that is, "the *Royal Queſtion*; ſhewing in what extremity, "eſpecially in the time of peace, a ſubject may be obliged to "preſerve the life of a prince at the expence of his own." The occaſion of writing this book is curious enough to deſerve to be mentioned: and it is as follows. When Henry IV, of France aſked ſome lords what he ſhould have done, if at the battle of Arques, inſtead of conquering, he had been obliged to fly, and embarking on the ſea which was near without

Lipſ. Cent. IV. ep. 62, & 92. Cent. V. ep. 41.

Art. Saint-Cyran. Not. I.

out any proviſions, a ſtorm had caſt him upon ſome deſart iſle at a diſtance; one of them anſwered him, that "he would "ſooner have given himſelf for food, by depriving himſelf of "his own life, which he muſt have loſt ſoon after, than have "ſuffered the king to periſh with hunger." Upon this, the king ſtarted a queſtion, whether this might lawfully be done? and the count de Cramail, who was preſent at this diſcourſe, going ſome time after to viſit Du Verger, whoſe particular friend he was, propoſed to him this queſtion, and engaged him to anſwer it in writing. Du Verger, who was then in the heat of youth, and might be touched with the generoſity of the reſolution, exerciſed himſelf upon this queſtion purely metaphyſical, as he would have done upon the clemency of Phalaris; and having given his ſolution of it two ways to the count de Cramail, this lord ſuppreſſed the beſt ſolution, and publiſhed the other without the author's name, or even knowledge, under the title of *Queſtion Royale*; becauſe the king had propoſed it, and becauſe it regarded only the ſingle caſe relating to the life and perſon of the king. From which it appears, as Du Verger afterwards declared to his friends, that this little piece did not ſet forth his true opinion, but was only a paradox, which that lord had engaged him to maintain in his youth, as Iſocrates wrote a panegyrick on Buſiris.

His other paradox, however, we do not find that he ever diſowned. The biſhop of Poitiers, his patron, not only took arms, and put himſelf at the head of a body of men, in order to force ſeveral noblemen he diſtruſted to leave Poitiers, but likewiſe publiſhed an *Apology* in 1615 againſt thoſe, who aſſerted that "*it was not lawful for eccleſiaſtics in a caſe of ne-* "*ceſſity to have recourſe to arms.*" This apology is allowed to have had du Verger for its author; and it was pleaſantly called by a learned man of that time, "*The Koran of the* "*Biſhop of Poitiers.*" Du Verger was one of thoſe, who did not approve of the Council of Trent: he conſidered it as a political aſſembly, and by no means a true council. In the year 1637, he was committed to priſon; as his friends ſay, becauſe cardinal Richelieu wanted to be revenged on him, for refuſing to vote in favor of the nullity of the marriage of the duke of Orleans with the princeſs of Lorrain. Other reaſons however were publicly given out, and attempts were made to

ruin

ruin him as a teacher of falſe doctrines. It is ſaid, the cardinal thought him ſo well qualified to anſwer the miniſters, who had written againſt cardinal Perron concerning the primacy of the pope and the real preſence, that he exhorted him to undertake that work in priſon, and offered him all the books and aſſiſtances neceſſary; but the abbot of Saint-Cyran replied, that it was not for the honor of the church, that the head and principal myſtery of it ſhould be defended by a priſoner. He died of an apoplexy at Paris, October the 2d, 1643: not however in confinement at Bois de Vincennes, as ſome have falſely aſſerted, but after he was ſet at liberty.

SAINTE-MARTHE, in Latin Sammarthanus: the name of a family in France, which for more than an hundred years has been fruitful in men of letters. The firſt Gaucher de Sainte-Marthe had a ſon named Charles, born in 1512, who became phyſician to Francis II, and was remarkable for his eloquence. Queen Margaret of Navarre and the ducheſs of Vendome, honored him with their particular eſteem, and conferred favors upon him; and therefore, when thoſe ladies died in 1550, he teſtified his grief by a funeral oration upon each, which he cauſed to be publiſhed the ſame year. That upon the queen was in Latin, the other in French. There is alſo ſome Latin and French poetry of his in being. He died in 1555. Niceron, tom. VIII.

Scevole, the nephew of Charles, was born at Loudun in February 1536, and became very diſtinguiſhed both in learning and buſineſs. He loved letters from his infancy, and made a very great progreſs in them. He learned the Latin, Greek, and Hebrew tongues; and became an orator, a lawyer, a poet, and an hiſtorian. The qualities of his heart are ſaid to have anſwered thoſe of his head: for he is repreſented as having been a good friend, zealous for his country, and of inviolable fidelity to his prince. He had in the reigns of Henry III, and Henry IV, ſeveral conſiderable employments, which he ſuſtained with great reputation. In 1579, he was governor of Poitiers, and afterwards treaſurer of France for this diſtrict. In 1593 and 1594, he exerciſed the office of intendant of the finances, in the army of Bretagne, commanded by the duke de Montpenſier: and in the latter of theſe years, he

he reduced Poitiers to the ſubjection of Henry IV, for which ſingular ſervice that prince was greatly obliged to him. Some time after, he conceived thoughts of retiring to his own country, and ſpending the remainder of his life in contemplation and tranquillity: but he was again made governor of Poitiers, and this dignity was conferred on him with ſuch ſingular circumſtances of favor and eſteem, that he could not decline it. Upon the expiration of this office, he went to Paris, and from thence to Loudun, where he lived the reſt of his days in otio cum dignitate. This town had been often protected from ruin in the civil wars, merely by his credit; and therefore could not but regard him as its protector and ſaviour. The inhabitants called him the father of his country. He died there in March 1623, regretted by all the world; and his funeral oration was made by the famous Urban Grandier. He was the author of, La loüange de la ville de Poitiers, 1573; Opera Poetica, conſiſting of odes, elegies, epigrams, and ſacred poems, in French and Latin, 1575; Gallorum doctrina illuſtrium elogia, 1598: but his chief work, and that which keeps his name ſtill alive in the republic of letters, is, his three books, called Pædotrophia, ſeu de puerorum educatione, printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author's life-time, and hath gone through as many ſince. It was neatly printed at London 1708, in 12mo. together with the Callipœdia of Claudius Quillet; who declares in that poem, how infinitely he admired it. Here follows part of a Latin letter of the poet Ronſard, to J. Anth. de Baif, to ſhew, how it was received at its firſt publication: —— Dii boni! quem mihi librum miſiſti a noſtro Sammarthano conſcriptum? non liber eſt, ſunt ipſæ Muſæ: totum noſtrum Helicona teſtem appello. Quin & ſi de eo judicium mihi conceſſum ſit, velim equidem illum omnibus hujus ſeculi Poetis anteponere: vel ſi Bembus, Naugerius, divinuſque Fracaſtorius ægre laturi ſunt. Dum enim perpendo quam apte ſuavitatem carminis puræ terſæque dictioni, fabulam hiſtoriæ, philoſophiam arti medicæ, conjunxerit, libet exclamare,

—— Deus, Deus, ille Menalca.

ſeculumque iſtud felix dicere, quod nobis talem tantumque virum protulerit.

Scevole left ſeveral ſons; of whom Abel, the eldeſt, born at Loudun in 1570, applied himſelf, like his father, to literature. He cultivated French and Latin poetry, and ſucceeded in it. His Latin poems were printed with thoſe of his father in 1632, 4to. but are inferior to them. Lewis XIII ſettled on him a penſion, for the ſervices he had done him; and made him a counſellor of ſtate. In 1627, he was made librarian to the king at Fontainebleau; and had after that ſeveral other commiſſions of importance. He died at Poitiers in 1652: his Opuſcula Varia were printed there in 1645, 8vo. This Abel had a ſon of his own name, born in 1630, and afterwards diſtinguiſhed by his learning. He ſucceeded his father as librarian at Fontainebleau, and in that quality preſented to Lewis XIV, in 1668, un diſcours pour le retabliſſement de cette Bibliotheque. He died in 1706.

Scevole's ſecond and third ſons, Scevole and Lewis, were born in 1571. They were twin brothers, of the ſame temper, genius, and ſtudies; with this difference only, that Scevole, continued a layman, and married, while Lewis embraced the eccleſiaſtical ſtate. They ſpent their lives together in perfect union, and were occupied in the ſame labors. They were both counſellors to the king, and hiſtoriographers of France. They were both interred at St. Severin in Paris, in the ſame grave: though Scevole died in 1650, and Lewis did not die till 1656. They diſtinguiſhed themſelves by their knowledge, and in conjunction compoſed the Gallia Chriſtiana.

Beſides theſe, there was Denis, Peter Scevole, Abel Lewis, Claude de Sainte-Marthe; all men of learning, and who diſtinguiſhed themſelves by various publications: but their works are not of a nature, to make a particular enumeration of them neceſſary here. They relate to things, peculiar to the eccleſiaſtical and civil ſtate of France: and things, of no importance at all to a foreigner.

SALLENGRE (ALBERT HENRY DE) a very ingenious and laborious writer, was born at the Hague in 1694; his father being receiver general of Walloon Flanders, and of

Niceron, tom. I.

a very ancient and conſiderable family. He was educated with great care, and ſent at a proper age to Leyden; where he ſtudied hiſtory under Perizonius, philoſophy under Bernard, and Law under Voetius and Noodt. Having finiſhed his academical ſtudies with honor, he returned to his parents at the Hague, and was admitted an advocate in the court of Holland. After the peace of Utrecht in 1713, he went to France; and ſpent ſome time at Paris in viſiting libraries, and in cultivating friendſhips with learned men. In 1716, he was made counſellor to the princeſs of Naſſau; and the year after, commiſſary of the finances of the States General. He went again to France in 1717, and two years after to England, where he was elected fellow of the royal ſociety. He had made ſeveral publications, which ſhewed parts, learning, and induſtry; and without doubt would, if he had lived, have been of great uſe and ornament to the republic of letters: but catching the ſmall-pox, he died of it the 27th of July 1723, in his 30th year.

He had a hand in the literary journal, which began at the Hague in 1713. In 1714, he publiſhed L'Eloge de l'Yvreſſe, a piece of much ſpirit and gaiety: in 1715, Hiſtoire de Pierre de Montmour, a collection of all the pieces written againſt this famous paraſite, with a prefatory diſcourſe giving an account of them: in 1716, Commentaires ſur les Epitres d'Ovide par M. de Meziriac, with a diſcourſe upon the life and works of Meziriac: the ſame year, Poeſies de M. de la Monnoye: in 1716, 1718, 1719, Novus Theſaurus Antiquitatum Romanarum, a Supplement to Grævius's collection, in three Volumes folio: in 1718, Huetii de rebus ad eum pertinentibus Commentarius, with a preface written by himſelf.

Art. MONTMAUR.

So far he was, we ſee, chiefly an editor of other people's works; but at the time of his death, he was very buſy upon a conſiderable one of his own: and that was, a Hiſtory of the United Provinces from the year 1609, to the concluſion of the peace of Munſter in 1648. It was publiſhed at the Hague in 1728, with this title; Eſſai d'une Hiſtoire des Provinces Unies pour l'annee 1621, ou la Treve finit, & la Guerre recommence avec l'Eſpagne, 4to.

SALLO

SALLO (Denis de) a French writer, famous for inventing literary journals, was deſcended from an ancient and noble family, and was born at Paris in 1626. He was far from being one of des celebres enfans, of thoſe children who aſtoniſh us by their forwardneſs: on the contrary he was very dull and heavy, and gave little hopes of any progreſs in letters or ſcience. His genius broke out all at once afterwards; and he not only acquired the Greek and Latin tongues in a maſterly way, but maintained public theſes in philoſophy with prodigious applauſe. He then ſtudied the law, and was admitted a counſellor in the parliament of Paris in 1652. He did not ſuffer himſelf, however, to be ſo immerſed in buſineſs, as to neglect the purſuit of letters: he read all kinds of books, made curious reſearches, and kept a perſon always near him to take down his reflections, and to make abſtracts. In 1664, he formed the project of a Journal des Sçavans; and the year following, began to give it to the public under the name of Sieur de Herouville, which was that of his valet de chambre. But he played the critic too ſeverely, and gave great offence to thoſe, who knew how to make returns. Mr. Menage's Amænitates Juris Civilis was one of the firſt of thoſe works, which fell under Mr. Sallo's cognizance, and was cenſured pretty ſmartly: which cenſure provoked Mr. Menage to treat our critic with great ſeverity, in his preface to the works of Malherbe, printed in 1666. Charles Patin's Introduction a la connoiſſance des medailles was another work, our journaliſt took liberties with; and this excited his father Guy Patin, to abuſe both him and his journal with as little ceremony and reſerve, as he dealt with all who diſpleaſed and provoked him. In ſhort, the newneſs and ſtrangeneſs of the thing, and the natural diſlike that people have to be criticiſed, raiſed ſuch a ſtorm againſt Mr. Sallo, as he was not able to weather out: and therefore, after having publiſhed his third journal, he dropped the work, or rather turned it over to the Abbé Gallois, who, re-aſſuming it the next year, contented himſelf, inſtead of criticizing and cenſuring, with giving titles and making extracts. All the nations of Europe followed this plan of Mr. Sallo; and different literary journals ſprung up every where under different titles. Mr. Voltaire, after mentioning Mr. Sallo

See PATIN, Charles.

Sallo as the inventor of this kind of writing, ſays, that "it "was brought to perfection by Mr. Bayle, but afterwards "diſhonoured by other journals, which were publiſhed at the "deſire of avaricious bookſellers, and written by obſcure men, "who filled them with erroneous extracts, follies, and lies. "Things, ſays he, are come to that paſs, that praiſe and cen- "ſure are all made a public traffic, eſpecially in periodical "papers; and letters have fallen into diſgrace by the manage- "ment and conduct of theſe infamous ſcribblers."

Siecle de Louis XIV. Tom. II.

Mr. de Sallo died in 1669; and, although he publiſhed a piece or two of his own, yet he is now to be commemorated only for ſetting on foot a ſcheme, which might have been of infinite uſe to letters, but by abuſe is likely to become their deſtruction: nothing contributing more to propagate bad taſte, to confound truth with falſehood, and to level men of parts and learning with thoſe who have neither, than literary journals, as they are now almoſt every where conducted.

SALLUSTIUS (CAIUS CRISPUS) a celebrated Roman hiſtorian, was born at Amiternum, a city of Italy, a year after the poet Catullus was born at Verona; that is, in the year of Rome 669, and before Chriſt 85. His family was Plebeian, and not Patrician, as appears from his being afterwards tribune of the people; and it is obſervable, that he is on all occaſions ſevere upon the nobles, particularly in his hiſtory of the Jugurthine war. His education was liberal, and he made the beſt uſe of it; of which we need no other proof, than thoſe valuable hiſtorical monuments of his, that are happily tranſmitted to us among the few remains of antiquity. Suetonius has told us the name of his maſter, in his book, *de illuſtribus Grammaticis*. No man has inveighed more ſharply againſt the vices of his age, than this hiſtorian; yet no man had leſs pretenſions to virtue, than he. His youth was ſpent in a moſt lewd and profligate manner; and his patrimony almoſt ſquandered away, when he had ſcarcely taken poſſeſſion of it. Marcus Varro, a writer of undoubted credit, relates, in a fragment preſerved by Aulus Gellius, that Salluſt was actually caught in bed with Fauſta, the daughter of Sylla, by Milo her huſband; who ſcourged him very ſeverely, and did not ſuffer

Noct. Attic. Lib. XVII. c. 18.

ſuffer him to depart, till he had redeemed his liberty with a conſiderable ſum.

A. U. C. 694, he was made queſtor, and in 702 tribune of the people; in neither of which places is he allowed to have acquitted himſelf at all to his honor. By virtue of his queſtorſhip, he obtained an admiſſion into the ſenate; but was expelled from thence by the cenſors in 704, on account of his immoral and debauched way of life. The author of the invective againſt him, which is falſely attributed to Cicero, ſays, that after his expulſion from the ſenate, he was no longer ſeen in Rome; and ſuſpects, that he fled to Cæſar, who was then in Gaul. It is certain, that in the year 705 Cæſar reſtored him to the dignity of a ſenator; and to introduce him into the houſe with a better grace, made him queſtor a ſecond time. In the adminiſtration of this office he behaved himſelf very ſcandalouſly, expoſed every thing to ſale, that he could find a purchaſer for, and, if we may believe the author of the invective, thought nothing wrong, which he had a mind to do: *nihil non venale habuerit, cujus aliquis emptor fuit, nihil non æquum & verum duxit, quod ipſi facere collibuiſſet.* In the year 707, when the African war was at an end, he was made prætor for his ſervices to Cæſar, and ſent to Numidia, where he acted the ſame part, as Verres had done in Sicily; outrageouſly plundered the province, and returned with ſuch immenſe riches to Rome, that he purchaſed a moſt magnificent building upon mount Quirinal, with thoſe gardens which to this day retain the name of *Salluſtian Gardens*, beſides his country houſe at Tivoli. How he ſpent the remaining part of his life, we have no account from ancient writers; but probably in adorning his houſes, in building villa's, and in procuring all thoſe elegancies and delights, which were proper to gratify an indolent and luxurious humor. Euſebius tells us, that he married Terentia, the divorced wife of Cicero; and that he died at the age of fifty, in the year 719, which was about four years before the battle of Actium.

Cicer. in Sall. luſt.

In Chron.

The early Chriſtians, who were more remarkable for the ſtrictneſs of their lives, than the elegancy of their writings, uſed to ſay of themſelves, *non magna loquimur, ſed vivimus.* Our hiſtorian muſt have reverſed this, and ſaid, *non magna vivimus, ſed loquimur*; ſince no man wrote better, and at the

the ſame time lived worſe. The ancients themſelves allowed him the firſt place among their hiſtorians, as appears from theſe lines of Martial;

Hic erit, ut perhibent doctorum corda virorum,
Criſpus Romana Primus in Hiſtoria.

and they have been followed in this by many of the moderns. Mr. Le Clerc, who has written the life of Salluſt, is very angry at him for thus crying up virtue, while he continued to practiſe vice; *multo magis*, ſays he, *iram noſtram movent improborum honeſti ſermones:* becauſe he thinks it injurious to the cauſe of virtue, to be patronized by ſuch advocates. Now we think juſt the contrary. Virtue, as it ſhould ſeem, cannot derive a greater ſanction, than from the praiſes beſtowed on it by vitious men; whoſe reaſon forces them to approve, what their paſſions will not ſuffer them to practiſe. Nor is there that ſingularity in ſuch a character, which is generally imagined. There is not perhaps a man breathing, who may not ſay with Ovid, *Video meliora proboque, deteriora ſequor.* The celebrated ſir Richard Steele felt this in a high degree; which made him wiſh, that there was ſome word in our language to expreſs a lover of virtue, as *philoſophy* among the Greeks expreſſed a lover of wiſdom. When therefore we find Salluſt lamenting, as he does in the beginning of the *Hiſtory of Catiline's Conſpiracy*, his having been ſo deeply engaged in the vices of his age, and reſolving for the future not to ſpend his precious time in idleneſs and luxury, *ſecordia atque deſidia bonum ocium conterere*, there is no reaſon at all to doubt of his ſincerity; (for ſuch reflections are very natural under any ſtroke of adverſity, or ſeaſon of diſgrace, which he was probably in, when he made them) but rather to pity the unhappineſs of his conſtitution and nature, which would not ſuffer him to keep his reſolution, when he afterwards became more proſperous and flouriſhing.

Vita præmiſſa editioni Waſh.

Of many things which he wrote we have nothing remaining, but his *Hiſtories* of the *Catilinarian* and *Jugurthine* wars; together with ſome *orations* or ſpeeches, printed with his fragments. He was allowed to have every perfection, as an hiſtorian; but cenſured by his contemporaries as a writer, for

for affecting obſolete expreſſions, and reviving old words from *Cato's Origines*. The moderns cannot be ſuppoſed to ſee the full force, or to judge exactly of this cenſure: we may juſt obſerve however upon this occaſion, that there are numberleſs words in our oldeſt Engliſh writers, now grown obſolete, that are ſtronger and more expreſſive than thoſe which have ſupplied their places; and that perhaps among the various methods propoſed for the perfecting of our language, it would be none of the leaſt conſiderable to revive ſuch words.

The editions of Salluſt are innumerable. Mr. Waſſe, a learned critic of our own country, gave a correct edition of him at Cambridge, 1710, cum notis integris variorum & ſuis, in 4to; and he has been ſince publiſhed by Havercamp at Amſterdam, 1742, in two volumes 4to.

SALMASIUS (CLAUDIUS), or Claudius de Salmaſia, a man of very uncommon abilities and immenſe erudition, was deſcended from an ancient and noble family, and born at or near Semur in France. His birth has been uſually placed in the year 1588; but the writer of his life declared this to have been done without any authority at all, and affirms it to have happened in the year 1596. His father Benignus de Salmaſia was a king's counſellor, eminent in the law, and a member of the parliament of Burgundy. He was alſo a man of very great learning; and therefore undertook and continued the buſineſs of his ſon's education, till he had grounded him well in the Latin and Greek tongues. The ſon made as hopeful a progreſs, as the fondeſt father could wiſh; for we are told, that he could conſtrue Pindar very exactly, and make verſes both in Latin and Greek, when he was not more than ten years of age. At eleven, his father was about ſending him, to ſtudy philoſophy under the Jeſuits at Dijon; but our Salmaſius expreſſed a diſinclination to this, and obtained leave to go to Paris. His mother, it ſeems, was a Proteſtant, and had been infuſing new notions into him, upon the ſubject of religion; ſo that he had already conceived prejudices againſt popery, and therefore was for avoiding all connections with its profeſſors. To Paris he went, where he made acquaintance with the learned; who were all aſtoniſhed to find ſuch forwardneſs of parts, and even erudi-

Vita Salmaſii Epiſtolis ejuſdem præfixa, L. Bat. 1656. in 4to.

tion in a boy. He ſtayed here between two and three years; converſed much with the doctors of the reformed church; and, in ſhort, confirmed himſelf in the reformed religion: which being now reſolved to embrace openly, he aſked his father leave to go into Germany, and particularly to Heidelberg, where he ſhould breath a freer air. His father knowing his inclinations, and fearing leſt he ſhould, by renouncing the Catholic religion, diſqualify himſelf for the honors, which he himſelf then poſſeſſed, and propoſed to tranſmit to him at his death, demurred upon this affair, and endeavoured to put him off from time to time; but the ſon, at length obtaining leave, though it was granted with much reluctance, ſet off from Paris, with ſome merchants who were going to Frankfort fair, and arrived at Heidelberg, when he was in his fourteenth year.

He brought recommendatory letters to all the learned there from Iſaac Caſaubon, with whom he had been particularly intimate at Paris; ſo that he was at once upon the moſt familiar terms with Dionyſius Gothofredus, Janus Gruterus, and others. He immediately put himſelf under Gothofredus, to ſtudy the civil law: and applied to it with that intenſeneſs, with which he applied to every thing. He obliged his father greatly by this; and by his growing reputation and authority in learned matters, gained at length ſo much upon the old gentleman, as to draw him over after him to the reformed religion. By the friendſhip of Gruterus, he had the free uſe of the Palatine library, which was a very rich and noble one; and there employed himſelf in turning over books of all kinds, comparing them with manuſcripts, and even in tranſcribing manuſcripts which were not printed. He did this almoſt without ceaſing; and he always ſat up every third night. By this means, though a youth, he obtained a great and extenſive reputation in the republic of letters; inſomuch that he was now known every where to be, what Iſaac Caſaubon had ſome years before pronounced him, ad miraculum doctus; but at the ſame time hurt his conſtitution, and brought on an illneſs, which laſted him above a year, and from which he with difficulty recovered.

When he had ſpent three years at Heidelberg, he returned to his parents in Burgundy; from whence he made frequent excurſions

excurſions to Paris, and kept up a correſpondence with Thuanus, Rigaltius, and the learned of thoſe times. He had begun his publications at Heidelberg, and he continued them to the end of his life. They gained him as much glory, as vaſt erudition can gain a man. His name was ſounded throughout Europe; and he had the greateſt offers from foreign princes and univerſities. The Venetians thought, his reſidence among them would be ſuch an honour, that they offered him a prodigious ſtipend; and with this condition, that he ſhould not be obliged to read lectures above three times a year. We are told, that our univerſity of Oxford made ſome attempts to get him over into England; and it is certain, that the pope made many, though Salmaſius had not only deſerted his religion, and renounced his authority, but had actually written againſt the papacy itſelf. He withſtood all theſe ſollicitations for reaſons, which were to him good ones; but, in the year 1632, complied with an invitation from Holland, and went with his wife, whom he had married in 1621, to Leyden. He did not go there to be profeſſor, or honorary profeſſor; but, as Vorſtius in his Funeral Oration expreſſes it, "to honor the univerſity by his name, his writings, his "preſence:" *ut nominis ſui honorem Academiæ huic impertiret, ſcriptis eandem illuſtraret, præſentiâ condecoraret.*

Upon the death of his very ancient father in 1640, he returned for a certain time into France: and on going to Paris, was greatly careſſed by cardinal Richelieu, who uſed all poſſible means with him to continue in his own country, even to the bidding him make his own terms; but could not prevail. The obligation he had to the ſtates of Holland, the love of freedom and independency, and the neceſſity of a privileged place, in order to publiſh ſuch things as he was then meditating, were the principles which enabled him to withſtand the cardinal: though Madam Salmaſius, or Madame de Saumaiſe, his wife was, as Guy Patin relates, charmed with the propoſal, and no doubt teazed her huſband heartily to accept it. Salmaſius could leſs have accepted the great penſion, which the cardinal then offered him to write his hiſtory in Latin; becauſe in ſuch a work he muſt either have offended, or have advanced many things contrary to his own principles, and to truth. He went into Burgundy to

Lettres, tom. 1. 2.

ſettle family-affairs, during which the cardinal died; but was ſucceeded by Mazarine, who upon our author's return to Paris troubled him with ſollicitations, as his predeceſſor had done. Salmaſius therefore, after about three years abſence, returned to Holland: from whence, though attempts were afterwards made to draw him back to France, it does not appear that he ever entertained the leaſt thought of removing. In the ſummer of 1650, he went to Sweden, to pay queen Chriſtina a viſit; with whom he continued, till the ſummer following. The reception and treatment he met with from this princeſs, as it is deſcribed by the writer of his life, is really curious and wonderful. "She performed for him all "offices, ſays he, which could have been expected even from "an equal. She ordered him to chuſe apartments in her "palace, for the ſake of having him with her, *ut lateri adhereret*, whenever ſhe would. But Salmaſius was almoſt "always ill while he ſtayed in Sweden, the climate being "more than his conſtitution could bear: at which ſeaſons "the queen would come to the ſide of his bed, hold long "diſcourſes with him upon ſubjects of the higheſt concern, "and, without any ſoul preſent, but with the doors all ſhut, "would mend his fire, and do other neceſſary offices for "him;" as help him to his breeches, and lift him to his "cloſe-ſtool: for though his hiſtorian does not ſpecify theſe particulars, yet who can ſay what a moſt learned princeſs, who had ſo great a veneration for learning and learned men, might not do? and, in ſhort, they are actually implied, as the reader himſelf may ſee.—*Ut verborum compendium faciam, omnia illi regina præſtitit, quæ vel ab æquali poterant exſpectari. In aula ſua deligere eum ſedem voluit, ut ſemper cum vellet lateri adhæreret. Verum quia impar fuerit aeri ferendo Heros noſter, fere ſemper decubuit. Illa tamen ad lectulum ejus accedere, varios & prolixos ſermones cum eo de graviſſimis rebus conſerere, idque ſine arbitris; adeo ut foribus omnibus occluſis, ipſa etiam focum ſtrueret, & quæ alia decumbenti officia eſſent neceſſaria præſtaret.*

Hitherto things had gone glorioufly with Salmaſius. He had publiſhed many great and learned works, which had ſpread his name all over the world; and nothing but applauſe and panegyric had ſounded in his ears. Happy therefore had this hero

hero in letters been, if the good queen of Sweden had closed all her kind offices to him with closing his eyes; but like his royal master Lewis XIV, who was a hero without letters, he was unhappily destined to survive his glory: at least in some measure, as will appear from the sequel. Upon the murder of Charles I, of England, he was prevailed upon by the royal family then in exile, to write a book in defence of that king; which he published the year after, with this title, *Defensio Regia pro Carolo I, ad Serenissimum Magnæ Britanniæ Regem Carolum II, filium natu majorem, hæredem & successorem legitimum. Sumptibus Regiis, anno* 1649. Our famous poet Milton was employed by the powers then prevailing here, to answer this book of Salmasius, and to obviate the prejudices, which the reputation of his great abilities and learning might raise against their cause; and he accordingly published, in 1651, a Latin-work, intitled, *Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam.* If Milton had not so much learning as Salmasius, though he was in reality very learned, he had yet learning enough for the cause he was to defend: and he defended it in such a manner, that his book was read all over Europe, and conveyed such an image of its writer, that those, who hated his principles, could not but think most highly of his abilities. Salmasius in the mean time was not supposed to have acquitted himself so well upon this occasion, and therefore rather sunk in his character. Add to this, that Milton infinitely surpassed him in wit and fancy, and sharpness of pen; which he exerted very popularly against him, and with which he was supposed to annoy and gall him sorely: as they might easily be supposed to do, considering what a different kind of homage he had always been accustomed to receive, and particularly how tenderly and affectionately he had just before been treated by the good queen of Sweden. Nevertheless, under all these discouragements, he began an answer to Milton, and went a great way in it; but died, before he had finished it. What he had done, was published by his son Claudius Salmasius in 1660, and dedicated to king Charles II.

Salmasius died the 3d of September 1653. One party, who wished it true, said Milton killed him: another party, who wished it true also, said that he was poisoned: but a

third were of opinion, that his death was haſtened by drinking the ſpaw waters improperly in a time of ſickneſs; and as theſe appear to have been the moſt unprejudiced, it is very probable they were the neareſt to the truth. He was a man, as we have had frequent occaſion to take notice, of the vaſteſt erudition joined to very uncommon powers of underſtanding. He was knowing in every thing, in divinity, in law, in philoſophy, in criticiſm; and ſo conſummate a linguiſt, that there was hardly a language he had not attained ſome maſtery in. He was conſummate in Greek and Latin: he underſtood the Hebrew, Arabic, Perſic, Egyptian, Chineſe, &c. and he was well acquainted with all the European languages. He was the greateſt ſcholar of his own, or perhaps of any time: but then his great learning was tarniſhed with ſome deteſtable qualities; as, an immoderate love and admiration of himſelf, a contempt of others, and a perfect hatred towards all who did not think exactly with him.

His works are very numerous and various. The greateſt monuments of his learning are his Notæ in Hiſtoriæ Auguſtæ Scriptores, and his Exercitationes Plinianæ in Solinum. There is a very good print of him, inſerted in his ſecond edition of Tertullianus de Pallio, L. Bat. 1656, 8vo.

SALVIAN, or SALVIANUS, a clear, elegant, and beautiful writer, was one of thoſe who are uſually called fathers of the church, and began to be diſtinguiſhed about the year 440. The time and place of his birth cannot be ſettled with any exactneſs. Some have ſuppoſed him to have been an African, but without any reaſonable foundation: while others have concluded with better reaſon, that he was a Gaul, from his calling Gallia his ſolum patrium; though perhaps this may prove no more, than that his family came from thence. His editor Baluzius collects with great appearance of probability from his firſt epiſtle, that he was born at Cologne in Germany; and it is known, that he lived a long time at Triers. It was here, that he married a wife who was an heathen, but whom he eaſily brought over to the faith. He removed from Triers into the province of Vienne, and afterwards became a prieſt of Marſeilles. Some have ſaid, that he was a biſhop; but this is a miſtake, which aroſe, as Baluzius very well conjectures,

Du Pin, Tillemont, Cave, &c.

jectures, from this corrupted paſſage in Gennadius, *Homilias ſcripſit Epiſcopus multas:* whereas it ſhould be read *Epiſcopis* inſtead of *Epiſcopus*, it being known that he did actually compoſe many homilies or ſermons for the uſe of ſome biſhops. He died very old towards the end of the fifth century, after writing and publiſhing a great many works; of which however nothing remains, but eight books de Providentia Dei; four books adverſus avaritiam preſertim Clericorum & Sacerdotum; and nine epiſtles. The beſt edition of theſe pieces is that of Paris 1663 in 8vo. with the notes of Baluzius; reprinted elegantly in 1669, 8vo. The Commonitorium of Vincentius Lirinenſis is publiſhed with it, with notes alſo by Baluzius.

SALVIATI (FRANCESCO) a Florentine painter, born in the year 1510, was at firſt a diſciple of Andrea del Sarto, in whoſe houſe he became acquainted with Vaſari. They both left Andrea to place themſelves with Baccio Bandinelli, where they learned more in two months, than they had done before in two years. Franceſco being grown a maſter, cardinal Salviati took him into his ſervice; and it is on that account, that he had the name of Salviati given him. He was very well eſteemed in Italy and France. His manner of deſigning came very near Raphael's; and he performed well in freſco, diſtemper and oil. He was quick at invention, and as ready in the execution: graceful in his naked figures, and as gentile in his draperies: yet his talent did not lie in grand compoſitions. He went to Paris in the year 1554, and did ſeveral things for the cardinal of Lorrain; who was not, it ſeems, over well pleaſed with them. This diſguſted Salviati as much as the favour and reputation, which Roſſo had met with: for he was naturally ſo conceited and fond of his own works, that he could hardly allow any body elſe a good word. And it is ſaid, that the jealouſy he had of ſome young men, then growing up into reputation, made him ſo uneaſy, that the very apprehenſions of their proving better artiſts than himſelf threw him into a diſtemper, which occaſioned his death. Such is the misfortune of being eminent in any art, when this eminency is joined, as it too often is, with a reſtleſs, ſplenetic, ſuſpicious humour. He returned

afterwards to Italy, where he finiſhed ſeveral pictures at Rome, Florence and Venice; and died in 1563, in the fifty third year of his age.

There was Gioſeppe Salviati, a Venetian painter, born in the year 1535, who exchanged the name of Porta, which was that of his family, for that of his maſter the above Franceſco Salviati, with whom he was placed very young at Rome. He ſpent the greateſt part of his life at Venice, where he applied himſelf generally to Freſco, and was often employed in concurrence with Tintoret and Paul Veroneſe. He was well eſteemed for his great ſkill both in deſign and colouring. He was likewiſe well verſed in other arts; and ſo good a mathematician, that he wrote ſome good treatiſes in that ſcience. He died in the year 1585.

SAMMARTHANUS. See SAINTE-MARTHE.

SANADON (Noel-Stephen) a learned jeſuit of France, was born at Rouen the 16th of February 1676. He taught polite literature with diſtinguiſhed reputation at Caen, where he contracted an intimate friendſhip with M. de Huet, biſhop of Auvranche. A taſte for poetry is ſaid to have been the principal bond of their union. He afterwards profeſſed rhetoric at Paris; and was for ſome time charged with the education of the prince of Conti. He was librarian to the king, when he died the 21ſt of September 1733. There are orations and poems of his, which are very delicate and beautiful, and ſhew a truly claſſical genius well cultivated and improved. He alſo gave a tranſlation of the works of Horace with notes; a work, which has been very well received. The tranſlation ſhews ingenuity, taſte, and accuracy; and the notes are full of erudition. The ſatyrs and epiſtles are very well tranſlated: the odes not ſo. He had not force and ſublimity of genius enough to do the odes well; and has therefore rather weakened them by a languid paraphraſe, than given a verſion anſwerable to the great original. The beſt edition of this work is that of Amſterdam 1735, in eight volumes 12mo; in which are alſo inſerted the verſion and notes of M. Dacier.

SANCHEZ

SANCHEZ (THOMAS) an illuſtrious jeſuit of Spain, was born at Corduba in 1551, and entered into the ſociety of the jeſuits in 1567. The auſterities of his life, his ſobriety, his voluntary mortifications, his application to ſtudy, his chaſtity, are prodigies; if any credit is due to the writers of his own ſociety. He died at Granada the 19th of May 1610, and was interred there in a moſt magnificent manner. His learning was unqueſtionably great: he gave public proofs of it in the large volume, printed at Genoa in 1592, and in four volumes in folio, printed after his death. In the volume printed at Genoa, he treats amply of what relates to matrimony; and it is ſaid, pope Clement VIII declared, that no writer had ever examined with more diligence, or explained with more accuracy, the controverſies relating to that ſacrament. It were to be wiſhed however, that Sanchez in that work had given as great proof of his judgment, as of his wit and learning; for his raſhneſs and indiſcretion in explaining an incredible number of obſcene and horrible queſtions has been bitterly complained of, and is indeed not to be conceived by any, that have not read him. We will tranſcribe what a certain author has written concerning Sanchez's work, and leave it to the reader's own reflections; after having adverti ſed him, that the cenſure paſſed in the following terms is, notwithſtanding its ſeverity, allowed to be juſtly grounded. "He that would know the maſterſhip "and doctorſhip of whoredom, and how far that ſin is car-"ried, let him read Sanchez's treatiſe de matrimonio: who "has endeavored not ſo much to comment upon as to ſur-"paſs, not ſo much to reprove as repreſent, the laſcivious "follies of Aretin; although the latter was a man of the "greateſt experience in that way, and as it were the dean "of the wits in that faculty. But he had not gone ſuch great "lengths, nor entered upon ſo many dialogues, in order to "exhibit the monſtrous things ſaid in confeſſion, as Sanchez "had done, who in this point exceeds all others. Sanchez "inſtructs his reader in all the poſtures proper for ſtallions "in the ſtews, which is ſhocking to think of. The ladies "often abandon the amours of Rouſard and Amadis, and "take up the *Sum* of Benedicti the Franciſcan; and in truth "we

Bayle, in Dict.

" we ſee the exceſſes of luſt better repreſented in ſuch wri-
" ters, than in Rabelais or any where elſe. How odd it
" ſeems, that theſe men, who would have us think them mines
" of chaſtity, and inexhauſtible ſprings of modeſty, ſhould
" notwithſtanding vomit up ſuch ill humours, ſuch an iliad
" of impurities? But, in good truth, is it the buſineſs of
" prieſts to thruſt their noſes within the curtains of marriage,
" or to turn ſecretaries to the affairs of a brothel? They turn
" their thoughts upon theſe ſubjects with ſo unbridled a frenzy,
" that the utmoſt power of the moſt inflamed laſciviouſneſs
" cannot go ſo far. You ſee there ſuch inventions of obſce-
" nity, as all the pillars of the ſtews could never have diſco-
" vered: thoſe, who have any inclination to ſet up a ſhop
" with them, will find enough to gain a livelihood, and ruin
" their ſouls. The writings of the Pagans never proſecuted
" this abominable ſubject ſo licentiouſly, as theſe fine archi-
" tects and managers of luſt: they have extended its limits
" after an extravagant manner, and gained many pupils, who
" ſtudied under them. They have rendered the practice of
" it agreeable, chalked out new poſtures, and enriched the
" ſubject with pictures lewdly invented, and moſt ſhamefully
" publiſhed. Venus never received greater honor from any,
" than from their ſcience. The treatiſe of Sanchez is a true
" library of Venus: ſuch writings have made or will make
" more ſcholars of lewdneſs, than all the penitentiary of
" Rome has made or will make to chaſtity. They are much
" fitter to teach, than to diſſuade from vice: though all the
" other books upon whoredom were deſtroyed, there would
" be more than ſufficient to revive it. In them are contained
" the forms, formalities, materialities, categories, tranſcen-
" dencies, intirely new. Carnality and unnatural luſt are
" deſcribed there in their proper dimenſions. If Horace or
" Martial were to come again into the world, they would
" write fine odes and epigrams upon thoſe operators, who
" have been deſirous of caſtrating their books. In five hun-
" dred Martials or Horaces there is not ſo much room for
" caſtration, as in one page of Sanchez."

Franc Archer de la vraye Egliſe contre les Abus & Enormitez de la fauſſe, written by AntonyFuſi, and printed in 1619, 8vo.

An abridgment of this treatiſe of Sanchez by Emanuel Laurent Soares, a prieſt at Liſbon, was printed in 1621, 12mo.

SAN-

SANCROFT (Dr. WILLIAM) an eminent Engliſh prelate, was born at Freſingfield in Suffolk, the 30th of January 1616; and educated in grammar learning at St. Edmund's Bury. He was ſent, at eighteen years of age, to Emanuel College in Cambridge, where he became very accompliſhed in all branches of literature. Having taken the degrees in arts at the regular times, he was, in 1642, choſen fellow of his college. It is ſuppoſed, that he never took *the covenant*, becauſe he continued unmoleſted in his fellowſhip, till 1649; at which time, refuſing *the engagement*, he was ejected from it. Upon this, he went beyond ſea, where he became acquainted with the moſt conſiderable of the loyal Engliſh exiles; and it is ſaid, he was at Rome, when Charles II was reſtored. He immediately returned to England, and was made chaplain to Dr. John Coſin, biſhop of Durham. In 1661, he aſſiſted in reviewing the liturgy, particularly in rectifying the Kalendar and Rubric. In 1662, he was created a Mandamus doctor of divinity at Cambridge, and the ſame year elected maſter of Emanuel college. In 1664, he was promoted to the deanery of York; but, upon the death of Dr. John Barwick, was removed the ſame year to the deanery of St. Paul's: ſoon after which he reſigned the maſterſhip of Emanuel college, and the rectory of Houghton, which, with a prebend of Durham, he had received from Dr. Coſin, the biſhop, in 1661. At his coming to St. Paul's, he ſet himſelf moſt diligently to repair that cathedral, which had ſuffered greatly from the frantic zeal of the puritans in the civil wars: till the dreadful fire in 1666 employed his thoughts on the more noble undertaking of rebuilding it. Towards this he gave 1400 l. beſides what he procured by his intereſt and ſollicitations. He alſo rebuilt the deanery, and improved the revenues of it. In October 1668, he was admitted archdeacon of Canterbury, which dignity he reſigned in 1670. He was alſo prolocutor of the lower houſe of convocation: and in that ſtation he was, when Charles II, in 1677, advanced him, not expecting any ſuch thing, to the archiepiſcopal ſee of Canterbury. He attended that king upon his death-bed, and made a very weighty exhortation to him, in which he is ſaid to have uſed a good deal of freedom.

Life, prefixed to his letters to Mr. North.

In

In 1686, he was named the firſt in king James II's commiſſion for eccleſiaſtical affairs: but he refuſed to act in it. About that time, he ſuſpended Thomas Wood, biſhop of Lichfield and Coventry, for reſiding out of and neglecting his dioceſe. As one of the governors of the Charter-Houſe, he refuſed to admit penſioner into that hoſpital Andrew Popham, a papiſt; although he came with a nomination from the court. In June 1688, he joined with ſix of his brethren the biſhops, in a petition to king James; wherein they ſet forth their reaſons, why they could not cauſe his declaration for liberty of conſcience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower; and, being tried for a miſdemeanor on the 29th, were acquitted to the great joy of the nation. This year, the archbiſhop projected a comprehenſion with the diſſenting proteſtants; ſome account of which may be ſeen in a ſpeech of Dr. Wake, at Sacheverel's trial. On the 3d of October, accompanied with eight of his brethren the biſhops, he waited upon the king, who had deſired the aſſiſtance of their counſels; and adviſed him, among many other things, to annul the eccleſiaſtical commiſſion, to deſiſt from the exerciſe of a diſpenſing power, and to call a free and regular parliament. A few days after, though very earneſtly preſſed by his majeſty, he refuſed to ſign a declaration of abhorrence of the prince of Orange's invaſion. The 11th of December, on king James's withdrawing himſelf, he ſigned, and concurred with the lords ſpiritual and temporal in, a declaration to the prince of Orange, for a free parliament, ſecurity of our laws, liberties, properties, and of the church of England in particular, with a due indulgence to proteſtant diſſenters: but when that prince came to St. James's, the archbiſhop neither went to wait on him, though he had once agreed to it, nor did he even ſend any meſſage. He abſented himſelf likewiſe from the convention, for which he is ſeverely cenſured by biſhop Burnet; who calls him "a poor ſpirited and fearful man, that acted a very mean part in all this great tranſaction. He reſolved, ſays he, neither to act for, nor againſt the king's intereſt; which, conſidering his high poſt, was thought very unbecoming. For if he thought, as by his behaviour afterwards it ſeems he did, that the nation

Hiſt. of his own Times, v. II. p. 560.

was

"was running into treaſon, rebellion, and perjury, it was a "ſtrange thing to ſee one, who was at the head of the church, "to ſit ſilent all the while that this was in debate; and not "once ſo much as declare his opinion, by ſpeaking, voting, "or proteſting, not to mention the other eccleſiaſtical me- "thods, that certainly became his character."

After king William and queen Mary were ſettled on the throne, he and ſeven other biſhops refuſed to own the eſtabliſhed government, from a conſcientious regard to the allegiance they had ſworn to king James. Refuſing likewiſe to take the oaths, appointed by act of parliament, he and they were ſuſpended Auguſt the 1ſt, 1689, and deprived the 1ſt of February following. The archbiſhop continued at Lambeth till the 23d of June, being reſolved not to ſtir, till he was ejected by law: and a few weeks after retired to Freſingfield, his native place, where he ſpent the remainder of his life. He died the 24th of November 1693, after thirteen weeks illneſs, of an intermitting fever; and was buried very privately, as he himſelf had ordered, in Freſingfield church-yard. Soon after, a tomb was erected over his grave, with an inſcription compoſed by himſelf; on the right ſide of which there is an account of his age and dying day, in Latin, on the left the following Engliſh: "William Sancroft, born in this pariſh, "afterwards by the providence of God archbiſhop of Canter- "bury, at laſt deprived of all, which he could not keep with "a good conſcience, returned hither to end his life, and pro- "feſſeth here at the foot of his tomb, that as naked he came "forth, ſo naked he muſt return: the Lord gave, and the "Lord hath taken away, (as the Lord pleaſes, ſo things come "to paſs) bleſſed be the name of the Lord." The character biſhop Burnet has given of him is not an amiable one, altho' he allows him upon the whole to have been a good man. He beſtowed great ſums of money in charity and endowments, and was particularly bountiful to Emanuel college in Cambridge: and he certainly gave the ſtrongeſt inſtance poſſible of ſincerity, in ſacrificing the higheſt dignity to what he thought truth and honeſty.

Though of conſiderable abilities and uncommon learning, he publiſhed but very little. The firſt thing was a Latin dialogue, compoſed jointly by himſelf and ſome of his friends, be-

between a preacher and a thief condemned to the gallows: and is intitled, 1. Fur Prædestinatus; sive, dialogismus inter quendam Ordinis prædicantium Calvinistam & Furem ad laqueum damnatum habitus, &c. Lond. 1651, 12mo. It was levelled at the then prevailing doctrine of predestination. In 1652, he published, 2. "Modern Politicks, taken from Ma-"chiavel, Borgia, and other modern authors, by an eye-"witness," 12mo. 3. Three Sermons, afterwards reprinted together in 1694 and 1703, 8vo. 4. He published bishop Andrews's Defence of the vulgar Translation of the Bible, with a Preface of his own. 5. He drew up some offices for January 30, and May 29. 6. Nineteen familiar Letters of his to Mr. afterwards Sir Henry, North, were published in 1757, 8vo. He left behind him a vast multitude of papers and Collections in MS, which upon his decease came into his nephew's hands; after whose death they were purchased by bishop Tanner for eighty guineas, who gave them, with the rest of his manuscripts, to the Bodleian Library.

SANCTORIUS, or SANTORIUS, a most ingenious and learned physician, who flourished in the beginning of the seventeenth century, and was professor in the university of Padua. Being convinced, after a long and exact study of nature, that health and sickness depend in a great measure upon the state and manner of insensible perspiration through the pores of the body, he began a course of experiments upon it. For this purpose he contrived a kind of statical chair; by means of which, after estimating the aliments he took in, and the sensible secretions and discharges, he was enabled to determine with wonderful exactness the weight or quantity of insensible perspiration, as well as what kind of eatables and drinkables increased and diminished it. On these experiments he erected a fine and curious system, which has been prodigiously admired and applauded by all the professors of the art. It came out first at Venice in 1614, under the title of, Ars de Statica Medicina, comprehended in seven sections of aphorisms: and was often reprinted at different places with corrections and additions by the author. It was translated into French, and published at Paris in 1722; and we had next an English version of it, with large explanations, by Dr. Quincy;

to

to the third edition of which in 1723, and perhaps to the former, is added "Dr. James Keil's Medicina Statica Britannica, with comparative remarks and explanations: as alſo "phyſico-medical eſſays on agues, fevers, an elaſtic fibre, "the gout, the leproſy, kings-evil, venereal diſeaſes, by Dr. "Quincy."

Sanctorius publiſhed other works, beſides the Medicina Statica; as, Methodi vitandorum errorum omnium, qui in Arte Medica contingunt, libri quindecim, 1602. Commentaria in primam ſectionem Aphoriſmorum Hippocratis, 1609. Commentaria in Artem Medicinalem Galeni, 1612. Commentaria in primam Fen primi libri Canonis Avicennæ, 1625. De Lithotomia, ſeu Calculi veſicæ ſectione, Conſultatione, 1638. All theſe works ſhew the great abilities and learning of their author, and raiſed his character to the higheſt among thoſe of his own profeſſion; and, as they had been ſeparately printed at Venice, ſo they were, in 1660, collected and printed there together in four volumes 4to.

We are not able to aſcertain the dates of Sanctorius's birth or death. Vanderlinden, who has furniſhed us with a catalogue of his works, ſays nothing of either, nor has recorded any particulars of his life.

SANDERSON (Dr. ROBERT) an eminent Engliſh biſhop, and moſt learned man, was deſcended from an ancient family, and born at Rotherham in Yorkſhire, the 19th of September 1587. He was educated in the grammar-ſchool there, and made ſo uncommon a progreſs in the languages, that at thirteen years of age he was ſent to Lincoln college in Oxford. He was elected fellow in 1606, and in 1608 was choſen logic reader in his college: his lectures were publiſhed in 1615, and preſently run through ſeveral editions. He went into orders in 1611, and took the degree of bachelor of divinity in 1617, having taken the degrees in arts at a regular time. In 1618 he was preſented by his couſin Sir Nicholas Sanderſon, lord viſcount Caſtleton, to the rectory of Wibberton near Boſton in Lincolnſhire, but reſigned it the year following on account of the unhealthineſs of its ſituation; and about the ſame time was collated to the rectory of Boothby Pannel in the ſame county, which he enjoyed above forty years,

The Life of Dr. Sanderſon, late Bp. of Lincoln, by Iſaac Walton, 1678. 8vo. —Another Life prefixed to his Works.

years, extremely beloved and eſteemed. Having now quitted his fellowſhip he married; and ſoon after was made a prebendary of Southwell, as he was alſo of Lincoln in 1629.

In the beginning of Charles Iſt's reign, he was choſen one of the clerks in convocation for the dioceſe of Lincoln; and Dr. Laud, then biſhop of London, having recommended him to that king as a man excellently ſkilled in caſuiſtical learning, he was appointed chaplain to his majeſty in November 1631. When he became known to the king, his majeſty put many caſes of conſcience to him, and received from him ſuch ſolutions, as gave him vaſt ſatisfaction: ſo that at the end of his month's attendance, the king told him, that "he ſhould long "for next November; for he reſolved to have a more inward "acquaintance with him, when the month and he returned." And indeed the king was never abſent from his ſermons, and was alſo wont to ſay, that "he carried his ears to hear other "preachers, but his conſcience to hear Mr. Sanderſon." In Auguſt 1636, when the court was entertained at Oxford, he was, among others, created doctor in divinity. In 1642, he was propoſed by both houſes of parliament to king Charles, who was then at Oxford, to be one of their truſtees for the ſettling of church-affairs, and approved by the king: but that treaty came to nothing. The ſame year his majeſty appointed him regius profeſſor of divinity at Oxford, with the canonry of Chriſt-church annexed: but the national calamities hindered him from entering on it till 1646, and then from holding it little more than a year. In 1643, he was nominated by the parliament one of the aſſembly of divines, but never ſat among them: neither did he take the covenant or engagement, ſo that his living was ſequeſtred. He had the chief hand in drawing up "The Reaſons of the "Univerſity of Oxford againſt the ſolemn League and Cove-"nant, the Negative Oath, and the Ordinances concerning "Diſcipline and Worſhip:" and when the parliament had ſent propoſals to the king for a peace in church and ſtate, his majeſty deſired, that Dr. Sanderſon, with the doctors Hammond, Sheldon, and Morley, ſhould attend him and adviſe him, how far he might with a good conſcience comply with thoſe propoſals. This requeſt was then rejected; but it it being complied with, when his majeſty was at Hampton Court, and in the Iſle of Wight, in 1647 and 1648, thoſe divines

vines attended him there. Dr. Sanderſon often preached before him, and had many public and private conferences with him, to his majeſty's great ſatisfaction. The king alſo deſired him, at Hampton Court, ſince the parliament had propoſed the aboliſhing of epiſcopal government as inconſiſtent with monarchy, that he would conſider of it, and declare his judgment. He did ſo; and what he wrote upon that ſubject, was afterwards printed in 1661, and 1663, 8vo. under this title, "Epiſcopacy, as eſtabliſhed by law in England, not "prejudicial to Regal power." At Dr. Sanderſon's taking leave of his majeſty, in this his laſt attendance on him, the king requeſted him to apply himſelf to the writing "Caſes "of Conſcience: to which his anſwer was, that "he was "now grown old, and unfit to write Caſes of Conſcience." But the king told him plainly, "it was the ſimpleſt thing he "ever heard from him; for no young man was fit to be a "judge, or write Caſes of Conſcience." —— Upon this occaſion, Mr. Walton relates the following anecdote: that in one of theſe conferences the king told Dr. Sanderſon, or one of them that then waited with him, that "the remembrance of "two errors did much afflict him, which were, his aſſent to "the earl of Strafford's death, and the aboliſhing epiſcopacy "in Scotland; and that, if God ever reſtored him to the peaceable poſſeſſion of his crown, he would demonſtrate his repentance by a public confeſſion and a voluntary penance, by "walking barefoot from the Tower of London, or Whitehall, to St. Paul's Church, and would deſire the people to "intercede with God for his pardon."

In 1648, he was ejected from his profeſſorſhip and canonry in Oxford by the parliament viſitors, and upon this retired to his living of Boothby Pannel. Soon after, he was taken priſoner and carried to Lincoln, on purpoſe to be exchanged for one Clarke, a puritan divine, who had been made priſoner by the king's party: and he was indeed ſoon releaſed upon articles, one of which was, that the ſequeſtration of his living ſhould be recalled; by which means he enjoyed a mean ſubſiſtence for himſelf, wife, and children, till the reſtoration. But though the articles imported alſo, that he ſhould live undiſturbed, yet he was far from being either quiet or ſafe, being once wounded and ſeveral times plundered: and the out-

rage of the ſoldiers was ſuch, that they not only came into his church and diſturbed him when he was reading prayers, but even forced the common prayer book from him, and tore it to pieces. During this retirement, he received a viſit from Dr. Hammond, who wanted to diſcourſe with him upon ſome points diſputed between the Calviniſts and Arminians; and he was often applied to for reſolution in caſes of conſcience, ſeveral letters upon which have been ſince printed. In 1658, the honourable Robert Boyle, Eſq; ſent him a preſent of 50l. his circumſtances, as moſt of the royaliſts at that time, being very low. Mr. Boyle had read his lectures de juramenti obligatione with great ſatisfaction; and aſked Dr. Barlow, afterwards biſhop of Lincoln, if he thought Dr. Sanderſon could be induced to write Caſes of Conſcience, if he might have an honorary penſion allowed, to ſupply him with books and an amanuenſis? But Dr. Sanderſon told Dr. Barlow, that if any future tract of his could bring any benefit to mankind, he would readily ſet about it without a penſion. Upon this, Mr. Boyle ſent the above preſent by the hands of Dr. Barlow; and Dr. Sanderſon preſently reviſed, finiſhed, and publiſhed his excellent book de conſcientia.

In Auguſt 1660, upon the reſtoration of the king, he was reſtored to his profeſſorſhip and canonry; and ſoon after, at the recommendation of Dr. Sheldon, raiſed to the biſhopric of Lincoln. He enjoyed his new dignity but about two years and a quarter: during which time he did all the good in his power, by repairing his palace at Bugden, augmenting poor vicarages, &c. notwithſtanding he was old, and had a family: to which, when his friends ſuggeſted it to him, he replied, that he left them to God, yet hoped he ſhould be able at his death to give them a competency. He died the 29th of January 1662-3, in the 76th year of his age; and was buried in the chancel at Bugden, with as little noiſe, pomp, and charge as could be, according to his own directions. He was a man of great learning, and wit, as it ſhould ſeem, not of ſuch univerſal reading, that might be ſuppoſed. Being aſked by a friend what books he ſtudied moſt, when he laid the foundation of his great and clear learning, he anſwered, that "he declined "reading many books, but what he did read were well choſen, "and read often; and added, that they were chiefly three, "Ariſtotle's

"Ariſtotle's Rhetoric, Aquinas's Secunda Secundæ, and Tul-
"ly, but eſpecially his Offices, which he had not read over
"leſs than twenty times, and could even in his old age recite
"without book." He told him alſo, the learned Civilian Dr. Zouch had writ Elementa Juriſprudentiæ, which he thought he could alſo ſay without book, and that no wiſe man could read it too often. Beſides his great knowledge in the fathers, ſchoolmen, and caſuiſtical and controverſial divinity, he was exactly verſed in the hiſtories of our nation, whether ancient or modern; was a moſt curious antiquary, and indefatigable ſearcher into records, and alſo, which one would not have imagined, a complete herald and genealogiſt. The worthieſt and moſt learned of his contemporaries ſpeak of him in the moſt reſpectful terms: "that ſtaid and well
"weighed man Dr. Sanderſon, ſays Dr. Hammond, con-
"ceives all things deliberately, dwells upon them diſcretely,
"diſcerns things that differ exactly, paſſeth his judgment ra-
"tionally, and expreſſes it aptly, clearly, and honeſtly."

We ſhall now give ſome account of his writings, which for good ſenſe, clear reaſoning, and manly ſtile, have always been much eſteemed. In 1615, he publiſhed, 1. Logicæ Artis Compendium: as we have already mentioned. 2. Sermons, preached and printed at different times, all amounting to the number of thirty ſix, 1681, folio, with the author's life by Mr. Walton prefixed. 3. "Nine Caſes of Conſcience reſolved." Publiſhed at different times, but firſt collected in 1678, 8vo. 4. De Juramenti Obligatione, 1647, 8vo. Reprinted ſeveral times ſince with, 5. De Obligatione Conſcientiæ. This laſt was firſt printed, as we have ſaid, at the requeſt of Mr. Boyle, and dedicated to him: the former, viz. de juramenti obligatione, was tranſlated into Engliſh by king Charles I, during his confinement in the Iſle of Wight, and printed at London in 1655, 8vo. 6. "Cenſure of Mr. Antony Aſ-
"cham his book of the Confuſions and Revolutions of Go-
"vernment." 1649, 8vo. 7. "Epiſcopacy, as eſtabliſhed by
"Law in England, not prejudicial to the Regal Power." 1661, mentioned before. 8. "Pax Eccleſiæ: about Predeſti-
"nation, or the Five Points." Printed at the end of his Life by Mr. Walton, 8vo. Our learned biſhop ſeems at firſt to have been a ſtrict calviniſt in thoſe points: for in 1632,

when twelve of his ſermons were printed together, the reader may obſerve in the margin ſome accuſation of Arminius for falſe doctrine. But Dr. Hammond, having paid him a viſit at Boothby Pannel in 1649, convinced him of the abſurdity and impiety of thoſe Doctrines in the rigid ſenſe: as he did more fully afterwards in ſome letters that paſſed between them, and which are printed in Dr. Hammond's works. 9. "Diſ-"courſe concerning the Church in theſe particulars: firſt "concerning the viſibility of the true Church; ſecondly, con-"cerning the Church of Rome." &c. 1688. Publiſhed by Dr. William Aſheton from a MS. Copy, which he had from Mr. Pullen, the biſhop's domeſtic chaplain. 10. A large Preface to a book of archbiſhop Uſher's, writ at the ſpecial command of king Charles I, and intitled, "The Power com-"municated by God to the Prince, and the Obedience re-"quired of the Subject," &c. 1661, 4to. 11. A prefatory Diſcourſe, in defence of archbiſhop Uſher and his writings, prefixed to a collection of learned treatiſes, intitled, "Clavi "Trabales: or, nails faſtened by ſome great maſters of aſſem-"blies, confirming the king's ſupremacy, the ſubject's duty, "and church-government by biſhops." 1661, 4to. 12. Mr. Peck, in the ſecond volume of his Deſiderata Curioſa, has publiſhed the Hiſtory and Antiquities of the "Cathedral "Church of the Bleſſed Virgin St. Mary at Lincoln: contain-"ing an exact copy of all the ancient monumental inſcrip-"tions there, in number 163, as they ſtood in 1641, moſt of "which were ſoon after torn up, or otherways defaced. "Collected by Robert Sanderſon, S. T. P. afterwards lord "biſhop of that church, and compared with and corrected by "Sir Willlam Dugdale's MS. ſurvey."

SANDRART (JOACHIM) a German painter, born at Franckfort in 1606, was ſent by his father to a grammar-ſchool; but feeling his inclination leading to graving and deſigning, was ſuffered to take his own courſe. He was ſo eager to learn, that he went on foot to Prague; and put himſelf under Giles Sadler, the famous graver, who perſuaded him not to mind graving, but to apply his genius to painting. He accordingly went to Utrecht, and was ſometime under the diſcipline of Gerard Huntorſt, who took him into England with

with him; where he ſtaid till 1627, the year in which the duke of Buckingham, who was the patron of painting and painters, was aſſaſſinated by Felton at Portſmouth. He went afterwards to Venice, where he copied the fineſt pictures of Titian and Paul Veroneſe: and from Venice to Rome, where he ſtaid ſome years, and became one of the moſt conſiderable painters of his time. The king of Spain ſending to Rome for twelve pictures of the moſt ſkilful hands then in that city, twelve painters were ſet to work; and Sandrart was one of them. After a long ſtay in Rome, he went to Naples, from thence to Sicily and Malta, and at length returned through Lombardy to Frankfort; where he married. A great famine happening about that time, he removed to Amſterdam; but returned to Frankfort, upon the ceſſation of that grievance. Not long after, he took poſſeſſion of the manor of Stokau, in the duchy of Neuburg, which was fallen to him: and finding it much out of repair, ſold all his fine pictures, deſigns, and other curioſities, in order to raiſe money for putting it in order. He had ſcarce done this, when the war breaking out between the Germans and the French, it was burned by the latter to the ground. He rebuilt it, and made it better than ever; but fearing a ſecond invaſion he ſold it, and ſettled at Augſburgh, where he executed abundance of fine pieces. His wife dying, he left Augſburg, and went to Nuremberg, where he ſet up an academy of painting. Here he publiſhed ſeveral volumes on ſubjects relating to his profeſſion; but the moſt conſiderable of his works is "The Lives of the Painters, "with their Effigies," being an abridgment of Vaſari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings of the laſt century. Sandrart worked himſelf till he was ſeventy years old: but the time of his death is not recorded.

SANDYS (EDWIN) an eminent Engliſh prelate, and zealous reformer, was deſcended from a gentleman's family, and born in the year 1519, it is not certainly known where, but probably at his father's ſeat Hawkſhead, within the liberty of Fournes-Fells, or Eſtwaite in Lancaſhire. He was educated at St. John's college in Cambridge, where he took at the proper ſeaſons both degrees in arts and divinity; although he Collins's Peerage.

was never fellow of the college. About the year 1547, he was elected maſter of Catherine Hall; and in 1553, at the time of king Edward's deceaſe, was vice-chancellor of the univerſity. Having early embraced the proteſtant religion, he joined heartily with thoſe, who were for ſetting the lady Jane Gray on the throne; and was required by John Dudley, duke of Northumberland, who came to Cambridge in his march againſt queen Mary, to ſet forth the lady Jane's title in a ſermon the next day before the univerſity. He obeyed, and preached in a moſt pathetic manner; and, moreover, gave a copy of his ſermon to be printed. Two days after, the ſame duke ſent to him to proclaim queen Mary: which refuſing, he was deprived of his vice-chancellorſhip, and other preferments which he had, and ſent priſoner to the Tower of London, where he lay above ſeven months, and then was removed to the Marſhalſea. He was afterwards ſet at liberty by the mediation of ſome friends; but certain whiſperers ſuggeſting to biſhop Gardiner, that he was the greateſt heretic in England, and one, who of all others had moſt corrupted the univerſity of Cambridge, ſtrict ſearch was ordered to be made after him. Upon this, he made his eſcape out of England, and in May 1554 arrived at Antwerp; from whence he was obliged to haſte away ſoon to Augſburg; and, after ſtaying there a few days, went to Straſburg where he fixed his abode. His wife came there to him, but he had the misfortune to loſe her and one child. In 1558, he took a journey to Zurich, and lodged five weeks in the houſe of the celebrated Peter Martyr; with whom he ever after maintained an intimate correſpondence.

Receiving there the agreeable news of bloody queen Mary's death, he returned to Straſburg, and thence to England; where he arrived the 13th of January 1558-9. In March he was appointed by queen Elizabeth and her council one of the nine proteſtant divines, who were to hold a diſputation againſt ſo many of the Romiſh perſuaſion, before both houſes of parliament at Weſtminſter. He was alſo one of the commiſſioners for preparing a form of prayer, or liturgy, and for deliberating on other matters for the reformation of the church. When the popiſh prelates were deprived, he was nominated to the ſee of Carliſle, which he refuſed; but accepted that of Wor-

Worceſter. Being a man well ſkilled in the original languages, he was, about the year 1565, one of the biſhops appointed to make a new tranſlation of the Bible; and the portions, which fell to his ſhare, were the firſt and ſecond book of Kings, and the firſt and ſecond of Chronicles. He ſucceeded Grindal in the ſee of London in 1570; and, the year after, was ordered by the queen to aſſiſt the archbiſhop of Canterbury in the eccleſiaſtical commiſſion both againſt Papiſts and Puritans. In 1576, he was tranſlated to the archbiſhopric of York. The ſeverity of his temper, and eſpecially the vigor and zeal with which he acted againſt the Papiſts, expoſed him to their cenſures and invectives; and occaſioned him to be much aſperſed in their libels. The ſame ſeverity alſo involved him in many diſputes and quarrels with thoſe of his own communion; ſo that his life was, upon the whole, a perpetual warfare, many attempts being continually made to ruin his reputation and intereſt. One of theſe was of ſo ſingular and audacious a nature, that we cannot avoid being a little particular in our account of it. In May 1582, as he was viſiting his dioceſe, he lay at an inn in Doncaſter; where, through the contrivance of ſir Robert Stapleton, and other wicked perſons his enemies, the inn-keeper's wife was put to bed to him at midnight, when he was aſleep. Upon which, according to agreement, the inn-keeper ruſhed into the room, waked the archbiſhop with his noiſe, and offered a drawn dagger to his breaſt, pretending to avenge the injury. Immediately ſir Robert Stapleton came in, as if called from his chamber by the inn-keeper; and putting on the appearance of a friend, as indeed he had formerly been, and as the archbiſhop then thought him, adviſed his grace to make the matter up, laying before him many perils and dangers to his name and the credit of religion that might enſue, if, being one againſt ſo many, he ſhould offer to ſtir in ſuch a cauſe; and perſuading him, that notwithſtanding his innocency, which the archbiſhop earneſtly proteſted, and Stapleton then acknowledged, it were better to ſtop the mouths of needy perſons, than to bring his name into doubtful queſtion. With this advice, the archbiſhop unwarily complied; but, afterwards diſcovering ſir Robert's malice and treacherous diſſimulation, he ventured, in confi-

dence of his own innocency, to be the means himself of bringing the whole cauſe to examination before the council in the ſtar-chamber. The reſult of this was, that the archbiſhop was found and declared intirely innocent of the wicked ſlanders and imputations raiſed againſt him; and that ſir Robert Stapleton and his accomplices were firſt impriſoned and then fined in a moſt ſevere manner. This affair is related at large by ſir John Harrington, a contemporary writer; and by Le Neve, who gives a fuller account of it, from an exemplification of the decree, made in the ſtar-chamber, 8 May, 25 Eliz. preſerved in the Harleian library.

Brief View of the State of the Church of England, 1653, p. 172.

Neve's Lives of the Proteſtant Biſhops, part. II. p. 21. 1720, 8vo.

After a life full of troubles and contention, owing principally to the iniquity of the times, our learned prelate died the 10th of July 1588, in the 69th year of his age; and was buried in the collegiate church of Southwell, where a monument is erected to his memory. He was twice married: firſt, to a daughter of Mr. Sandes of Eſſex, who died at Straſburg of a conſumption; ſecondly, to Cicely, ſiſter to ſir Thomas Wilford, of Hartridge in Kent, by whom he had ſeven ſons and two daughters. From ſir Samuel, the eldeſt ſon, is deſcended the preſent lord Sandys: two other of his ſons ſhall be the ſubjects of the next articles. As to the archbiſhop's writings, they cannot be ſuppoſed voluminous; his life having been too much employed in action. Several of his letters, and other papers, are inſerted in Strype's Annals; in his Life of Archbiſhop Parker; in his Life of Archbiſhop Whitgift; in Burnet's Hiſtory of the Reformation; and in other places. In 1616, two and twenty of his ſermons were collected together, and printed in a ſmall quarto. He was a very eminent preacher; and his ſtile is much ſuperior to the generality of writers in thoſe times.

SANDYS (Sir EDWIN) ſecond ſon of Dr. Edwin Sandys, archbiſhop of York, was born in Worceſterſhire about the year 1561; and admitted of Corpus Chriſti college in Oxford at ſixteen years of age, under the celebrated Mr. Richard Hooker, author of the "Eccleſiaſtical Polity." He took the degrees in arts, was made probationer-fellow, and was collated in 1581 to a prebend in the church of York. He afterwards travelled into foreign countries, and at his return

Wood's Athenæ Ox.

grew

grew famous for his learning, virtue and prudence. While he was at Paris, he drew up a tract, publiſhed under the title of Europæ Speculum, which he finiſhed in 1599; an imperfect copy of which ſtole into the world, without the author's name or conſent, in 1605, and was ſoon followed by another impreſſion. But the author, after he had uſed all means to ſuppreſs theſe erroneous copies, and to puniſh the printers of them, at length cauſed a true copy to be publiſhed, a little before his death, in 1629, 4to, under this title: "Europæ "Speculum; or a view or ſurvey of the ſtate of religion in "the weſterne parts of the world. Wherein the Romane "religion, and the pregnant policies of the church of Rome "to ſupport the ſame, are notably diſplayed: with ſome "other memorable diſcoveries and memorations. Never be-"fore till now publiſhed according to the authour's original "copie. Multum diuque deſideratum. Hagæ Comitis, 1629." To this edition was a preface, which has been omitted in the later editions; though ſome paſſages of it were printed in that of 1637, 4to.

To return. In May 1602, he reſigned his prebend, and received the honor of knighthood from king James I; who afterwards employed him in ſeveral affairs of great truſt and importance. Dr. Fuller tells us, that he was dextrous in the management of ſuch things, conſtant in parliament as the ſpeaker himſelf, and eſteemed by all as an excellent patriot. Oppoſing the court with vigor in the parliament of 1621, he was committed with Mr. Selden to the cuſtody of the ſheriff of London in June that year, and detained above a month; which was highly reſented by the houſe of commons, as a breach of their priveleges; but ſir George Calvert, ſecretary of ſtate, declaring, that neither Sandys nor Selden had been impriſoned for any parliamentary matter, a ſtop was put to the diſpute. Sir Edwin was treaſurer to the undertakers of the weſtern plantations. He died in October 1629, and was interred at Northbourne in Kent; where he had a ſeat and eſtate, granted him by James I, for ſome ſervices done at that king's acceſſion to the throne. He bequeathed 1500 l. to the univerſity of Oxford, for the endowment of a metaphyſical lecture. He left five ſons, all of whom, except one, adhered to the parliament during the civil wars.

Fuller's Worthies in Worceſterſhire.

There

There was one ſir Edwin Sandys, who turned into Engliſh verſe "Sacred Hymns, conſiſting of fifty ſelect pſalms "of David," ſet to be ſung in five parts by Robert Taylor, and printed at London 1615 in 4to: but whether this verſion was done by our author, or by another of both his names of Latimers in Buckinghamſhire, is uncertain.

SANDYS (GEORGE) brother of the preceding, and younger ſon of archbiſhop Sandys, was born at Biſhops-Thorpe in Yorkſhire, about the year 1578; and matriculated as a Member of Hart-Hall in Oxford, ſo early as the year 1589, when he was not above eleven years of age. Mr. Wood is of opinion, that he afterwards removed to Corpus Chriſti college. How long he reſided in the univerſity, or whether he took a degree, does not appear. In Auguſt 1610, he began his travels through ſeveral parts of Europe; and then viſited Conſtantinople, Greece, Egypt, and the Holy Land. From thence he returned to Italy, and ſo to England. He became one of the privy chamber to king Charles I, and died in March 1643-4, at Boxley-Abbey in Kent, the ſeat of his niece lady Margaret Wyat. He was married, and had two daughters. He publiſhed a relation of his journey in the year 1615, the title of the 7th edition of which, in 1673 folio, runs thus: "Sandys Travels, containing an "hiſtory of the original and preſent ſtate of the Turkiſh em-"pire; their laws, government, policy, military force, courts "of juſtice, and commerce. The Mahometan religion and "ceremonies. A deſcription of Conſtantinople, the grand "ſignior's ſeraglio, and his manner of living: alſo of Greece, "with the religion and cuſtoms of the Grecians. Of Egypt; "the antiquity, hieroglyphicks, rites, cuſtoms, diſcipline, "and religion of the Egyptians. A voyage on the river Ni-"lus. Of Armenia, Grand Cairo, Rhodes, the Pyramides, "Coloſſus: the former flouriſhing and preſent ſtate of Alex-"andria. A deſcription of the Holy Land, of the Jews, and "ſeveral ſects of Chriſtians living there; of Jeruſalem, Se-"pulchre of Chriſt, Temple of Solomon, and what elſe, ei-"ther of antiquity, or worth obſervation. Laſtly, Italy de-"ſcribed, and the iſlands adjoining; as Cyprus, Crete, "Malta, Sicilia, the Eolian iſlands; of Rome, Venice, Na-"ples,

Wood's Athen. Oxon. v. 1.

"ples, Syracuſa, Meſena, Ætna, Scylla, and Charybdis; "and other places of note. Illuſtrated with fifty graven "maps and figures." Moſt of the figures, eſpecially thoſe relating to Jeruſalem and the Holy Land, are copied from the Devotiſſimo Viaggio di Zuallardo, Roma, 1587 in 4to, and 1597 in 8vo.

Mr. Sandys diſtinguiſhed himſelf alſo as a poet; and his productions in that way were greatly admired in the times they were written. In 1632, he publiſhed "Ovid's Me- "tamorphoſis, engliſhed, mythologized, and repreſented in "figures." Oxford, in folio. Francis Cleyn was the inventor of the figures, and Solomon Savary the engraver. He had before publiſhed part of this tranſlation; and, in the preface to this ſecond edition, he tells us, that he has attempted to collect out of ſundry authors the philoſophical ſenſe of the fables of Ovid. To this work, which is dedicated to king Charles I, is ſubjoined "an Eſſay to the tranſlation of the "Æneis." In 1636, he publiſhed in 8vo, "A paraphraſe "on the pſalms of David, and upon the hymns diſperſed "throughout the Old and New Teſtament:" reprinted in 1638 folio, with a title ſomewhat varied. In 1640, he publiſhed a tranſlation of Grotius's tragedy, intitled "Chriſt's "Paſſion," with notes: which was reprinted with cuts in 1688, 8vo. The ſubject of this tragedy was handled before in Greek by Apollinarius biſhop of Hierapolis, and after him by Gregory Nazianzen; but, according to Mr. Sandys, Grotius has excelled all others upon this ſubject. Mr. Langbaine tells us, with regard to Mr. Sandy's tranſlation, that "he will be allowed an excellent artiſt in it by learned "judges; and as he has followed Horace's advice of avoid- "ing a ſervile tranſlation,—*nec verbum verbo curabis reddere "fidus interpres*—ſo he comes ſo near the ſenſe of his au- "thor, that nothing is loſt; no ſpirits evaporate in the de- "canting it into Engliſh; and if there be any ſediment, it "is left behind."

Account of the Engliſh Dramatic Poets, Oxf. 1691.

SANNAZARIUS (JAMES) an excellent Latin and Italian poet, was deſcended from an ancient and noble family, and born at Naples the 28th of July 1458. His father

Baillet, Jugemens, &c. t. iv.—Niceron, tom. VIII.

ther dying while he was an infant, his mother retired into a village; but was prevailed with to return for the ſake of her ſon, who was ſure to want thoſe advantages of education there, which he would have at Naples. Sannazarius acquired a great knowledge of the Greek and Latin tongues early, and was a young man of moſt promiſing hopes. There was a kind of private academy at Naples, which was managed by John Pontanus: there Sannazarius was admitted, and called himſelf Actius Sincerus, according to the cuſtom of the place, which was to aſſume fictitious names. Poets have uſually imaginary miſtreſſes, to inflame their imaginations, and exerciſe their vein with: Sannazarius had a real one, a young lady of a noble family. But ſhe was very unkind: ſo that his poems abound with complaints of her cruelty and hardneſs of heart. In order to forget her, he went to France: but his paſſion ſoon brought him back to Naples, where, by good luck, he found the object of it departed; and then his heart vented itſelf in ſtrains of lamentation. His extraordinary talent in this way introduced him at the court of Ferdinand, king of Naples; and endeared him to his ſon Frederic, who was a lover of Poetry. Frederic had him in the palace, and made him his confident: ſo that Sannazarius could not help promiſing himſelf great things, when Frederic ſhould mount the throne. He was, as it uſually happens, diſappointed: for Frederic contented himſelf with ſettling on him a penſion, and giving him a houſe called Mergolino, moſt agreeably ſituated, and with a charming proſpect: and was not this providing better for a poet, than making him a miniſter of ſtate, and fitter for him too? Sannazarius was very diſcontented at firſt; but reconciling himſelf by degrees to his new habitation, he determined to ſpend his life there in contemplation and tranquillity. Juſt when he was putting this ſcheme in execution, Frederic was deprived of his kingdom of Naples; and choſe France for his retreat, where Lewis XII gave him the duchy of Anjou. Sannazarius thought himſelf obliged to accompany his prince and patron; and not content with this, ſold certain eſtates which he had, to ſupply him with money. After the death of Frederic in 1504, he returned to Naples; and devoted himſelf wholly to poetry and his pleaſures, in which laſt he was always pretty indulgent

indulgent to himſelf. He died at Naples in 1530. He was never married, yet had a ſon, whoſe death is deplored in his elegies.

All his Latin poems were firſt printed at Venice in 1531, 24mo. They have been often reprinted: but the beſt edition is that of Amſterdam 1727, in 8vo, with the notes of the learned Janus Broukhuſius and others. The principal work in this collection, which conſiſts of eclogues, elegies and epigrams, is the De partu Virginis libri tres. His reputation is chiefly built upon this poem, which has been allowed by Julius Scaliger, Eraſmus, and others, to have in it all thoſe qualities, that go to the forming a finiſhed piece; all that invention, judgment, elegance, and fine turn of ſentiment, which is ſo much admired in the great maſters of antiquity. The ſtrange mixture, however, of Paganiſm with Chriſtianity, that runs through the whole, has given univerſal offence: and indeed one can hardly help thinking at firſt ſight, that he eſteemed the two religions at an equal rate, and meant to ſet them on a level. He meant nothing leſs: he was certainly a good Chriſtian, if making verſes perpetually on the Virgin Mary, and founding a convent, as he did, can make a good Chriſtian: he was only influenced by the ſame ſpirit, which influenced Bembus and others his contemporaries, who adored the remains of the ancient Heathens ſo extravagantly, that they were borrowing their language and mythology upon all occaſions, and applying them moſt improperly to things merely modern. Sannazarius is ſaid to have ſpent twenty years, more or leſs, in perfecting this poem.

There are two Italian pieces of his, Arcadia and Rime; the former, a compoſition in proſe and verſe; the latter, a poem. They have been often printed.

SANSON (NICHOLAS) a celebrated French geographer, was born at Abbeville in Picardy, the 20th of December 1600. After he had finiſhed his juvenile ſtudies, he betook himſelf to merchandize; but ſuſtaining conſiderable loſſes, he quitted that calling, and applied himſelf to geography, for which he had naturally a turn. At nineteen years of age, he had drawn a map of Ancient Gaul, but did not publiſh it till 1627, leſt, as we are told, it ſhould not,

Niceron, tom. XIII.

not, on account of his youth, be thought his own; for his father was a geographer, and had publiſhed ſeveral maps. The excellent turn and genius for geographical diſquiſitions, which this map of Gaul diſcovered, procured it a very favorable reception from the public; and encouraged the author to proceed in this kind of work. He did ſo, and was ſo indefatigable in his labors, that he made almoſt three hundred large maps of places, ancient and modern; and cauſed an hundred methodical tables to be graven concerning the diviſions of the dominions of Chriſtian princes. He alſo wrote ſeveral things, to explain and illuſtrate his maps; as "Remarks upon the Ancient Gauls: Treatiſes of the four parts of the World: Two Tables of the Cities and Places, which occur in the Maps of the Rhine and Italy: A Deſcription of the Roman Empire, of France, Spain, Italy, Germany, and the Britiſh Iſles, together with the ancient Itineraries:" all which are very commodious for underſtanding the maps, which they are intended to accompany. He wrote an account of the "Antiquity of Abbeville," which engaged him in a conteſt with ſeveral learned men; with father Labbe the Jeſuit in particular. He made alſo a "Sacred Geography," divided into two tables; and a "Geographical Index of the Holy Land." He was preparing other works, and had collected a great deal of matter, with a view of making an Atlas of his own maps: but his watching and great pains brought upon him an illneſs, of which, after languiſhing for near two years, he died at Paris in 1667. He had received particular marks of eſteem and kindneſs from the cardinals Richelieu and Mazarine; and was geographer and engineer to the king. He left two ſons, who inherited his geographical merit. Voltaire calls him "the Father of geography before William de l'Iſle." His Atlas was publiſhed in two volumes folio, at Paris, in 1693.

Siecle de Louis XIV. tom. II.

SAPPHO, a famous poeteſs of antiquity, who for her excellence in her art has been called the *Tenth Muſe*, was born at Mitylene in the iſle of Leſbos, about ſix hundred and ten years before Chriſt. She was contemporary with Steſichorus and Alcæus, which laſt was her countryman, and as ſome think her ſuitor. They, who ſuppoſe this, depend chiefly

chiefly upon the authority of Ariſtotle, who in his rhetoric cites a declaration of Alcæus, and an anſwer of Sappho: the import of both which is this. Alcæus declares, "he has "ſomething to ſay, but that modeſty forbids him:" Sappho replies, that "if his requeſt was honourable, ſhame would "not have appeared in his face, nor could he be at a loſs to "make a reaſonable propoſition." It has been thought too, that Anacreon was one of her lovers, and his editor Barnes has taken ſome pains to prove it; but chronology will not admit this; ſince, upon enquiry, it will be found, that Sappho was probably dead before Anacreon was born. All this lady's verſes ran upon love, which made Plutarch, in his treatiſe on that ſubject, compare her to Cacus the ſon of Vulcan; of whom it is written, that he *caſt out of his mouth fire and flame*. Of the numerous poems ſhe wrote, there is nothing remaining but ſome ſmall fragments, which the ancient ſcholiaſts have cited; a hymn to Venus, preſerved by Dionyſius of Halicarnaſſus, as an example of a perfection he had a mind to characteriſe; and an ode to one of her miſtreſſes; which laſt piece confirms a tradition delivered down from antiquity, that her amorous paſſion extended even to perſons of her own ſex, and that ſhe was willing to have her miſtreſſes as well as her gallants. Mrs. le Fevre, afterwards Madam Dacier, indeed has endeavoured, for the honour of Sappho, to render the fact uncertain; and would repreſent this ode, as written in the ſtile of one friend to another. But it favors entirely of love, and not the leaſt of friendſhip; otherwiſe, ſo great a judge as Longinus, for it is to him we owe the preſervation of it, would never have ſaid, that Sappho "having obſerved the anxieties and tortures inſepa-"rable to jealous love, has collected and diſplayed them in "the fineſt manner imaginable." Beſides, Strabo and Athæneus tell us, that the name of the fair one, to whom it is addreſſed, was Dorica; and that ſhe was loved by Charaxus, who was Sappho's brother. Let us then ſuppoſe that this Dorica, Sappho's infamous paramour, received the addreſſes of Charaxus, and admits him into her company as a lover. This very moment Sappho unexpectedly enters, and ſtruck with what ſhe ſees, deſcribes her emotions in the following ſtrains.

De Structura Orationis, p. 202. Lond. 1702.

in the life of Sappho.

περὶ ὕψους, c. 10.

I. *Bleſt*

I.

Bleſt as th' immortal God is he,
The youth who fondly ſits by thee,
And hears, and ſees thee all the while
Softly ſpeak, and ſweetly ſmile.

II.

'Twas this depriv'd my ſoul of reſt,
And rais'd ſuch tumults in my breaſt:
For while I gaz'd in tranſport toſt,
My breath was gone, my voice was loſt.

III.

My boſom glow'd; the ſubtle flame
Ran quick through all my vital frame:
O'er my dim eyes a darkneſs hung:
My ears with hollow murmurs rung.

IV.

In dewy damps my limbs were chill'd:
My blood with gentle horrors thrill'd:
My feeble pulſe forgot to play,
I fainted, ſunk, and dy'd away.

PHILLIPS.

Epiſt. Sapph. ad Phaon.

People were ſo perſuaded in Ovid's time of Sappho's having loved women as men do, that he introduces her without any difficulty, making a ſacrifice to Phaon of her female paramours: from which we learn, that Sappho's love for her own ſex did not keep her from loving ours. She fell deſperately in love with Phaon, and did all ſhe could to win him; but in vain: upon which ſhe threw herſelf headlong from a rock, and died. It is ſaid, that Sappho could not forbear following Phaon into Sicily, whither he retired that he might not ſee her; and that during her ſtay in that Iſland, ſhe probably compoſed the hymn to Venus, ſtill extant, in which ſhe begs ſo ardently the aſſiſtance of that goddeſs. Her prayers however proved ineffectual: Phaon was cruel to the laſt degree. The unfortunate Sappho was forced to take the dreadful leap; ſhe went to the promontory Leucas, and threw herſelf

herſelf into the ſea. The cruelty of Phaon will not ſurpriſe us ſo much, if we reflect, that ſhe was a widow; (for ſhe had been married to a rich man in the iſle of Andros, by whom ſhe had a daughter, named Cleis) that ſhe had never been handſome; that ſhe had obſerved no meaſure in her paſſion to both ſexes; and that Phaon had long known all her charms. For conſider, what ſhe herſelf writes to him by the pen of Ovid:

In all I pleaſed, but moſt in what was beſt;
And the laſt joy was dearer than the reſt.
Then with each word, each glance, each motion fired,
You ſtill enjoy'd, and yet you ſtill deſired:
Till all diſſolving in the trance we lay,
And in tumultuous raptures died away. POPE.

The ſame Ovid makes her confeſs herſelf not handſome:

To me what nature has in charms deny'd,
Is well by wit's more laſting charms ſupply'd.
Tho' ſhort by ſtature, yet my name extends
To Heav'n itſelf, and earth's remoteſt ends.
Brown as I am, an Ethiopian dame
Inſpir'd young Perſeus with a gen'rous flame. POPE.

She was indeed a very great wit, and for that alone deſerves to be remembered. The Mitylenians had her worth in ſuch high eſteem, and were ſo ſenſible of the glory they received from her being born among them, that they paid her ſovereign honours after her death, and ſtamped their money with her image. The Romans afterwards erected a noble ſtatue of Porphyry to her; and in ſhort, ancients as well as moderns have done honour to her memory. Voſſius ſays, that none of the Greek poets excelled Sappho for ſweetneſs of verſe; and that ſhe made Archilochus the model of her ſtile, but at the ſame time took care to ſoften the ſeverity of his expreſſion. It muſt be granted, ſays Rapin, from what is left us of Sappho, that Longinus had great reaſon to extol the admirable genius of this woman; for there is in what remains of her ſomething delicate, harmonious, and impaſſioned

to the laſt degree. Catullus endeavoured to imitate Sappho, but fell infinitely ſhort of her; and ſo have all others, who have written upon love.

The two above-mentioned poems, with her fragments, have been printed *inter novem fæminarum Græcarum carmina.* Græce, cura *Fulvii Urſini.* apud Plantin, 1598. 8vo. and Gr. & Lat. Notis Var. & *Chr. Wolfii.* Hamburg, 1732, in 4to.

SARASIN (JOHN FRANCIS) a French author, who, ſays Voltaire, "has written agreeably in verſe and proſe, was born at Hermanville, in the neighbourhood of Caen, about the year 1604. It is ſaid, in the Segraiſiana, but we know not on what foundation, that Mr. Fauconnier of Caen, a treaſurer of France, having an amour with a beloved damſel, who was not of rank ſufficient for his wife, upon finding her with child, married her; and that Saraſin was the product of this ante-nuptial congreſs. Be this as it will, he began his ſtudies at Caen, and afterwards went to Paris; where he became eminent for wit and polite literature, tho' he was very defective in every thing that could be called learning. In the next place, he made the tour of Germany; and, upon his return to France, was appointed a kind of ſecretary to the prince of Conti. He was a man of a lively imagination and moſt ready wit; which he was conſtantly giving proof of, upon ſome occaſion or other. Mr. Perrault relates a very pleaſant thing which happened, when he was attending the prince of Conti, who delighted in progreſſes, and was then harangued in form at every place he paſſed through. Once, when the magiſtracy of a certain town came forth to addreſs him, the orator unfortunately forgot his leſſon, and made a full ſtop at the end of the ſecond period. Saraſin jumped out at the other ſide of the coach; and getting inſtantly round it cloſe by the orator, went on with the ſpeech in the ſtile it had been begun, filled it with ridiculous panegyric, yet delivered it with ſuch ſolemnity, that the prince could not refrain from laughter. But the beſt of it was, that the magiſtracy not only thanked Saraſin for helping them out at ſuch a deſperate plunge, but made him the ſame preſent as was made to the prince. Saraſin married a rich woman,

Siecle de Louis XIV. Tom. II.

woman, but old, ugly, and ill-natured; ſo that the little happineſs he found in this ſtate, made him often aſk, "Whether the bleſſed ſecret would never be found out, of propagating the human ſpecies without a woman?" Saraſin drew in the prince of Conti, as is ſaid, to marry the niece of Mazarine, and for the good office received a great ſum. The cardinal however, after the conſummation of the marriage, made a jeſt of Saraſin: and the bargain coming to the ears of the prince, who was ſufficiently diſguſted with his conſort, Saraſin was turned out of doors, with all the marks of ignominy, as a villain, who had ſold himſelf to the cardinal. This treatment is ſuppoſed to have occaſioned his death, which happened in December 1654. Mr. Peliſſon, paſſing through the town where Saraſin died, went to the grave of his old acquaintance, ſhed ſome tears, had a maſs ſaid over him, and founded an anniverſary, though he himſelf was at that time a proteſtant.

He publiſhed a very few works in his life-time: nothing, except Diſcours de la Tragedie; L'Hiſtoire du Siege de Dunkerque, in 1649; and La Pompe funebre de Voiture, in the Miſcellanea of Menage, to whom it is addreſſed, in 1652. Saraſin at his death ordered all his writings into the hands of Mr. Menage, to be diſpoſed of according as that gentleman ſhould think proper; and Menage publiſhed a 4to volume of them at Paris in 1656, with a pourtrait of the author engraven by Nanteuil, and a diſcourſe of Mr. Peliſſon upon his works, prefixed. They conſiſt of poetry and proſe: they are full of wit, politeneſs, eaſe, elegance, invention, and every thing, that can make an author agreeable: and accordingly, all kinds of readers have found much entertainment in them.

Beſides this collection in 4to, two more volumes in 12mo were publiſhed at Paris in 1675, under the title of Nouvelles Oeuvres de M. Saraſin: of which Mr. de la Monnoye has given the following hiſtory. Mr. Menage, having cauſed to be printed ſuch works of Saraſin, as he thought would do honour to their author, ſuppreſſed the reſt, either as unfiniſhed pieces, or as the productions of his juvenile years. But Menage's Amanuenſis having taken a copy of them, without the knowledge of his maſter, let a bookſeller have them for a

Baillet, Jugemens, &c. tom. v. p. 264. not. 4. edit. 1722.

very ſmall ſum: who conſulting Deſpreaux about them, and finding them not unworthy of Saraſin, digeſted and printed them in two volumes, as mentioned above. Monnoye calls them fragments inſtead of works, becauſe they are unfiniſhed; and pieces of poems, rather than poems. The firſt volume begins with an Apologie de la Morale d'Epicure, a compoſition in proſe of 178 pages, in which, ſays Monnoye there are many fine paſſages; and he obſerves it to have been no bad compliment to this piece, that it was attributed though falſely, to St. Evremont. The remaining part of the firſt, and all the ſecond volume, conſiſt of little poems and fragments of poems.

SARISBURY (JOHN of) in Latin Sariſburienſis, an Engliſhman, very famous in his day, was born at Rocheſter about the year 1110; and went into France at the age of ſixteen or ſeventeen. He had afterwards a commiſſion from the king his maſter, to reſide at the court of pope Eugenius, in order to manage the affairs of England. Ill offices were attempted to be done him with that pope: he was charged with ſeveral falſe accuſations; but at laſt the truth was diſcovered, and he was retained by Eugenius with all the favors which he had deſerved. He was ſtill more eſteemed by the ſucceſſor of that pope; and, being recalled to England, he received high marks of favor from the famous Thomas Becket, then high chancellor of the kingdom. The chancellor at that time governed his maſter Henry II; and, as he wanted aſſiſtance in ſo weighty a charge, he uſed the advice of John of Saliſbury, eſpecially in the education of the king's eldeſt ſon, and of ſeveral Engliſh noblemen, whom he had undertaken to inſtruct in good manners and learning. Becket deſired him alſo to take care of his houſe, while he went with the king to Guienne. Upon his return from that voyage he was made archbiſhop of Canterbury; and left the court to perform the duties of his ſee. John of Saliſbury attended him, and was afterwards his faithful companion, when that turbulent prelate was obliged to retire to France, and when at the end of ſeven years he was recalled to England. When Becket was killed in his own cathedral, John of Saliſbury was with him, and endeavoured to ward off the blow, which

Rapin, Hiſt. d'Angleterre, p. 531. t. II. 1724. 4to.—Du Pin, Aut. Eccleſ. cent. XII.—Bayle Dict. in voce.

one of the aſſaſſins aimed at his maſter's head. He received it upon his arm; and the wound was ſo great, that the chirurgeons at the end of a year deſpaired of a cure; and ſome pretend, that it was cured at laſt by a miracle of Thomas Becket. He retired into France; and afterwards, in 1179, was made biſhop of Chartres; which promotion he did not ſurvive above a year or two.

He was one of the ſhining lights of the dark age he lived in, and indeed a moſt ingenious, polite, and learned man. This appears from a Latin treatiſe, intitled Policraticon, ſive de nugis Curialium, & veſtigiis Philoſophorum: which, Du Pin ſays, "is compoſed in a plain and conciſe ſtile, and is "an excellent treatiſe upon the employments, occupations, "duties, virtues and vices of great men, eſpecially princes "and great lords; and contains an infinite number of moral "reflections, ſentences, fine paſſages from authors, examples, "apologues, pieces of Hiſtory, and common places." Juſtus Lipſius obſerves alſo, that "it is a canto, in which we meet "with many pieces of purple, and fragments of a better "age." It came out at Paris in 1513, and at Leyden in 1595, 8vo; and a French tranſlation of it, intitled Les Vanitez de la Cour, was printed at Paris 1640 in 4to, with a life of the author prefixed to it. Notæ in Tacitum, lib. xii.

Letters alſo, a life of Thomas Becket, and a treatiſe upon logic and philoſophy, all written by John of Saliſbury, have been printed. It appears from his letters, ſays Du Pin, that he ſometimes cenſures the conduct of Becket, though he was addicted to his intereſt; and that, while he was devoting his ſervices to the court of Rome, he often diſapproves what was done there, and even condemns on certain occaſions the vices of the cardinals. This ſhews him to have had candor and virtue, as well as wit, politeneſs, and learning; and there is great reaſon to think, that he was upon the whole a very extraordinary and valuable man.

SARTO (ANDREA DEL) a famous Italian painter, was the ſon of a taylor, from whence he had the name of Sarto; and was born at Florence in the year 1478. He was put apprentice to a goldſmith, with who he lived ſome time; but minded deſigning, more than his own trade. From the

goldſmith he was removed to John Baſile an ordinary painter, who taught him in form the rudiments of his art; and afterwards to Peter Coſimo, who was exceedingly taken with his genius. While he was with Coſimo, he ſpent all his hours of leiſure and the holydays, which others gave to their amuſements, in deſigning in the great hall, called La Sala del Papa, where were the cartoons of Michael Angelo and Leonardo da Vinci; and by theſe means arrived at a maſtery in his art. He thought his own maſter too ſlow in the execution of his works, as indeed he was grown very old; for which reaſon he left him, and joined himſelf to Francis Bigio. They lived together, and painted a great number of things, at Florence and about it, for the monaſteries. Sarto drew madonnas in abundance; and, in ſhort, the profit ariſing from his labors would have ſupported him very plentifully, had he not fallen fooliſhly in love with a young woman; who yet was then married to another man, but who, upon the death of her huſband, became Sarto's wife. From that time forward he was very uneaſy both in his fortune and temper; for, beſides the incumbrance of a married life, he was often diſturbed with jealouſy, and his wife's ill humors.

In the mean time, his fame and his works were not confined to his own country: they both were ſpread into different parts of Europe; and ſome of his pieces falling under the notice of Francis I, that monarch was ſo pleaſed with them, that he invited Sarto into France. Sarto went; and no ſooner arrived at court, but he experienced that prince's liberality, before he began to work. He did many things there for the king and the nobility; but when he was working one day upon a St. Jerome for the queen-mother, he received letters from his wife at Florence, which made him reſolve to return thither. He pretended domeſtic affairs, yet promiſed the king not only to return, but alſo to bring with him a good collection of pictures and ſculptures. In this however, he was over-ruled by his wife and relations; and never returning, gave Francis, who had entruſted him with a conſiderable ſum of money, ſo ill an opinion of Florentine painters, that he would not look favorably on them for ſome years after.

By this ſad ſtep, Sarto fell from a very floriſhing to a very mean condition. He gave himſelf up wholly to pleaſure,

ſpent

ſpent the king's money and his own, and became at length very poor. The truth is, he was naturally mild, timorous, poor-ſpirited, and therefore ſet but a very little value upon his own performances: yet the Florentines had ſo great an eſteem for his works, that, during the fury of the popular factions among them, they preſerved his pieces from the flames, when they ſpared neither churches nor any things elſe. He was certainly an excellent artiſt, in whom nature and art concurred to ſhew, what painting can do either in deſign, coloring, or invention: but his pictures generally wanted boldneſs, ſtrength, and life, as well as their painter. Sarto died of the plague in 1520, when he was only forty-two years of age. Vaſari, in his lives of the painters, relates a ſtory of Sarto, which ſhews, what an excellent hand he had at copying. Frederic II, duke of Mantua, ſeeing at Florence a picture of pope Leo X, done by Raphael, begged it of Clement VII, who ordered Octavian of Medicis to deliver it to the duke. Octavian being a lover of the fine arts, and troubled to loſe from Florence ſuch a curioſity, made uſe of the following artifice. He got Sarto to copy it, and ſent the copy to the duke, who was highly pleaſed with it; and ſo far from diſcovering the cheat, that even Julio Romano, who had been Raphael's ſcholar, and had drawn the drapery of that piece under him, took the copy for the original. "*What*, ſaid he to Vaſari "ſome years after, *don't I ſee the ſtrokes, that I ſtruck with* "*my own hand?* But Vaſari aſſured him, that he ſaw del Sarto copy it; and to convince him further, ſhewed him his private mark.

Del Sarto had many diſciples, who became eminent in their profeſſion, as Salviati, Vaſari, &c.

SAVARY (JAMES) an eminent French writer upon the ſubject of trade, was born at Doué in Anjou, the 22d of September 1622. He was ſent to Paris, and put apprentice to a merchant: and carried on trade till 1658, when he left off the practice, to apply with more attention to the theory. It is ſaid indeed, that he had acquired a very competent fortune: but, as things afterwards happened, it does not ſeem to have been ſufficient for his demands. He was married in 1650; and in 1667, when the king declared a purpoſe of aſſigning Niceron, tom. IX.

privileges and penſions to ſuch of his ſubjects, as had twelve children alive, Mr. Savary was not ſo rich, but he put in his plea. He was afterwards admitted of the council, for the reformation of commerce; and the orders which paſſed in 1670, were drawn up from his inſtructions and advices. He was preſſed by the commiſſioners to digeſt his principles into a volume, and to give it the public: which he afterwards did at Paris in 1675, 4to. under the title of, Le Parfait Negociant, ou, Inſtruction generale pour ce qui regarde le Commerce des Merchandiſes de France & des Pays Etrangers. The ſeventh edition of this work, which was every time improved and augmented by the author, was printed at Paris 1713, 4to. and an eighth, with further corrections and additions by his ſon Philemon Lewis Savary, was publiſhed in 1721. It has been tranſlated into almoſt all European languages. In 1688, he publiſhed, Avis & Counſeils ſur les plus importantes matieres du Commerce, in 4to. which has been conſidered as a ſecond volume to the former work, and been often reprinted. Mr. Savary died the 12th of October 1690; and, out of ſeventeen children which he had had by one wife, left eleven.

Two of the ſons, James and Philemon Lewis, became afterwards famous in their father's way. James Savary not only labored to augment and perfect his father's works, but alſo undertook a very great one of his own. He was put upon this by his ſituation and employment: for, being choſen in 1686 inſpector general of the manufactures at the cuſtom-houſe of Paris, he had a mind to take an account of all the ſeveral ſorts of merchandize that paſſed through it; and to do this the more eaſily, ranged in alphabetical order all the words relating to manufactures and commerce, as faſt as he underſtood them. Then he gave ſome definitions and explications, and called his collection Manuel Mercantile; yet without any thoughts of publiſhing it, but only for his own private uſe. In this ſtate his work was, when the magiſtrates, whom the king had choſen to preſide over the council of commerce, came to hear of it: they commended the plan, and earneſtly exhorted him to enlarge and perfect it. He complied: but not having leiſure enough to do it of himſelf, by reaſon of his employ, he took his brother Philemon Lewis, although a canon of the royal church of St. Maur, into partnerſhip with him;

him; and they labored jointly at the work. James after two or three years illneſs, died in 1716, leaving it unfiniſhed: but Philemon Lewis brought it to a concluſion, and publiſhed it at Paris in 1723, under this title, Dictionnaire Univerſel du Commerce: in two volumes folio.

The ſame Philemon Lewis, animated by the favorable reception given publicly to this work, ſpent three other years in making it more compleat and perfect; and finiſhed a third volume, by way of ſupplement to the two former, which appeared at the end of 1729. This was after his death, which happened in September 1727. This Dictionary upon Commerce has been univerſally ſpoken of as a very excellent work. A fine edition of this book was printed in Paris, 3 vol. folio, in 1748.

SAVILE (Sir HENRY) a moſt learned Engliſhman, was deſcended from a gentleman's family, and born at Bradley near Halifax in Yorkſhire, the 30th of November 1549. He was entered of Merton college in Oxford in 1561, where he took the degrees in arts and was choſen fellow. When he proceeded maſter of arts in 1570, he read for that degree on the Almageſt of Ptolemy, which procured him the reputation of a man, wonderfully ſkilled in mathematics and the Greek language: in the former of which, he voluntarily read a public lecture in the univerſity for ſome time. In 1578, he travelled into France and other countries; where diligently improving himſelf in all uſeful learning, in languages, and the knowledge of the world, he became a moſt accompliſhed gentleman. At his return, he was made tutor in the Greek tongue to queen Elizabeth, who had a great eſteem and liking for him. In 1585, he was made warden of Merton college, which he governed ſix and thirty years with great honor, and improved by all the means he could with riches and good letters. In 1596, he was choſen provoſt of Eton college; which ſociety he made it his buſineſs to fill with the moſt conſiderable and learned men, among whom was the ever memorable John Hales. King James I, upon his acceſſion to the crown of England, expreſſed a particular regard for him, and would have preferred him either in church or ſtate; but Sir Henry declined it, and only accepted the honor of knighthood

Wood's Athen. Oxon. vol 1.

hood from his majeſty at Windſor in 1604. His only ſon dying about that time, he devoted his fortune thenceforth to the promoting of learning.

In 1619, he founded two lectures or profeſſorſhips, one in geometry, the other in aſtronomy, in the univerſity of Oxford; which he endowed with a ſalary of 160l. a year each, beſides a legacy of 600l. for purchaſing more lands for the ſame uſe. He alſo furniſhed a library with mathematical books near the mathematical ſchool for the uſe of his profeſſors; and gave 100l. to the mathematical cheſt of his own appointing: adding afterwards a legacy of 40l. a year to the ſame cheſt, to the univerſity, and to his profeſſors jointly. He likewiſe gave 120l. towards the new-building of the ſchools; ſeveral rare manuſcripts and printed books to the Bodleian Library; and a good quantity of Geek types to the printing preſs at Oxford. This great and extraordinary man died at Eton college the 19th of Febuary 1621-2, and was buried in the chapel there. The univerſity of Oxford paid him the greateſt honors poſſible, by having a public ſpeech and verſes made in his praiſe, which were publiſhed ſoon after in 4to, under the title of Ultima Linea Savilii. As to his character, the higheſt encomiums are beſtowed on him by all the learned of his time: by Iſaac Caſaubon, Mercerus, Marcus Meibomius, Joſeph Scaliger, and eſpecially the learned biſhop Montagu; who, in his Diatribæ upon Selden's Hiſtory of Tythes, ſtiles him "that magazine "of learning, whoſe memory ſhall be honorable amongſt not "only the learned, but the righteous for ever."

We have already mentioned ſeveral noble inſtances of Sir Henry Savile's munificence to the republic of letters: in the account of his publications many more, and even greater, will appear. In 1581, he obliged the world with an Engliſh verſion of, 1. "Four Books of the Hiſtories of Cornelius Taci-"tus, and the Life of Agricola: with notes upon them," folio. Dedicated to queen Elizabeth. The notes upon this work were tranſlated into Latin by Iſaac Gruter, and publiſhed at Amſterdam 1649, in 12mo. to which Mr. Gruter ſubjoined a treatiſe of our author, publiſhed in 1598 under this title, 2. A View of certain Military Matters, or Com-"mentaries concerning Roman Warfare:" which treatiſe, ſoon after its firſt appearance, had been tranſlated into Latin by

by Marquardus Freherus, and printed at Heidelberg in 1601. In 1596, he publiſhed a collection of the beſt ancient writers of our Engliſh Hiſtory, intitled, 3. Rerum Anglicarum Scriptores poſt Bedam præcipui, ex vetuſtiſſimis Codicibus nunc primum in lucem editi: To which he added chronological tables at the end, from Julius Cæſar to the coming in of William the Conqueror. 4. He undertook and finiſhed a fine edition of St. Chryſoſtom's Works in Greek, printed A. D. 1613, in eight volumes folio. In the preface, he ſays, that having himſelf viſited, about twelve years before, all the publick and private libraries in Britain; and copied out from thence, whatever he thought uſeful to his deſign: He then ſent ſome learned men into France, Germany, Italy, and the Eaſt; to tranſcribe ſuch parts as he had not already, and to collate the others with the beſt manuſcripts. At the ſame time, he makes his acknowledgments to ſeveral great men for their aſſiſtance; as Thuanus, Velſerus, Andræas Schottus, Iſaac Caſaubon, Fronto Ducæus, Janus Gruterus, David Hoeſchelius, &c. In the eighth volume are inſerted Sir Henry Savile's own notes, with thoſe of other learned men. The whole charge of this edition, including the ſeveral ſums paid to learned men, at home and abroad, employed in finding out, tranſcribing, and collating the beſt manuſcripts, is ſaid to have amounted to no leſs than 8000l. but, as ſoon as it was finiſhed, the biſhops and clergy of France employed Fronto Ducæus, who was a learned jeſuit, to reprint it at Paris with a Latin tranſlation. This edition appeared in 1621, and the following years, in ten volumes folio; and a finer edition hath been ſince put out by Father Montfaucon and the Benedictins, at Paris 1718, in thirteen volumes folio. In 1618, he publiſhed a Latin work, written by Thomas Bradwardin, archbiſhop of Canterbury, againſt Pelagius, intitled, 5. De cauſa Dei contra Pelagium, & de virtute cauſarum: to which he prefixed the Life of Bradwardin. In 1621, he publiſhed a collection of his own mathematical lectures, 6. Prælectiones Tredecim in principium Elementorum Euclidis Oxoniæ habitæ, 4to. 7. Oratio coram Elizabethâ Regina Oxoniæ habita, anno 1592, Oxon 1658, 4to. Publiſhed by Dr. Barlow from the original in the Bodleian Library. 8. He tranſlated into Latin King James's "Apology for the Oath of Allegiance."

Art. CHRYSOSTOM.

He

He left ſeveral manuſcripts behind him, written at the command of king James; all which are in the Bodleian Library. He wrote notes likewiſe upon the margin of many books in his library, particularly of Euſebius's Eccleſiaſtical Hiſtory; which were afterwards uſed, and thankfully acknowledged by Valeſius, in his edition of that work in 1659. There are four of his letters to Camden, publiſhed by Dr. Thomas Smith among "Camden's Letters," printed 1691, in 4to.

Sir Henry Savile had a younger brother Thomas Savile, who was admitted probationer fellow of Merton college Oxford in 1580; afterwards travelled abroad into ſeveral countries; upon his return, was choſen fellow of Eton college; and died at London the 12th of January 1592-3. This gentleman was a man of great learning, and an intimate friend of Camden; among whoſe letters, juſt mentioned, there are fifteen of Mr. Savile's to him.

SAUNDERSON (Dr. NICHOLAS) an illuſtrious profeſſor of the mathematics in the univerſity of Cambridge, and fellow of the royal ſociety, was born in January 1682, at Thurlſton near Penniſton in Yorkſhire; where his father, beſides a ſmall eſtate, enjoyed a place in the Exciſe. When he was twelve months old, he was deprived by the ſmall pox, not only of his ſight, but of his eyes alſo; for they came away in abſceſs: ſo that he retained no more idea of light and colours, than if he had been born blind. He was ſent early to the free-ſchool at Penniſton, and there laid the foundation of that knowledge of the Greek and Roman languages; which he afterwards improved ſo far by his own application to the claſſic authors, as to hear the works of Euclid, Archimedes, and Diophontus, read in their original Greek. As ſoon as he had gone through the buſineſs of the grammar-ſchool, his father, whoſe occupation led him to be converſant in numbers, began to inſtruct him in the common rules of arithmetic. Here it was that his genius firſt appeared: he ſoon became able to work the common queſtions, to make long calculations by the ſtrength of his memory, and to form new rules to himſelf for the more ready ſolving of ſuch problems, as are often propoſed to learners, more with a deſign to perplex than to inſtruct. At the age of eighteen, he was introduced to the acquaintance of

The Life and Character of profeſſor Saunderſon, prefixed to his "Elements of Algebra:" printed at Cambridge, 1740, in 2 vol. 4to.

of Richard Weſt of Underbank, Eſq; a gentleman of fortune and a lover of the mathematics: who, obſerving Mr. Saunderſon's uncommon capacity, took the pains to inſtruct him in the principles of algebra and geometry, and gave him every encouragement in his power to the proſecution of theſe ſtudies. Soon after, he grew acquainted with Dr. Nettleton, who took the ſame pains with him; and it was to theſe gentlemen, that Mr. Saunderſon owed his firſt inſtitution in the mathematical ſciences. They furniſhed him with books, and often read and expounded them to him; but he ſoon ſurpaſſed his maſters, and became fitter to teach, than learn any thing from them.

Our author's paſſion for learning growing with him, his father encouraged it; and ſent him to a private academy at Attercliff near Sheffield. Logic and metaphyſics, it ſeems, made up the principal learning of this ſchool: the former being chiefly the art of diſputing in mood and figure, a dry ſtudy, converſant only in words, the latter dealing in ſuch abſtract ideas, as have not the objects of ſenſe for their foundation, were neither of them agreeable to the genius of our author; and therefore he made but a ſhort ſtay here. He remained ſometime after in the country, proſecuting his ſtudies in his own way, without either guide or aſſiſtant: indeed he needed no other than a good author, and ſome perſon that could read it to him; being able by the ſtrength of his own abilities to ſurmount all difficulties that might occur. His education had hitherto been carried on at the expence of his father, who having a numerous family grew uneaſy under the burden: his friends therefore began to think of fixing him in ſome way of buſineſs, by which he might ſupport himſelf. His own inclination led him ſtrongly to Cambridge; but the expence of an education there, was a difficulty not to be got over. At laſt, it was reſolved he ſhould try his fortune there, but in a way very uncommon; not as a ſcholar but a maſter: for his friends obſerving in him a peculiar felicity in conveying his ideas to others, hoped that he might teach the mathematics with credit and advantage, even in the univerſity; or if this deſign ſhould miſcarry, they promiſed themſelves ſucceſs in opening a ſchool for him in London.

Accordingly

Accordingly in the year 1707, being now twenty-five years of age, he was brought to Cambridge by Mr. Joſhua Dunn, then a fellow-commoner of Chriſt-College; where he reſided with his friend, but was not admitted a member of the college. The ſociety were much pleaſed with ſo extraordinary a gueſt, allotted him a chamber, the uſe of their library, and indulged him in every privilege, that could be of advantage to him. But many difficulties obſtructed his deſign: he was placed here without friends, without fortune, a young man untaught himſelf, to be a teacher of philoſophy in an univerſity, where it then reigned in the greateſt perfection. Mr. Whiſton was at this time in the mathematical profeſſor's chair, and read lectures in the manner propoſed by Mr. Saunderſon; ſo that an attempt of this kind looked like an encroachment on the privileges of his office: but, as a good-natured man and an encourager of learning, he readily conſented to the application of friends, made in behalf of ſo uncommon a perſon. Mr. Dunn had been very aſſiduous in making known his character; his fame in a ſhort time had filled the univerſity; men of learning and curioſity grew ambitious and fond of his acquaintance; ſo that his lecture, as ſoon as opened, was frequented by many, and in a ſhort time very much crowded. The Principia Mathematica, Optics, and Arithmetica Univerſalis of Sir Iſaac Newton were the foundation of his lecture; and they afforded a noble field to diſplay his genius in. It will be matter of ſurpriſe to many, that our author ſhould read lectures in optics, diſcourſe on the nature of light and colours, explain the theory of viſion, the effect of glaſſes, the phænomena of the rainbow, and other objects of ſight: but if we conſider, that this ſcience is altogether to be explained by lines, and is ſubject to the rules of geometry, it will be eaſy to conceive, that he might be a maſter of theſe ſubjects.

As Mr. Saunderſon was inſtructing the academical youth in the principles of the Newtonian philoſophy, it was not long before he became acquainted with the incomparable author, although he had left the univerſity ſeveral years; and enjoyed his frequent converſation concerning the more difficult parts of his works. He lived in friendſhip alſo with the moſt eminent mathematicians of the age; with Halley, Cotes, De Moivre, &c. Upon the removal of Mr. Whiſton from his

his profeſſorſhip, Mr. Saunderſon's mathematical merit was univerſally allowed ſo much ſuperior to that of any competitor, that an extraordinary ſtep was taken in his favor, to qualify him with a degree, which the ſtatutes require. Upon application made by the heads of colleges to the duke of Somerſet their chancellor, a mandate was readily granted by the queen, for conferring on him the degree of maſter of arts: upon which he was choſen Lucaſian profeſſor of the mathematics in November 1711, Sir Iſaac Newton all the while intereſting himſelf very much in the affair. His firſt performance, after he was ſeated in the chair, was an inauguration ſpeech made in very elegant Latin, and a ſtyle truly Ciceronian; for he was well verſed in the writings of Tully, who was his favorite in proſe, as Virgil and Horace were in verſe. From this time he applied himſelf cloſely to the reading of lectures, and gave up his whole time to his pupils. He continued among the gentlemen of Chriſt's college, till the year 1723; when he took a houſe in Cambridge, and ſoon after married a daughter of the Rev. Mr. Dickons, rector of Boxworth in Cambridgeſhire; by whom he had a ſon and a daughter. In the year 1728, when king George II honoured the univerſity with a viſit, he was pleaſed to ſignify his deſire of ſeeing ſo remarkable a perſon; and accordingly our profeſſor waited upon his majeſty in the ſenate-houſe, and was there created doctor of laws by royal favor.

Dr. Saunderſon was naturally of a ſtrong healthy conſtitution; but being too ſedentary, and conſtantly confining himſelf to the houſe, he became at length a valetudinarian of a very ſcorbutic habit. For ſome years he frequently complained of a numbneſs in his limbs, which in the ſpring of the year 1739, ended in a mortification of his foot; when his blood being in a very ill ſtate, no art or medicines were able to ſtop its progreſs. He died the 19th of April, in the 57th year of his age; and lies buried according to his requeſt in the chancel at Boxworth. He was a man rather to be admired than loved. He had much wit and vivacity in converſation, ſo that none could be a better companion. He had alſo a great regard to truth, and was one of thoſe ſincere men, who think it their duty to ſpeak it at all times: and therefore his ſentiments on men and opinions, his praiſes or cenſures, his friend-

friendſhip or diſregard, were expreſſed without partiality or reſerve: which, as muſt eaſily be imagined, would raiſe him up many enemies, and expoſe him to many animoſities. He received the notice of his approaching death with great calmneſs and ſerenity; and after a ſhort ſilence, reſuming life and ſpirit, talked with as much compoſure as uſual. He was not ſuppoſed to entertain any great notion of revealed religion, yet, we are told, appointed to receive the ſacrament the evening before his death; which a delirium that never went off prevented him from doing.

A blind man, moving in the ſphere of a mathematician, ſeems a phænomenon difficult to be accounted for; and has excited the admiration of every age, in which it has appeared. Tully mentions it as a thing ſcarce credible in his own maſter in philoſophy Diodotus, that "he exerciſed himſelf therein with more aſſiduity, after he became "blind: and what he thought next to impoſſible to be done "without ſight, that he profeſſed geometry; deſcribing his "diagrams ſo expreſsly to his ſcholars, that they could draw "every line in its proper direction." St. Jerom relates a more remarkable inſtance in Didymus of Alexandria, who, "though blind from his infancy, and therefore ignorant of "the very letters, appeared ſo great a miracle to the world, "as not to learn logic, but geometry alſo to perfection; "which ſeems the moſt of any thing to require the help of "ſight." But, if we conſider that the ideas of extended quantity, which are the chief objects of mathematics, may as well be acquired from the ſenſe of feeling, as that of ſight; that a fixed and ſteady attention is the principal qualification for this ſtudy; and that the blind are by neceſſity more abſtracted than others, for which reaſon Democritus is ſaid to have put out his eyes, that he might think more intenſely; we ſhall perhaps find reaſon to ſuppoſe, that there is no other branch of ſcience more adapted to their circumſtances.

Tuſculan. Diſputat. V. 39.

Hieron. de viris illuſtribus, c. 109.

Tully, in loco ſupra citato.

It was by the ſenſe of feeling, that Saunderſon acquired moſt of his ideas at firſt; and this he enjoyed in great acuteneſs and perfection, as it commonly happens to the blind, whether by the gift of nature, or, as is more probable, by the neceſſity of application. Yet he could not, as ſome have imagined,

imagined, and as Mr. Boyle was made to believe of a blind man at Maeſtricht, diſtinguiſh colours by that ſenſe; and having made repeated trials, he uſed to ſay, it was pretending to impoſſibilities. But he could with great nicety and exactneſs diſcern the leaſt difference of rough and ſmooth in a ſurface, or the leaſt defect of poliſh. Thus he diſtinguiſhed in a ſet of Roman medals the genuine from the falſe, though they had been counterfeited with ſuch exactneſs, as to deceive a connoiſſeur, who had judged by the eye. His ſenſe of feeling was very accurate alſo in diſtinguiſhing the leaſt variation in the atmoſphere: and he has been ſeen in a garden, when obſervations have been making on the ſun, to take notice of every cloud, that interrupted the obſervation, almoſt as juſtly as they who could ſee it. He could tell when any thing was held near his face, or when he paſſed by a tree at no great diſtance, provided there was a calm air, and little or no wind: theſe he did by the different pulſe of the air upon his face.

An exact and refined ear is what ſuch are commonly bleſſed with, who are deprived of their eyes: our profeſſor was perhaps inferior to none in the excellence of his. He could readily diſtinguiſh to the fifth part of a note; and by his performance on the flute, which he had learned as an amuſement in his younger years, diſcovered ſuch a genius for muſic, as if he had cultivated the art, would have probably appeared as wonderful as his ſkill in the mathematics. By his quickneſs in this ſenſe he not only diſtinguiſhed perſons, with whom he had ever once converſed, ſo long, as to fix in his memory the ſound of their voice, but in ſome meaſure places alſo. He could judge of the ſize of a room, into which he was introduced, of the diſtance he was from the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a ſound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it ſounded.

There was ſcarce any part of the mathematics, on which he had not wrote ſomething for the uſe of his pupils: but he diſcovered no intention of publiſhing any of his works, till the year 1733. Then his friends, alarmed by a violent fever that had threatened his life, and unwilling that his labours ſhould be loſt to the world, importuned him to ſpare

ſome time from his lectures, and to employ it in finiſhing ſome of his works; which he might leave behind him, as a valuable legacy both to his family and the public. He yielded ſo far to theſe intreaties, as to compoſe in a ſhort time his "Elements of Algebra;" which he left perfect, and tranſcribed fair for the preſs. It was publiſhed by ſubſcription at Cambridge 1740, in two volumes 4to; with a good mezzotinto print of the author, and an account of his life and character, prefixed.

It would be wrong to conclude this account of Saunderſon, without mentioning the profound veneration he had for Sir Iſaac Newton. If he ever differed in ſentiment from any thing in Sir Iſaac's mathematical and philoſophical writings, upon more mature conſideration, he ſaid, he always found the miſtake to be his own. The more he read his works, and obſerved upon nature, the more reaſon he found to admire the juſtneſs and care, as well as happineſs of expreſſion, of that incomparable philoſopher. He has left ſome valuable comments on his Principia, which not only explain the more difficult parts, but often improve upon the doctrines; and, though far ſhort in their preſent ſtate of what he would himſelf have publiſhed on the ſubject, yet they might be no unacceptable preſent to the public.

SAVONAROLA (JEROM) a famous Italian monk, was deſcended from a family at Padua, and born at Ferrara in 1452. He became a Dominican friar at Bologna, without the knowledge of his parents, in 1474; and ſoon grew famous for great piety and learning. His ſuperiors employed him in teaching phyſics and metaphyſics; but, having diſcharged that employment ſome years, he grew weary of thoſe vain ſubtilties, and applied himſelf entirely to the reading pious books, and eſpecially the holy ſcriptures. He was employed in preaching and confeſſions, which he did with great aſſiduity. He was ſent for to Florence in 1492, to prepare Laurence de Medicis for death. He diſtinguiſhed himſelf here in an extraordinary manner by the auſterity of his life, and by the fervency of his preaching: by which he gained ſo prodigious a reputation and aſcendency in the city of Florence, that he governed it ſome years, as if he had

had been its ſovereign. He pretended to divine revelations, and many from thence concluded him to be an impoſtor and wicked Tartuffe: but this is no proof, many a madman beſides Savonarola having really and ſincerely believed himſelf to have been inſpired from above. It is certain, that he did not abound in the wiſdom of this world, if this wiſdom conſiſts in a regard for our own well-being; for he did, what no man could do and be ſafe. In ſhort, he preached with great zeal and eloquence, even in Italy, againſt the corruptions of the court of Rome, and particularly againſt the flagitious life and practices of pope Alexander VI: who, not being able to ſilence him, condemned him to be hanged and burned in 1498, which puniſhment he ſuffered with the greateſt conſtancy and devotion.

He wrote a prodigious number of books, to promote morality and piety. He is a proper example to prove the great power of religious appearance over the multitude: for the effect would have been juſt the ſame upon the people of Florence, if Savonarola had been a Tartuffe or impoſtor; which however, notwithſtanding the diſputes about it, there is no ſufficient reaſon to ſuppoſe. John Francis Picus, earl of Mirandula, has written his life.

SAUVEUR (JOSEPH) an eminent French mathematician, was born at La Fleche the 24th of March 1653. He was abſolutely dumb, till he was ſeven years of age; and then the organs of ſpeech did not diſengage themſelves ſo effectually, but that he was ever after obliged to ſpeak very ſlowly and deliberately. From his infancy he diſcovered a turn for mechanics; and was always inventing and conſtructing ſome little thing or other in that way. He was ſent to the college of the Jeſuits to learn polite literature, but made very little progreſs in poetry and eloquence: Virgil and Cicero had no charms for him; but he read with greedineſs books of arithmetic. He went to Paris in 1670; and being intended for the church, applied to philoſophy and theology, but ſucceeded no better. In ſhort, mathematics was the only ſtudy he had any paſſion or reliſh for, and this he cultivated with extraordinary ſucceſs: for, during his courſe of philoſophy, he learned the ſix firſt books of Euclid, in

Niceron, tom. IV.

the compaſs of one month, without a maſter. As he had an impediment in his voice, he was prevailed on by Boſſuet, at that time biſhop of Condom, to apply himſelf to phyſic: but this was utterly againſt the inclination of an uncle, from whom he drew all his reſources, who was ſtrongly ſet upon his being a divine. At length, purſuing his favorite ſcience, he reſolved to teach it for his ſupport; and ſo ſoon became the mathematician a la mode, that at twenty years of age he had prince Eugene for his ſcholar. He had not yet read the geometry of Deſcartes; but a foreigner of the firſt quality deſiring to be taught it, he made himſelf maſter of it in an inconceivably ſmall ſpace of time. Baſſet being a faſhionable game at that time, the marquiſs of Dangeau aſked him for ſome calculations relating to it, which gave ſuch ſatisfaction, that Sauveur had the honor to explain them to the king and queen. This was in 1678: in 1681, he went to Chantilly with Mariotte to make ſome experiments upon the waters there. In 1686, he was made mathematical profeſſor of the royal college: and in 1696, admitted a member of the academy of ſciences. He was known and eſteemed by the prince of Conde. He conceived a deſign of writing a treatiſe upon fortification; and, in order to join practice with theory, went to the ſiege of Mons in 1691, where he continued all the while in the trenches: he made the tour alſo of Flanders with this view. At the latter part of his life, he had a penſion. He died in July, 1716. He was twice married. The firſt time he took a very ſingular precaution; for he would not ſee the woman, till he had been with a notary to have the conditions, he intended to inſiſt on, reduced into a written form; for fear the ſight of her ſhould not leave him enough maſter of himſelf. This was acting very wiſely, and like a true mathematician: who always proceeds by rule and line, and makes his calculations, when his head is cool. He had children by both his wives; and by the latter a ſon, who, like himſelf, was dumb for the ſeven firſt years of his life.

His writings, which conſiſt of pieces rather than ſet works, are all inſerted in the memoires of the academy of ſciences: the principal of them is, Principes d'Acouſtique & de Muſique, ou Syſteme general des intervalles des ſons, & ſon application a tous les ſyſtemes & inſtrumens de Muſique, 1701.

For

For although Sauveur is ſaid to have had neither voice nor ear, yet this was his favorite ſcience; which undoubtedly was owing to its affording him matter for fine and deep reſearches in his own way.

SAXE (MAURICE Count de) marſhal-general of the French armies, and duke-elect of Courland and Semigallia, was born at Dreſden the 19th of October 1696. He was natural ſon of Frederic Auguſtus II, elector of Saxony, king of Poland, and grand duke of Lithuania, by Aurora counteſs Konigſmarc, youngeſt ſiſter of Philip count Konigſmarc, who was deſcended of an illuſtrious family in Sweden; and who fell a ſacrifice for an alledged intrigue with the princeſs of Zell. Count Saxe diſcovered an early genius for warlike exerciſes, neglecting every ſtudy but that of war. He cultivated no foreign language but French, as if he had foreſeen that France would one day become his country, in which he would riſe to the higheſt military honours. He accompanied the king his father in all his Poliſh campaigns, and began to ſerve in the allied army in the Netherlands in 1708, when he was no more than twelve years old, and gave pregnant proofs of an enterpriſing genius. He afterwards ſerved in the war againſt the Swedes in Pomerania, and was made colonel of a regiment of horſe. He entered into the imperial ſervice in 1717, and made ſeveral campaigns in Hungary againſt the Turks; in which he behaved with the greateſt bravery, and thereby attracted the regard of prince Eugene of Savoy, the moſt illuſtrious captain of his time. In 1720, he viſited the court of France, where he obtained a brevet of camp-marſhal from the duke of Orleans, then regent of that kingdom. Two years after, he purchaſed the colonelcy of the regiment of Spar, and gradually roſe in military honours, from the rank of colonel to that of marſhal-general.

Life of Saxe prefixed to his "Reveries; or, Memoirs concerning the Art of War," Edin. 1759, in 8vo.

While the count was reſiding in France, the ſtates of Courland, foreſeeing that their duchy would one day be without a head, duke Ferdinand, the laſt male of the family of Ketler, being valetudinary, and likely to die without iſſue, were prevailed on, by foreign influence, to chuſe the count to be their ſovereign. The minute of election was ſigned

by the ſtates of Mittaw, the capital of Courland, on the 5th of July 1726. But this election having been vigorouſly oppoſed by the court of Ruſſia, and alſo by the republic of Poland, upon both of which the duchy was dependent; he could never make good his pretenſions; ſo that, upon the death of duke Ferdinand in 1736, count Biron, a gentleman of Daniſh extraction, in the ſervice of Ruſſia, was preferred before him. When a war broke out in Germany, upon the death of the late king of Poland, our count's father, he attended the duke of Berwick, commander in chief of the French army ſent into that country, and behaved with unparallelled bravery. When troubles broke out in the ſame quarter, upon the death of the late emperor Charles VI, he was employed in the French army ſent into the empire, to ſupport the pretenſions of the elector of Bavaria; and had no inconſiderable hand in ſtorming Prague: by means of which he acquired the confidence and eſteem of that unfortunate prince. When an invaſion of Great Britain was projected by the court of France, in the beginning of 1744, in favour of Charles-Edward, the pretender's eldeſt ſon, he was appointed to command the French troops to be employed on that occaſion. Both the young pretender and the count had come to Dunkirk in order to proceed upon the intended expedition; but the deſign was fruſtrated by a furious ſtorm, and the vigilance of the Britiſh fleet. France having, ſoon after that event, declared war againſt Great Britain, he was appointed commander in chief of the French army in the Netherlands, and promoted to the rank of a marſhal of France. In this high ſtation he had full room to diſplay his great abilities. Succeſs crowned all his enterpriſes; and every town he inveſted, was obliged to ſubmit to his victorious arms. During the courſe of the war, he beat the allies in ſeveral battles, and made himſelf maſter of the whole Auſtrian Netherlands, with a good part of Dutch Brabant. Such eminent ſervices procured him an act of naturalization by the king of France, in April 1746; in January following, he was raiſed to the rank of marſhal-general, an office which had been vacant for many years; and in January 1748, he was conſtituted governor-general of the Netherlands, with a large revenue annexed.

After

After the treaty of peace at Aix-la-Chapelle in 1748, marſhal Saxe, covered with glory, and loaded with the king's bounties, retired to Chambord in France, where he ſpent his time in various employments and amuſements. But being ſeized with a fever on the 21ſt of November 1750, he died on the 30th of that month. His corpſe was interred on the 8th of February following, with great funeral pomp, in the church of St. Thomas at Straſburg. All France lamented his death. The king was at the charge of his funeral, and expreſſed the greateſt concern for the loſs of a man, who had raiſed the glory of his arms to the higheſt pitch. By his will, which is dated at Paris, March 1, 1748, he directed that "his body ſhould be buried in lime, if that could be "done; that, in a ſhort time, nothing more of him might "remain in the world, but his memory among his friends." This direction, however, was not complied with: for his corpſe was imbalmed, and put into a leaden coffin, which was incloſed in another of copper, and this covered with one of wood, bound about with iron. His heart was put into a ſilver-gilt box, and his intrails into another coffin. He was bred a Proteſtant, of the Lutheran perſuaſion, under the eye of the counteſs his mother: and no worldly conſideration could ever induce him to change his religion. He had unhappily, like his royal father, early engaged in a ſeries of amorous adventures; and ſeveral natural children were the fruits of his vagrant amours. Though he had been prevailed on by his mother, to marry Victoria counteſs of Lobin, a lady of diſtinguiſhed birth and beauty, by whom he had a child or two, who died in their infancy; yet a coldneſs having ariſen between them, the marriage was diſſolved, on account of adultery committed by the count, with a deſign to procure a divorce; and he never afterwards married. The marſhal was a man of a middling ſtature, but of a robuſt conſtitution and extraordinary ſtrength. To an aſpect noble, ſweet and martial, he joined the interior qualities of a moſt excellent heart. Affable, and affected with the misfortunes of others, he was great and generous, even more than his fortune would permit. On his death-bed he was very penitent for his lewd practices, and reviewed the errors of his life with extreme remorſe.

His "Reveries, or Memoirs concerning the Art of War," together with other ſmall pieces, were tranſlated into Engliſh, and publiſhed at London in 1757, 4to; and republiſhed at Edinburgh in 1759, 8vo.

SCALA (BARTHELEMI) an Italian, eminent as a ſtateſman and man of letters, when letters were juſt reviving in Europe, was born about the year 1424, ſome ſay 1430. He was only the ſon of a miller; but going early to Florence, he fell under the notice of Coſmo de Medicis, who, obſerving uncommon parts in him and a turn for letters, took him under his protection, and gave him an education. He ſtudied the law; and taking a doctor's degree in that faculty, frequented the bar. After the death of Coſmo in 1464, Peter de Medicis ſhewed the ſame regard for him: and Scala, through his means, was truſted by the republic in the moſt important negotiations, and in the management of the niceſt affairs. In 1471, the freedom of the city was conferred on him and his deſcendants; and the year after he obtained Lettres de nobleſſe; he was then ſecretary or chancellor of the republic. In 1484, the Florentines ſent a ſolemn embaſſy to Innocent VIII, to congratulate him on his being raiſed to the pontificate: when Scala, being one of the ſix deputed to go, delivered a ſpeech ſo very pleaſing to the pope, that he was made by him a knight of the golden ſpur, and ſenator of Rome. In 1486, he was made holy-ſtandard-bearer to the republic. He died at Florence in 1497, and left among other children a daughter, named Alexandria, who afterwards became famous for her learning and ſkill in the Greek and Latin tongues.

Niceron, Tom. IX.

While he lived, was publiſhed the abovementioned ſpeech to pope Innocent, another ſpeech, which he made as chancellor of Florence, pro Imperatoriis militaribus ſignis dandis Conſtantio Sforziæ Imperatori in 1481, and Apologia contra vituperatores civitatis Florentiæ 1496 in folio. His poſthumous works are four books, de Hiſtoria Florentina, and Vita di Vitaliani Borromeo; both printed at Rome in 1677, 4to. This hiſtory of the Florentine republic was written in twenty books, and depoſited in the Mediceaan library; but as only four of theſe books and part of a fifth, were digeſted and finiſhed, no more were thought fit to ſee the light. Some few of his letters

ters have been publiſhed; and there are eight in the collection of Politian, with whom Scala, as appears from the correſpondence, had the misfortune to be at variance. Politian treated him politely at firſt, but afterwards loſt his temper a little. He probably deſpiſed him the more, for being his ſuperior in every thing but letters. Eraſmus alſo has not paſſed a very favorable judgment on him: he repreſents him as a Ciceronian in his ſtile.

His daughter Alexandria became the wife of Marullus; whoſe reaſon for marrying her, according to Paul Jovius, was, that he was deſirous to perfect himſelf in the knowledge of the Latin tongue: but if we believe her huſband, ſhe was a woman of great beauty and virtue, as well as wit and learning; for ſuch he deſcribes her in his poems. She died in 1506.

See MARULLUS.

In Elogiis.

SCALIGER (JULIUS CÆSAR) was deſcended from the princes of Verona, if we may believe what his ſon Joſeph aſſerts, in his epiſtle to Janus Douſa de vetuſtate gentis Scaligeranæ; but this is generally not believed, but ſuppoſed to have been a puff of the Gens Scaligerana, meaning Julius and Joſeph, who were as remarkable for great vanity, as they were for very great parts and ſtill greater learning. Be this as it will, Julius was the ſon of Benedict Scaliger, who commanded for ſeventeen years the troops of Matthias Corvinus, king of Hungary; and was born at Ripa, a caſtle in the territory of Verona, the 23d of April 1484. He learned the firſt elements of the Latin tongue in his own country, having for his preceptor John Jocundus of Verona; and, at twelve years of age, was preſented to the emperor Maximilian, who made him one of his pages. He ſerved that emperor ſeventeen years, and gave proofs of his valor and dexterity in ſeveral expeditions, in which he attended his maſter. He was at the battle of Ravenna in 1512, in which he loſt his father and brother Titus: he conveyed their bodies to Ferrara, where his mother reſided, who ſome time after died with grief.

Niceron, Hommes Illuſtres, tom. XXIII.

His father dying in narrow circumſtances, he found himſelf very ſoon in great neceſſity; upon which he reſolved to enter into the Franciſcan order. For this purpoſe he went

to

to Bologne, where he applied himſelf vigorouſly to ſtudy, eſpecially to logic and Scotus's divinity; but, changing his mind with regard to becoming a monk, he took arms again, and ſerved ſome time in Piedmont. A phyſician, whom he knew at Turin, perſuaded him to ſtudy phyſic; and accordingly he proſecuted it at his leiſure-hours, while he was in the army: he likewiſe learned the Greek language, of which he had been intirely ignorant till then. At laſt the pains of the gout determined him, at forty years of age, to abandon a military life, and to devote himſelf intirely to the profeſſion of phyſic. He had indeed already acquired uncommon ſkill in it; ſo that the biſhop of Agen, being indiſpoſed, and apprehending ſome need of a phyſician in his journey to his dioceſs, beſought Scaliger to attend him. Scaliger conſented, upon condition that he ſhould not ſtay at Agen above eight days: however this mighty man, now forty-two, fell in love with a girl of thirteen; and, becauſe her parents would not conſent to his having her, on account of her youth, ſtayed at Agen in order to marry her. He married her, three years after, in 1529; lived with her twenty-nine years; and had fifteen children by her, ſeven of whom ſurvived him. She was a lady of good family.

It was after his ſettlement at Agen, that he began to apply himſelf ſeriouſly to his ſtudies. He learned the French tongue at his firſt coming, which he ſpoke perfectly well in three months; and then made himſelf maſter of the Gaſcon, Italian, Spaniſh, German, Hungarian, and Sclavonian. The chief object of his purſuits was learning: the practice of phyſic was what he ſupported himſelf by. It is probable, that he had taken a doctor's degree in this faculty at Padua; for the letters of naturalization, which were granted him by Francis I, in 1528, give him this title; though they ſay nothing, as ſome have obſerved, of his deſcent from the princes of Verona, which it is probable they would have done, had that deſcent been clear. He did not begin to publiſh any of his works, till he was forty-ſeven years of age; but he ſoon repaired the time he had loſt, and ſhortly gained a great name in the republic of letters. Study and the compoſition of books employed him till his death; which was occaſioned by a re-

a retention of urine, and happened the 21ſt of October 1558. His epitaph was, Julii Cæſaris Scaligeri quod fuit.

His ſon Joſeph has deſcribed him, as a man with many excellent qualities both of body and mind: tall, well-made, of a noble and venerable air, and very ſtrong and active even to old age; of amazing ſagacity, inſomuch that he could divine the natures and manners of men from their looks; of a prodigious memory; ſingularly averſe to lying, and of ſuch charity, that his houſe was a kind of hoſpital to the indigent and diſtreſſed. Theſe good qualities, however, which his ſon attributes to him, were greatly tarniſhed by ſome that were not ſo good, and yet notorious to all the world: we mean, an inſupportable pride and vanity, with a criticizing and petulant humour, which made him throw out the moſt outrageous and injurious language againſt all, who did not think as he thought, nor adored his productions as he adored them. His treatment of Eraſmus was inexcuſable. This great man, in a piece intitled, *Ciceronianus, ſive de optimo dicendi genere*, had ridiculed with irreſiſtible force of wit and reaſon, certain of the learned in Italy, who would allow no expreſſions to be pure latinity, but what were to be found in Cicero; and had even gone ſo far as to criticiſe the ſtyle of the Roman orator, for whom nevertheleſs he had the profoundeſt veneration. This provoked Scaliger, whoſe zeal for Cicero put him upon publiſhing two orations in his defence; in which he loaded Eraſmus with all the contumely and reproachful language, that ill-mannered ſpleen and paſſion could ſuggeſt. He made ſome atonement, by repenting of what he had done; for upon the death of Eraſmus, which happened while the ſecond oration was printing, that is, in 1536, Scaliger wrote a poem, wherein he expreſſed great grief at his dying before they were reconciled, and ſhewed a willingneſs to acknowledge his great virtues and merit. De vetuſtate Gentis Scaligeranæ.

In the mean time Scaliger, with all his faults, was certainly a moſt uncommon man; and if in his literary productions great numbers of errors have expoſed him to criticiſm and correction, it muſt be remembered, that he did not apply himſelf in good earneſt to letters, till he was more than forty years of age. His principal works are, Exercitationes contra

contra Cardanum de Subtilitate; De cauſis linguæ Latinæ; Poetices libri ſeptem; Poemata; Epiſtolæ; and Commentaries upon ſeveral ancient authors, Theophraſtus, Ariſtotle, and Hippocrates, or rather upon ſome works of theſe authors.

Niceron, tom. XXIII. —Heinſii Orationes in obitum Joſephi Scaligeri.

SCALIGER (JOSEPH JUSTUS) ſon of Julius Cæſar Scaliger, was born at Agen the 4th of Auguſt 1540; and at eleven years of age, was ſent with two of his brothers to the college of Bourdeaux. He learned the elements of the Latin tongue, and continued there for three years; when the plague, coming to the place, obliged him to return home to his father, who himſelf took care of his ſtudies. He required of him every day a ſhort declamation upon ſome hiſtorical ſubject, and made him tranſcribe ſome poems, which he himſelf had compoſed. This laſt employ is ſuppoſed to have inſpired him with a taſte and inclination for poetry; which he cultivated ſo heartily, that he wrote a tragedy upon the ſtory of Oedipus, before he was ſeventeen years of age. His father dying in 1558, he went to Paris the year following, with a deſign to apply himſelf to the Greek language; and for this purpoſe attended the lectures of Turnebus for two months. But finding, that in the uſual courſe he ſhould be a long while in gaining his point, he ſhut himſelf up in his cloſet, reſolving to make uſe of no maſter but himſelf; and having haſtily run over the Greek conjugations, began to read Homer with a tranſlation, and underſtood him perfectly in a ſhort time. From this reading he formed to himſelf a grammar; then proceeding to the other Greek poets, and next to the hiſtorians and orators, he gained in the ſpace of two years a perfect knowledge of the language. He afterwards turned his thoughts to the Hebrew tongue, which he learned by himſelf with great facility: he had a particular talent for learning languages, and is ſaid to have been well ſkilled in no leſs than thirteen. He made the ſame progreſs in the ſciences, and in every branch of literature, ſo that he at length obtained the reputation of being the moſt learned man of his age; and perhaps he was the moſt learned man, that any age has produced. His life was a life of ſevere application to letters, ſo that there is very little for a biographer to ſay of it. In 1593, he was invited

to

the univerſity of Leyden, to be honorary profeſſor of the Belles Lettres there: upon which occaſion, if we may believe what we read in the Menagiana, Henry IV of France treated him with great coldneſs and neglect. Scaliger had determined to accept the offer; and waiting upon the king to acquaint him with his journey, and the occaſion of it, "Well, Mr. Scaliger, ſaid his majeſty, the Dutch want to "have you with them, and to allow you a good ſtipend: I "am glad of it:" and then ſuddenly turning the diſcourſe, aſked him, "Is it true, that you travelled from Paris to "Dijon, without going to ſtool"? The ſtanders-by were ſurpriſed; for they expected to have ſeen the greateſt ſcholar in the world, and conſequently great ornament of his country, treated with more ceremony and reſpect. But Henry IV had no notion at all of learning or learned men; and if he had had, might poſſibly not have been convinced, that great learning can atone for greater pride, inſolence, and vanity; and ſo might behave in that manner, purpoſely to humble and mortify Scaliger, who poſſeſſed them all abundantly. He went to Leyden, where he ſpent the remainder of his life; and died there of a dropſy, the 21ſt of January 1609, without having been ever married. He was a man of perfect ſobriety of manners, and whoſe whole time was ſpent in ſtudy. He had as great parts as his father, and infinitely greater learning, having been trained to it from his infancy, which his father had not: but then he had the ſame vain-glorious and malevolent ſpirit, which diſpoſed him to contemn, and upon every occaſion to abuſe, all mankind. And though Ovid has ſaid, that the culture of polite literature, and the liberal arts, has a tendency to civilize and ſoften human nature,

Tom. IV.

——— Ingenuas didiciſſe fideliter artes,
Emollit mores; nec ſinit eſſe feros.

Yet were we to judge by the effects it had on theſe two heroes in letters, for ſuch they certainly were, we ſhould conclude it more likely to make us greater ſavages in our civilized, than we ſhould have been in our natural ſtate. It is proper to obſerve, that Scaliger the father lived and died in the

De Vetuſtate Gentis Scaligeranæ.

the church of Rome: but the ſon embraced the principles of Luther, and relates, that his father alſo had intentions of doing ſo.

The works of Joſeph Scaliger are very numerous and various: but his Opus de Emendatione Temporum, printed at Paris 1583 in folio, is his greateſt performance. It contains a vaſt extent of learning; and three things are obſerved in it, peculiar to Scaliger. The firſt is, that having great ſkill in the oriental, as well as in the Greek and Latin tongues, and a prodigious knowledge in all kinds of writers, he collected every thing, which might ſerve to eſtabliſh ſure principles of chronology, and to fix the time of divers remarkable events. The ſecond, that he was the firſt, who undertook to form a compleat ſyſtem of chronology; or to lay down certain principles, on which hiſtory might be digeſted into exact order. The third, that he invented the Julian period; which is ſo exceedingly neceſſary to chronologers, that without it all their labours would be, if not uſeleſs, at leaſt very knotty and difficult. Scaliger, who had always the higheſt opinion of his own productions, imagined, that he had in this work carried chronology to intire perfection, and that his determinations would be irreverſible: but the ſciences do not attain perfection at once; and the errors, which Petavius and others have diſcovered in this work, ſhew in this inſtance that they do not. Nevertheleſs, he has been ſtiled the father of chronology; and perhaps his Theſaurus Temporum, complectens Euſebii Pamphili Chronicon, cum Iſagogicis Chronologiæ Canonibus, in which he has corrected and reformed many things in his Opus de Emendatione Temporum, may give him a ſufficient claim to the title. The beſt edition of de Emendatione Temporum is that of Geneva 1609, in folio; of the Theſaurus Temporum that of Amſterdam 1658, in two volumes folio.

He wrote notes and animadverſions upon almoſt all the Greek and Latin authors: thoſe upon Varro de Lingua Latina were written by him at twenty years of age. Gerard Voſſius obſerves, that his conjectures are too bold; and mentions, how Peter Victorius ſaid, that Scaliger was born to corrupt the ancients, rather than to correct them. "I "know not, ſays Mr. Bayle, whether we may not ſay, that "Scaliger

Voſſii Epiſt. 65. p. 105. Lond. 1690.

Nouvelles de la Republique des lettres, for June 1684.

"Scaliger had too much wit and learning, to write a good "commentary: for by having too much wit, he diſcovered "in the authors he commented on more fine ſentiment and "genius, than they really had; and his profound learning "was the occaſion of his ſeeing a thouſand connexions be- "tween the ſentiments of a writer and ſome rare point of an- "tiquity; and upon that foundation, imagining his author "intended to allude to it, corrected the paſſage: unleſs we "chooſe to believe, that his deſire to explain an obſcure "point of learning, unknown to other critics, induced him "to ſuppoſe, that it was to be found in ſuch or ſuch a paſ- "ſage. However that be, his commentaries are full of bold, "ingenious, and very learned conjectures; but it is not at "all probable, that the ancients ever thought of what he "makes them ſay. A perſon who has genius departs as "much from their ſenſe, as one who has none; and we "ought not to ſuppoſe, that the verſes of Horace and Catul- "lus contain all the erudition, which the commentators have "thought proper to ſupply them with."

He wrote ſome diſſertations upon ſubjects of antiquity; and gave ſpecimens of his ſkill in all branches of literature. He made a Latin tranſlation of two centuries of Arabian proverbs, which were publiſhed at Leyden 1623, with the notes of Erpenius: he did this at the requeſt of Iſaac Caſaubon, who tells us, that he employed leſs time in tranſlating it, than others who underſtood Arabic would have done in reading it. He was alſo obliged to write ſome controverſial pieces: his controverſy with Scioppius, who had convicted him of vanity and lying in his de vetuſtate & ſplendore gentis Scaligeranæ, is a heap of foul language upon a very futile ſubject. His Poemata were publiſhed at Leyden 1615, in 8vo; his Epiſtolæ, which are full of good learning, and not the leaſt eligible of his works, by Daniel Heinſius at the ſame place 1627, in 8vo. Epiſt. 194.

There are two Scaligerana: one printed at the Hague in 1666; the other at Groningen 1669, and for ſome curious reaſon or other called Scaligerana Prima. They do the ſame honor to Scaliger, as the Ana's generally do to their reſpective authors; that is, none at all.

SCAR-

SCARRON (PAUL) an eminent comic, or rather burleſque French writer, was the ſon of Paul Scarron, a counſellor in parliament, and born at Paris in 1610. He was deformed, and of very irregular manners; yet his father deſigned him for the eccleſiaſtical ſtate. He went to Italy, when he was four and twenty; but returned juſt as licentious as he went, and ſo continued till by a terrible ſtroke he was deprived of all power to indulge vitious appetites. He was at Mans, where he was a canon; but retiring from thence, at a carnival-ſeaſon, into a damp and fenny ſituation, a torpor ſuddenly fell upon him, and he loſt the uſe of all his limbs. The phyſicians attempted in vain to reſtore them: no applications were of the leaſt avail: and thus poor Scarron, at twenty-ſeven years of age, had no movements left him, but thoſe of his hands and tongue. Melancholy and terrible as his condition was, his comical and burleſque humor never forſook him: he was continually talking and writing in this ſtrain; and his houſe became the rendezvous of all the men of wit. Afterwards, a freſh misfortune overtook him: his father, who had hitherto ſupplied his wants, incurred the diſpleaſure of cardinal Richelieu, and was baniſhed. Scarron, deprived of his reſources, preſented an humble requeſt to Richelieu, which was ſo humorouſly drawn, that the miniſter could not forbear laughing. What the effect would have been, cannot be ſaid, ſince both Richelieu and his father died ſoon after: however, it is reckoned among his beſt pieces. This extraordinary perſon at length conceived thoughts of marriage; and, in 1651, was actually married to Mademoiſelle d'Aubigné, afterwards the moſt celebrated Madam de Maintenon, who lodged near him, and was about ſixteen years of age. How different muſt the condition of that lady have been then, from what it was afterwards; when, as Voltaire relates, "it was conſidered as a "great acquiſition for her, to gain for a huſband a man, "who was diſfigured by nature, impotent, and very little "enriched by fortune?" This lady, however, whoſe paſſion for Scarron, if ſhe had any, muſt have been quite intellectual, had wit and beauty, and ſerved to increaſe the good company, which frequented his houſe: ſhe alſo reſtrained him in his

Siecle de Louis XIV. tom. II.

his buffooneries, making him more reſerved and decent. Scarron died in 1660, and his jeſting humor did not die before him. Within a few minutes of his death, when his acquaintance were about him all in tears, "Ah! my good "friends, ſaid he, you will never cry for me ſo much, as I "have made you laugh."

Scarron had an infinite fund of wit and pleaſantry, but could never prevent it from running into buffoonery. There are in his writings many things fine, ingenious and delicate; but they are ſo mixed with what is flat, trifling, low, and obſcene, that a reader upon the whole will be rather diſguſted than amuſed. His Virgil Traveſtie is only excuſable in a buffoon: yet there are pleaſantries in it, which would have diſconcerted the gravity of even Virgil himſelf. His comedies and his tragi-comedy Boileau calls les vilaines pieces de Scarron: they are indeed nothing but mere burleſque. His other works, which conſiſt of ſongs, epiſtles, ſtanzas, odes, epigrams, &c. all ſhew the buffooning humor of their author. His comical Romance is almoſt the only work, which continued to be liked by perſons of taſte: and this was foretold by Boileau. His works were printed at Paris, in 1685 and 1737, in ten volumes 12mo.

SCHAAF (CHARLES) a very learned German, was born at Nuys, in the electorate of Cologne, anno 1646: his father was a major in the army of the landgrave of Heſſe Caſſel. He was bred to Divinity at Duiſbourg: and, having made the oriental tongues his particular ſtudy, became profeſſor of them in that univerſity in 1677. In 1679, he removed to Leyden, to fill the ſame poſt for a better ſtipend; and there continued till 1729, when he died of an apoplexy at upwards of eighty. He publiſhed ſome uſeful books, in the Oriental way; as, 1. Opus Aramæum complectens Grammaticam Chaldaicam & Syriacam, 1686, in 8vo. 2. Novum Teſtamentum Syriacum, cum verſione Latina, 1708, in 4to. The Latin verſion is of Tremellius, retouched. Leuſden labored jointly with him in this work till his death, which happened, when they were got to Luke xv. 20; and Schaaf did the remainder by himſelf. At the end of it is ſubjoined,

Niceron, tom. xxxix.

ſubjoined, Lexicon Syriacum Concordantiale. 3. Epitome Grammaticæ Hebraicæ, 1716, in 8vo. 4. A Letter in Syriac of the biſhop Mar Thomas, written from Malabar to the patriarch of Antioch, and a Latin verſion by himſelf, 1714, in 4to. 5. Sermo Academicus de Linguarum Orientalium ſcientia. An Inauguration-Speech. In 1711, he drew up, at the requeſt of the curators of the academy at Leyden, a catalogue of all the Hebrew, Chaldee, Syriac and Samaritan books and manuſcripts in the library there; which was joined to the catalogue of that library, publiſhed in 1711.

SCHEFFER (JOHN) a very learned German, was born at Straſburg in 1621; and, as far as we know, was educated there. He applied himſelf principally to the ſtudy of Greek and Latin antiquities, and of hiſtory; and made himſelf a tolerable verbal critic upon Latin and Greek authors. He was driven out of his own country by the wars; and, as queen Chriſtina of Sweden was ſhewing favor at that time to all men of letters, he withdrew into her kingdom in 1648. He was made, the ſame year, profeſſor of eloquence and politics at Upſal; afterwards, honorary profeſſor royal of the law of nature and nations, and aſſeſſor of the royal college of antiques; and, at length, librarian of the univerſity of Upſal. He died in March 1679, after having publiſhed a great number of works. Many of his pieces relate to Greek and Roman antiquities, and are to be found in the collection of Grævius and Gronovius. He wrote notes upon many ancient authors; upon Ælian, Phædrus, Arriani Tactica, of which laſt he made alſo a Latin verſion, Petronius, Hyginus, Julius Obſequens, Juſtin, &c. He was one of thoſe, who ſtoutly defended the genuineneſs of that fragment of Petronius, pretended to have been found at Trau; which however is generally judged to be a forgery, and accordingly rejected by Burman and other critics.

Niceron, tom. xxxix.

SCHEINER (CHRISTOPHER) an eminent mathematician and aſtronomer, and memorable for having firſt diſcovered the ſpots upon the ſun, was born near Meckelberg in Germany, anno 1575. He entered into the ſociety of the Jeſuits,

Weidleri Hiſt. Aſtron. cap. xv. 13.

Jeſuits, when he was twenty years of age; and afterwards taught the Hebrew tongue and the mathematics at Ingolſtadt, Friburg, Briſac, and Rome. At length, he became rector of the college of the Jeſuits at Neiſſe in Sileſia, and confeſſor to the arch-duke Charles. He died at Neiſſe in 1650.

While he was at Ingolſtadt in 1611, teaching mathematics in that city, he one day diſcovered through his teleſcope certain ſpots in the ſun; and communicated his diſcovery to ſome of his brethren, to Gretſer in particular. The provincial of his order, frighted as it ſhould ſeem with the newneſs of the phœnomenon, reſtrained him from publiſhing it at the preſent: upon which, Scheiner communicated his obſervations in three letters to Velſerus, who, without the knowledge of the author, publiſhed thoſe obſervations, with figures to illuſtrate them, in 1612, under the title of Apelles poſt tabulam. When Galilæo heard of this, he charged him with plagiariſm, as if he had robbed him of the honor of the diſcovery: but Scheiner, in the preface to his Roſa Urſina, very accurately makes good his claim; and Ricciolus is of opinion, that Velſerus's letters through Germany and Italy upon this diſcovery gave Galileo the firſt hint of it, ſince none of Galileo's obſervations were earlier than the year 1612. Scheiner, afterwards at Rome, made obſervations on theſe ſolar phœnomena for many years; and at length he reducing them into order, publiſhed them in one volume folio in 1630, under the title of, Roſa Urſina: ſive, Sol, ex admirando foculorum & macularum ſuarum phœnomeno varius; nec non circa centrum ſuum, & axem fixum, ab ortu in occaſum, converſione quaſi menſtrua, ſupra polos proprios, libris IV. mobilis oſtenſus. Almoſt every page is adorned with an image of the ſun with ſpots: and Des Cartes has given it as his opinion, that nothing can be more accurate and perfect in its kind, than this work of Scheiner.

Philoſoph. Princip. Part III.

Scheiner wrote ſome ſmaller things, relating to mathematics and philoſophy; among the reſt, Oculus, ſive, Fundamentum Opticum, in quo radius viſualis eruitur, ſua viſioni in oculo ſedes decernitur, & anguli viſorii ingenium reperitur. Reprinted at London 1652, in 4to.

SCHIAVONE (ANDREA), ſo called from the country, where he was born in 1522, was an eminent Venetian painter. He was ſo very meanly deſcended, that his parents, after they had brought him to Venice, were not able to allow him a maſter. His firſt employment was to ſerve thoſe painters, who kept ſhops: where his mind opened, and inclination and genius ſerved him for a maſter. He ſtudied hard, and took infinite pains: and this, with ſuch helps as he received from the prints of Parmegiano, and the paintings of Giorgione and Titian, raiſed him to a degree of excellence very ſurpriſing. It is true indeed, that being obliged to work for his daily bread, he could not ſpare time ſufficient for making himſelf thoroughly perfect in deſign: but that defect was ſo well covered with the ſingular beauty and ſweetneſs of his colors, that Tintoret uſed often to ſay, no painter ought to be without one piece of his hand at leaſt. His principal works were compoſed at Venice, ſome of them in concurrence with Tintoret himſelf, and others by the directions of Titian, in the library of St. Mark. But ſo malicious was fortune to poor Schiavone, that his pictures were but little valued in his life-time; and he never was paid any otherwiſe for them, than as an ordinary painter: though after his deceaſe, which happened in 1582, his works turned to much better account, and were eſteemed but little inferior to thoſe of his moſt famous contemporaries. This painter, though now reckoned one of the greateſt coloriſts of the Venetian ſchool, was all his life long but poorly fed and meanly clad: what therefore was his future reputation worth to him?

SCHMIDT, the name of ſome learned Germans. Eraſmus Schmidt, born at Delitzch in Miſnia 1560, was eminent for his ſkill in the Greek tongue and in the mathematics: both which, although they are accompliſhments ſeldom found in the ſame perſon, he profeſſed with great reputation for many years at Wittemberg, where he died in 1637. He publiſhed an edition of Pindar in 1616, 4to, with a Latin verſion and learned notes. He wrote notes alſo upon Lycophron, Dionyſius Perigetes, and Heſiod; which laſt was publiſhed

published at Geneva in 1693. — There was Sebaſtian Schmidt, profeſſor of oriental languages at Straſburg, who publiſhed many works: and John Andrew Schmidt, a learned Lutheran divine, born at Worms in 1652. John Andrew had a terrible accident, when he was twenty-ſeven years of age, which had like to have coſt him his life: he fell out of a chamber-window of the ſecond ſtory into the ſtreet, and was taken up for dead. He hurt his right arm with the fall ſo much, that he could never recover the uſe of it: he learned to write however tolerably well with the left; ſo well at leaſt, as to be able to make near a hundred publications, without the help of an amanuenſis. He was learned, but ſeems to have been ſtrongly infected with the cacoëthes ſcribendi: for he writ upon all ſubjects. One of his pieces is intitled, Arcana dominationis in rebus geſtis Oliverii Cromvvelli: another is againſt a book, ſuppoſed to be Le Clerc's, with this title, Liberii de ſancto amore Epiſtolæ Theologicæ. He tranſlated Pardie's elements of geometry out of French into Latin. He died in 1726; and his funeral oration was made by John Laurence Moſheim, who ſays the higheſt things imaginable of him.

See CLERC

SCHOREL (JOHN) a Flemiſh painter, was born in 1495, at a village called Schorel, near Alkmaer in Holland; and worked ſome time with Albert Durer. While he was travelling up and down Germany, he met with a fryar, who was a lover of painting, and then going to Jeruſalem: and theſe two circumſtances induced him to accompany him. He *deſigned* in Jeruſalem, on the banks of the river Jordan, and in ſeveral other places ſanctified by the preſence of our Saviour. In his way home, he ſtopped at Venice, and worked a while there; and having a deſire to ſee Raphael's painting, went to Rome, where he deſigned his and Michael Angelo's works after the antique ſculptures, and the ruins of the ancient buildings. Adrian VI, being about that time advanced to the papal chair, gave Schorel the charge of ſuperintendant of the buildings at Belvidere; but after the death of this pontiff, who reigned little more than a year, he returned to the Low Countries. He ſtaid a while at Utrecht, and drew ſeveral rare pieces there. He paſſed through France,

as he returned home; and refuſed the offers made him by Francis I, out of his love to eaſe and a quiet life. He was endowed with various accompliſhments, being a muſician, poet, orator; and knowing in four languages, Latin, French, Italian, and German. He died in the year 1562, much lamented by his friends and acquaintance, who eſteemed and loved him for his good humour and good qualities.

SCHOTTUS (ANDREAS) a very learned German, to whom the republic of letters has been conſiderably indebted, was born at Antwerp in 1552; and was educated at Louvain. Upon the taking and ſacking of Antwerp in 1577, he retired to Douay; and after ſome ſtay there, went to Paris, where Augerius Buſbequius received him into his houſe, and made him partner of his ſtudies. Two years after, he went into Spain, and was at firſt at Madrid; then he removed to Alcala, and then in 1580 to Toledo, where his great reputation procured him a Greek profeſſorſhip. The cardinal Gaſpar Quiroga, archbiſhop of Toledo, conceived at the ſame time ſuch an eſteem for him, that he lodged him in his palace, and entertained him as long as he ſtayed in that place. In 1584, he was invited to Saragoſſa, to teach rhetoric and the Greek language: and two years after, he entered into the ſociety of jeſuits, and was called by the general of the order into Italy, to teach rhetoric at Rome. He continued three years there, and then returned to his own country; where he ſpent the remainder of a long life in reading and writing books. He was not only well ſkilled in Latin and Greek learning, but had alſo in him a candor and generoſity, ſeldom to be found among the men of his order. He had an earneſt deſire to oblige all mankind, of what religion or country ſoever; and would freely communicate even with heretics, if the cauſe of letters could be ſerved thereby; ſo it is not to be wondered, that the proteſtants every where ſhould have ſpoken well of him. He died at Antwerp the 23d of January 1629, after having publiſhed a great number of books. Beſides works more immediately connected with, and relating to his own profeſſion, he gave editions of, and wrote notes upon, ſeveral of the claſſics; among which were Aurelius Victor, Pomponius Mela, Seneca

neca Rhetor, Cornelius Nepos, Valerius Flaccus, &c. He alſo laboured upon many of the Greek fathers, publiſhed an edition of Baſil, and made a Latin verſion on Photius; which verſion however has been thought to be ſo much below the abilities and learning of Schottus, that ſome have queſtioned his having been the author of it.

SCHREVELIUS (CORNELIUS) a laborious critic of Holland, who, though his name is often ſeen in the title-pages of illuſtrious authors, had no great genius or acumen. He gave editions of ſeveral claſſic authors, under the title of Variorum; and his edition of Homer's poems in two volumes 4to, is very beautiful to look on, but full of faults. The beſt of all his works is ſuppoſed to be a Lexicon, Greek and Latin, which is very commodious to young beginners. He died in the year 1667.

SCHURMAN (ANNA MARIA A) a moſt extraordinary German lady, was the daughter of parents, who were both ſprung from noble proteſtant families; and was born at Cologne the 5th of November 1607. She diſcovered from her infancy an uncommon dexterity of hand; for at ſix years of age, ſhe cut with her ſciſſars upon paper all ſorts of figures, without any model. At eight, ſhe learned in a few days to deſign flowers in a very agreeable manner; and two years after ſhe was but three hours in learning to embroider. Afterwards ſhe was taught muſic vocal and inſtrumental, painting, ſculpture, and engraving; and ſucceeded equally in all theſe arts. Our excellent Mr. Evelyn, in his *hiſtory of Chalcography*, has obſerved, that "the very knowing Anna "Maria a Schurman is ſkilled in this art with innumerable "others, even to a prodigy of her ſex." Her hand-writing in all languages was inimitable; and ſome curious perſons have preſerved ſpecimens of it in their cabinets. M. Joby, in his journey to Munſter, relates, that he was an eye-witneſs of the beauty of her writing in French, Greek, Hebrew, Syriac, and Arabic; and of her ſkill in drawing in miniature, and making portraits upon glaſs with the point of a diamond. She painted her own picture by means of a looking-glaſs; and made artificial pearls ſo like natural ones,

From Niceron, Tom. XXXIII.

p. 79. Lond. 1755.

Voyage de Munſter, p. 150.

that they could not be diſtinguiſhed but by pricking them with a needle.

The powers of her underſtanding were not inferior to thoſe of her hand; for at eleven years of age, when her brothers were examined about their Latin, ſhe often whiſpered to them what they were to anſwer, though ſhe had only heard them ſay their leſſons en paſſant. Her father, collecting from this that ſhe was formed for literature, applied himſelf to cultivate her talents that way, and helped her to gain that knowledge, which made her ſo juſtly celebrated. The Latin, Greek, and Hebrew languages became ſo familiar to her, that ſhe not only wrote, but ſpoke them in a manner, which ſurpriſed the moſt learned men. She made a great progreſs alſo in the oriental languages, which have a relation to the Hebrew, as the Syriac, Chaldee, Arabic, and Ethiopic: and for the living languages, ſhe underſtood perfectly, and ſpoke readily, the French, Engliſh, and Italian. She was competently verſed in geography, aſtronomy, philoſophy, and the ſciences, ſo as to be able to judge of them with exactneſs; but as her nature was formed for religion, theſe vain amuſements did not ſatisfy her; and therefore ſhe applied herſelf at length to divinity, and the ſtudy of the holy ſcriptures.

Her father, who had ſettled at Utrecht while ſhe was an infant, and afterwards removed to Francker, for the more convenient education of his children, died there in 1623. His widow then returned to Utrecht, where Anna Maria continued her ſtudies very intenſely; and this undoubtedly reſtrained her from marrying, as ſhe might have done advantageouſly with Mr. Cats, penſionary of Holland, and a celebrated poet, who wrote verſes in her praiſe, when ſhe was but fourteen years of age. Her modeſty, which was as great as her knowledge, would have kept her merit and learning unknown, if Rivetus, Spanheim, and Voſſius, had not produced her, contrary to her own inclination, upon the ſtage of the world. To theſe three divines we may add Salmaſius, Beverovicius, and Huygens, who maintained a literary correſpondence with her; and by ſhewing her letters, ſpread her fame into foreign countries. This procured her letters from Balzac, Gaſſendi, Merſennus, Bochart, Conrart, and other

other eminent men. At laſt, her name became ſo famous, that perſons of the firſt rank, and even princeſſes, paid her viſits: cardinal Richelieu likewiſe ſhewed her marks of his eſteem. About the year 1650, ſhe made a great alteration in her religious ſyſtem. She performed her devotions in private, without frequenting any church, upon which it was reported that ſhe was inclined to popery; but ſhe attached herſelf to the famous Labadie, and embracing his principles and practices, accompanied him wherever he went. She lived ſome time with him at Altena in Holſtein, and attended him at his death there in 1674. She afterwards retired to Wiewart in Friſeland, where Mr. William Penn, the quaker, viſited her in 1677; and died at this place, the 5th of May 1678. She took for her device theſe words of St. Ignatius, Amor meus crucifixus eſt. It is ſaid, that ſhe was extremely fond of eating ſpiders.

Penn's travels in Holland and Germany, Lond. 1694.

She wrote, De vitæ humanæ termino. Ultraject. 1639; Diſſertatio de ingenii muliebris ad doctrinam & meliores literas aptitudine, Lugd. Bat. 1641. Theſe two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correſpondents, were printed at Leyden 1648 in 12mo, under the title of, A. M. a Schurman Opuſcula Hebræa, Græca, Latina, Gallica: proſaica & metrica. Enlarged in the edition of Utrecht 1652. She wrote afterwards, EUKLERIA, ſeu melioris partis electio. This is a defence of her attachment to Labadie, and was printed at Altena in 1673, when ſhe was actually with him.

SCIOPPIUS (GASPAR) a moſt learned German writer of the ſeventeenth century, but one who is not ſaid to have verified the maxim:

——— *Ingenuas didiciſſe fideliter artes*
Emollit mores, nec ſinit eſſe feros: OVID.

for he is repreſented as one of the greateſt ſavages, theſe latter ages have produced. All the great men of his time, as Baillet tells us, whether catholics, heretics, and even infidels, have unanimouſly voted for his proſcription, becauſe he had attacked with the utmoſt brutality and fury every man of

Jugemens des Savans, tom. II. p. 454.

of reputation, and had the impudence to boaſt of ſparing neither quality nor merit. This extraordinary perſon was born about the year 1576; and ſtudied firſt at Amberg, then at Heidelberg, afterwards at Altdorf, at the charges of the elector palatine. Having made a conſiderable ſtay at Ingolſtad, he returned to Altdorf, where he began to publiſh books. Ottavia Ferrari, a Milaneſe, and famous profeſſor at Padua, ſays, that he "publiſhed books, when he was but ſixteen "years of age, which deſerved to be admired by old men." It is ſaid, that one of his early productions was a commentary upon the *Priapeia*; the epiſtle dedicatory of which is dated from Ingolſtad in the year 1595. For this he was afterwards very ſeverely handled; not ſo much becauſe he had commented upon obſcene verſes, as becauſe he had ſtuffed his commentary with many filthy particulars; and had complained in particular, that nature had not provided ſo well for men as for ſparrows. Cum Ingolſtadii agerem, vidi e regione muſæi mei paſſerem coitum vicies repetentem, & inde adeo ad languorem datum, ut avolaturus in terram decideret. En ſortem iniquam. Hoc paſſeribus datum, negatum hominibus? "*While I lived at Ingolſtad*, ſays he, *I ſaw oppoſite to* "*my ſtudy a ſparrow, repeating the act of coition twenty times,* "*and afterward ſo faint and weary, that when he attempted* "*to fly away, he fell to the ground. Unequal fortune! why* "*is this given to ſparrows, and denied to men?*" Some have ſaid, that Scioppius was not the author of the commentary abovementioned; but the generality believe otherwiſe, and the following curious extract from one of his pieces will plainly ſhew, that he was very converſant in his youth with ſuch ſort of authors. "When very early in my youth I "had an inclination to read the antient writers, eſpecially "the poets, and yet heard learned men ſay, that theſe in- "ſtruments of wantonneſs, meaning their obſcene verſes, "ought carefully to be avoided on account of their dan- "gerous conſequences at that time of life, I conſidered with "myſelf how to read them with ſafety, and I determined in "this manner. I voluntarily laid myſelf under vows of the "ſtricteſt temperance: for as Terence ſays, *ſine Cerere &* "*Baccho friget Venus, Love's cold without good eating and* "*drinking*; and as Euripides, *Love thrives with plenty,*

"*but*

In prolusione, cui titulus, *quo pretio viri principes literas ac literatos habuerint.*

Comment. *in Carmen* xxv.

Scaliger Hypobolimæus, p. 250.

arma puriginis.

"*but with hunger dies.* So Tertullian, *Monſtrum habere-*
"*tur libido ſine gula*; that is, *a temperate luſtful man would*
"*be deemed a monſter.* The bubblings of luſt are the effects
"of a vigorous body; but this vigour is raiſed and kept up
"by very high living. Wherefore I changed my wine for
"water, becauſe I was unwilling, as Plato ſays, *to add fire*
"*to fire.* I likewiſe baniſhed all fleſh-meat from my table,
"not only for its heavineſs, but that it might *not beget in*
"*me*, to uſe the words of Clemens, *too great an itching to*
"*love-affairs*: for, as is moſt truly affirmed by St. Jerom,
"*eſus carnis eſt ſeminarium libidinis*, that is, *the eating of*
"*fleſh is the nurſing of luſt.* Nay, I went farther; I ba-
"niſhed even eggs and fiſh, having too often found by ex-
"perience, that theſe were not without their ſtimulating
"qualities, &c." In the mean time, notwithſtanding the
railleries his commentary expoſed him to, it has never been
inſiſted on that he was a debauched man. He was very juſtly
accounted a bad man, as we ſhall preſently ſee; but his
faults, like thoſe of ſome other proud, ſatirical, paſſio-
nate learned men, were not, as Bayle ſays, irregularities of
the body, but vices of the mind. Bayle's dict. SCIOPPIUS.

He made a journey into Italy, and after he had been ſome
time at Verona, returned into Germany; from whence he
went again into Italy, and publiſhed at Ferrara a panegyrick
upon the king of Spain, and pope Clement VIII. He
turned Roman catholick in the year 1599, and whatever was
the reaſon of it, was very angry with the jeſuits; "againſt
"whom, Baillet tells us, he wrote above thirty treatiſes un-
"der fictitious names, the very titles whereof are enough to
"ſtrike one with horror.' On the other ſide, he inveighed
with the utmoſt fury againſt the proteſtants, and ſollicited
the princes to extirpate them by the moſt bloody means.
Only read the title of a book, he publiſhed at Pavia in the
year 1619: *Gaſp. Scioppii Conſiliarii Regii Claſſicum belli*
ſacri, ſive, Heldus Redivivus: hoc eſt, ad Carolum V. Impe-
ratorem Auguſtum Suaſoria de Chriſtiani Cæſaris erga Prin-
cipes Eccleſiæ Rebelles officio, deque veris compeſcendorum Hæ-
reticorum Eccleſiæque in pace collocandæ rationibus. Read the
title of another, which has been printed at Mentz in the
year 1612, againſt the celebrated Philip Mornay du Pleſſis;
and Jugemens des Savans, tom. II. p. 454.

and which, as he tells us in the title-page, he ſent to James I. of England, by way of new-years-gift: *Alexipharmacum Regium felli draconum & veneno aſpidum ſub Philippi Mornæi de Pleſſis nuper Papatus hiſtoria abdito appoſitum, & ſereniſſ. Jacobo Magnæ Britanniæ Regi ſtrenæ Januariæ loco muneri miſſum.* The very titles of his books, as Baillet ſays, are enough to frighten a man of but moderate courage. He had before attacked the king of England without the leaſt regard to his quality, and in a very abuſive way. Thus in the year 1611, he printed two books againſt him with theſe titles: *Eccleſiaſticus auctoritati Sereniſſ. D. Jacobi, &c. oppoſitus*, and *Collyrium Regium Britanniæ Regi graviter ex oculis laboranti muneri miſſum:* that is, *An Eye-ſalve for the uſe of his Britannick majeſty.* In the firſt of theſe pieces, he ventured to abuſe Henry IV of France in a moſt outrageous manner; which occaſioned his book to be burnt at Paris. He gloried in this diſgrace; and added, that himſelf was hanged in effigy in a farce, that was acted before the king of England. His behaviour however procured him ſome correction; for, in the year 1614, the ſervants of the Engliſh ambaſſador ſet upon him at Madrid, and mauled him moſt heartily. He boaſted of the wounds, he received in this conflict; for he was mighty apt to boaſt of what he ought to be aſhamed of, as he did, when he boaſted of having been the principal contriver of the Catholic league, which proved ſo ruinous to the Proteſtants in Germany. Going through Venice in the year 1607, he had a conference with father Paul, whom he endeavoured by promiſes and threats to bring over to the pope's party: which perhaps, with other circumſtances, occaſioned his being impriſoned there three or four days. After he had ſpent many years in cenſuring, biting, and defaming every body, he applied himſelf to the prophecies of Holy Scripture. He looked for the key of them; and flattered himſelf, as he was apt to do upon all occaſions, that he had found that very key which St. Peter left, and which no body had found before him. Take his own words, in his letter to Voſſius: *ea ipſa clave ad aperienda ejus myſteria uſum, quam S. Petrus nobis reliquit, vix tamen a quoquam adhuc intellectum.* He ſent ſome of his apocalyptical chimera's to cardinal Mazarine, as Gabriel Naude his librarian informs us; but the ſame Naude relates, that

Dialogue de Maſcurat, p. 454.

that the cardinal had something else to do, than to examine them. It has been said by more writers than one, that he had thoughts at last of going back to the communion of Protestants; but this, resting originally upon the single testimony of Hornius, has not been generally believed. He died in the year 1649. Hist. Eccles. p. 386. Ed. Bat. 1678.

Guy Patin relates his death as happening this year, and adds withal the following anecdotes of the Man. "He was "a Lutheran, says he, in his youth: he turned Roman "Catholick by reading Baronius's Annals, as he said. Af- "terwards he went to Rome; where he was a domestic of "cardinal Madrucio. He had a mind then to turn Jesuit; "but the society were of opinion, that it was better for him "to remain a layman, and that he could do them greater "services, which he actually did by writing against Scaliger. "He made some journeys for them to Germany and Venice. "Afterwards he had a pension from the emperor; but at "last he declared himself an enemy to the emperor and the "Jesuits, and went to Padua for the safety of his person, "where he lived secure from all his enemies, having obtained "a pardon for his past life from the republic of Venice. He "is suspected to be the most considerable author of many "small pieces published against the Jesuits these fifteen years, "and, among others, of the *Anatomia Societatis*, & *de Stra-* "*tagematis Jesuitarum*. He formerly told one of his friends, "who is also very much mine, that cardinal Baronius had "solliciced him by letters, when he was in Germany, to "turn Catholic; and promised in that case to procure him a "cardinal's hat; and that Baronius himself hoped to be made "pope after Paul V."

He was indisputably a very learned man; and had his moderation and probity been equal to his learning, might justly have been accounted an hero in the republic of letters; his application to study, his memory, the multitude of his books, and his quickness of parts, are surprising things. Fernius tells us, that he studied day and night; that during the fourteen last years of his life, he kept himself shut up in a little room, and that his conversation with those, who went to visit him, run only upon learning; that, like another Ezra, he might have restored the holy scripture, if it had been In profatione, cui titulus, *Funus Literatorum*.

been loſt; for that he could repeat it almoſt by heart; and that the number of his books exceeded the number of his years. He left behind him alſo ſeveral manuſcripts, which, as Morhoff tells us, "remained in the hands of John Michael Picruccius, profeſſor at Padua, and are not yet publiſhed, to the no ſmall indignation of the learned world." All this, notwithſtanding, he was a man of a vile heart, of a malign ſpirit; and of a ſlanderous tongue; and one, who, on account of his ſpiteful and injurious way of calumniating all that were eminent for their learning, was juſtly called the *Grammatical Cur*. He did not ſpare the beſt writers of antient Rome, not even Cicero himſelf. "The accuſer of Cicero," ſays Balzac, in a letter to Chapelain, "about whom you deſire to be informed, is the dreadful Sciopius. He has publiſhed a book at Milan, in which he accuſes Cicero of improprieties and barbariſms. There is but one copy of it in France, and meſſieurs du Puy lent it me, when I was at Paris. This injuſtice done to Cicero would prove a conſolation to Scaliger, if he was to return again into the world. But I expect that the ſame Sciopius will ſhortly put out another book, wherein he will undertake to prove, that Cato was a wicked man, and Julius Cæſar a bad ſoldier." However, as Bayle very well obſerves, his boldneſs in criticiſing the ſtile or expreſſions of Cicero will be leſs ſurpriſing, if it be conſidered, that this father of eloquence has been cenſured by ſuch men at all times.

Polyhiſt. l. I. cap. vii.

SCOTT (Dr. JOHN) an eminent and learned Engliſh divine, was ſon of Mr. Thomas Scott, a ſubſtantial grazier; and was born in the pariſh of Chepingham in Wiltſhire, about the year 1638. He ſerved as an apprentice in London, much againſt his will, for about three years; but his humour inclining him ſtrongly to learning, he quitted his trade, and went to Oxford. He was admitted of New Inn a commoner in 1657, and made a great progreſs in logic and philoſophy; but left the univerſity without taking a degree, and getting into holy orders, at laſt became miniſter of St. Thomas's in Southwark. In 1677, he was made rector of St. Peter's Poor in London; and was collated to a prebend in St. Paul's cathedral

Wood's Athen. Oxon. v. II.

cathedral in 1684. In 1685, he accumulated the degrees of bachelor and doctor in divinity, having before taken no degree in arts or any other faculty. In 1691, he ſucceeded Dr. Sharp, afterwards archbiſhop of York, in the rectory of St. Giles's in the fields; and the ſame year was made canon of Windſor. Mr. Wood ſays, that "he might ſoon after "have been a biſhop, had not ſome ſcruples hindered him;" and Dr. Hickes has told us, what thoſe ſcruples were: "he "refuſed, ſays he, the biſhoprick of Cheſter, becauſe he "could not take the oath of homage; and afterwards ano- "ther biſhoprick, the deanery of Worceſter, and a prebend "of the church of Windſor, becauſe they all were places of "deprived men." He died the 10th of March 1694, and was buried in St. Giles's church; his funeral ſermon was preached by Dr. Iſham, and afterward printed in 1695, 4to. In this ſermon we are told, that he had many virtues in him of no ordinary growth: piety towards God; kindneſs, friendſhip, affability, ſincerity towards men; zeal and conſtancy in the diſcharge of the paſtoral office; and, in a word, all thoſe graces and virtues, which make the good Chriſtian and the good man. When popery was encroaching under the reigns of Charles II and James II, he was one of thoſe worthy champions, who oppoſed it with great warmth and courage: in the dedication of a ſermon, preached at Guildhall chapel on the 5th of November 1673, to ſir William Hooker, lord mayor of London, he declares, that "Domitian and Dio- "cleſian were but puny perſecutors and bunglers in cruelty, "compared with the infallible cut-throats of the apoſtolical "chair."

Faſti, v. 11.

Preface to ſome Diſcourſes on Burnet and Tillotſon.

This learned and worthy divine wrote an excellent work, called "The Chriſtian Life;" which has been often printed, and much read. The firſt part was publiſhed in 1681 in 8vo, with this title: "The Chriſtian Life, from its beginning to "conſummation in glory, together with the ſeveral means "and inſtruments of Chriſtianity conducing thereunto, with di- "rections for private devotion and forms of prayer, fitted to "the ſeveral ſtates of Chriſtians:" in 1685, the firſt volume of part the ſecond, "wherein the fundamental principles of "Chriſtian duty are aſſigned, explained, and proved:" in 1686, the ſecond volume of the ſecond part, "wherein the "doctrine

"doctrine of our Saviour's mediation is explained and proved." To these volumes of the "Christian Life" the pious author intended a continuation and perfection, had not long infirmity, and afterwards death, prevented him.

He published two pieces against the Papists: 1. "Examination of Bellarmine's eighth note concerning sanctity of doctrine." 2. "The texts examined, which Papists cite out of the Bible concerning prayer in an unknown tongue." Both these pieces were printed together in 4to, in October 1688, king James still sitting upon the throne.—He wrote also, "Certain Cases of Conscience resolved, concerning the lawfulness of joining with forms of prayer in public worship," 1683, in two parts: which were both reprinted and inserted in the second volume of a work, intitled, "A Collection of Cases and other Discourses lately written to recover Dissenters to the Communion of the Church of England." 1685, 4to.

He published, lastly, at different times, twelve sermons preached upon public and particular occasions; which we suppose may have been collected and printed together.

SCOT (REYNOLDE) a very learned English gentleman, was a younger son of sir John Scot, of Scot's-Hall, near Smeeth in Kent, where he was probably born; and at about seventeen years of age was sent to Hart-Hall in Oxford. He retired to his native country without taking a degree, and settled at Smeeth; and marrying soon after, gave himself up solely to solid reading, to the perusing obscure authors, that had by the generality of scholars been neglected, and to times of leisure to husbandry and gardening. In 1576, he published a second edition, for we know nothing of the first, of "A Perfect Platform of a Hop-Garden," &c. in 4to: and in 1584, another work, which shewed the great depth of his researches, and the uncommon extent of his learning, intitled "The Discoverie of Witchcraft," &c. reprinted in 1651, 4to, with this title: "Scot's Discovery of Witchcraft; proving the common opinion of witches contracting with devils, spirits, familiars, and their power to kill, torment and consume the bodies of men, women, and children, or other creatures by diseases or otherwise, their flying in the air

Wood's Athen. Oxon. vol 1.

air, &c. to be but imaginary erroneous conceptions and no-
"velties. Wherein also the practices of witchmongers, con-
"jurers, inchanters, soothsayers; also the delusions of astro-
"logy, alchemy, legerdemain, and many other things are
"opened, that have long lain hidden, though very necessary
"to be known for the undeceiving of judges, justices, and
"juries, and for the preservation of poor people, &c. With
"a treatise upon the nature of spirits and devils," &c. In the preface to the reader he declares, that his design in this undertaking was, "first, that the glory of God be not so "abridged and abased, as to be thrust into the hand or lip of "a lewd old woman; whereby the work of the Creator "should be attributed to the power of a creature: secondly, "that the religion of the gospel may be seen to stand with-"out such peevish trumpery: thirdly, that favor and chris-"tian compassion be rather used towards these poor souls, "than rigor and extremity," &c.

A doctrine of this nature, advanced in an age, when the reality of witches was so universally believed, that even the great bishop Jewel, touching upon the subject in a sermon before queen Elizabeth, could "pray God they never prac-"tised farther than upon the subject," must needs expose the author to animadversion and censure; and accordingly a foreign divine informs us, though Wood says nothing of it, that his book was actually burnt. We know however, that it was opposed, and, as it should seem, by great authority too: for king James I, in the preface to his Demonologie, printed first at Edinburgh 1597, and afterwards at London 1603, observes, that he "wrote that book chiefly against the "damnable opinions of Wierus and Scot; the latter of whom "is not ashamed, says his majesty, in public print to deny, "that there can be such a thing as witchcraft, and so main-"tains the old error of the Sadducees in denying of spirits." Dr. John Raynolds, in his Prælectiones upon the Apocrypha, animadverts on several passages in Mr. Scot's discovery, &c. Dr. Meric Casaubon treats him, as an illiterate person; and Mr. Joseph Glanvil, whom for his excellent sense in other respects we are sorry to be able to quote on this occasion, affirms, that "Mr. Scot doth little but tell odd tales and silly "legends, which he confutes and laughs at, and pretends

Strype's Annals of the Reformation, vol. 1. pag. 8.

Voetius, Disput. Theolog. t. III. p. 564.

Casaubon *Of Credulity and Incredulity*, &c. p. 40. edit. 1668.

Considerations about Witchcraft, pag. 76.

"this to be a confutation of the being of witches and appa-
"ritions: in all which his reaſonings are trifling and childiſh,
"and when he ventures at philoſophy, he is little better than
"abſurd."

This ſenſible, learned, upright, and pious man, for we know that he poſſeſſed the two firſt of theſe qualities, and he is univerſally allowed to have had alſo the two laſt, died in 1599, and was buried among his anceſtors in the church at Smeeth.

SCUDERY (GEORGE de) a French writer of eminence in his day, was deſcended from an ancient and noble family of Apt in Provence, and born at Havre de Grace in 1603. He ſpent part of his youth at Apt, and afterwards came and ſettled at Paris, where he had little to ſubſiſt on, but what he acquired by a prodigious facility in writing. Poetry was what he exerciſed himſelf in at firſt: and he would have ſucceeded in it better, if he had not ſcribbled ſo much of it. In 1637, he publiſhed obſervations upon the Cid of Corneille, with a view of making his court to cardinal Richelieu: for this great man could not be content with being the greateſt ſtateſman in the world; he would be a poet, a wit, a bel-eſprit, and ſo became obnoxious to the paſſions of envy and jealouſy, which uſually torment that little tribe. Theſe urged him to oppoſe the vaſt reputation and ſucceſs of the Cid: he not only made the French academy write againſt it, but directed the manner they ſhould do it in. He applauded the obſervations of Scudery, and by his favor and countenance enabled him "to ballance, as Voltaire ſays, for "ſome time the reputation of Corneille." Scudery was received a member of the academy in 1650. He had before been made governor of the caſtle of Notre-Dame de la Garde near Marſeilles. In the mean time, the greateſt part of his life was ſpent in writing; in which one would think his chief view was, not to write well, but much. His works conſiſt of dramatic pieces, poems of all kinds, and proſe; but are little read. Voltaire ſays, "his name is better known "than his works:" and this will always be the caſe, ſince nothing excellent and finiſhed can be expected from voluminous ſcribblers. Their names are often ſeen in Mercurys and Gazettes.

Niceron, tom. xv.

Siecle de Louis. t. II.

azettes, and the vulgar talk of them: but no body reads eir books. Scudery died at Paris the 14th of May 1667. he great fecundity of his pen is treated very ſeverely by Boiau, in his ſecond ſatire:

Bienheureux Scuderi, dont la fertile plume
Peut tous les mois ſans peine enfanter un volume! &c.

SCUDERY (MAGDELEINE DE) ſiſter of George de udery, was born at Havre de Grace in 1607, and became ry eminent for her wit and her writings. She went early Paris, and made herſelf amends for the want of that proper ucation, which the poorneſs of her father's circumſtances d not permitted. Her fine parts gained her admiſſion into aſſemblies of the wits, and even the learned careſſed and couraged her. Neceſſity put her firſt upon writing; and the taſte of that age was for romances, ſo ſhe turned her n that way, and ſucceeded wonderfully in hitting the pubc humor. Her books were greedily read, and ſpread her putation far and near. The celebrated academy of the Rivrati at Padua complimented her with a place in their ſoety; and ſhe ſucceeded the learned Helena Cornaro. Seveal great perſonages gave her many marks of their regard by reſents, and other honors which they did her. The prince Paderborn, biſhop of Munſter, ſent her his works and a edal. Chriſtina, queen of Sweden, often wrote to her, ſeted on her a penſion, and ſent her her picture. Cardinal Maine left her an annuity by his will: and Lewis XIV, in 683, at the ſollicitation of Madame de Maintenon, ſettled o a good penſion upon her, which was always very punctuly paid. This was not all: that pompous and ſtately moarch honored her in a very particular manner: he appointed r a ſpecial audience to receive her acknowledgments, and ade her a great number of very fine compliments. This dy held a correſpondence with all the learned, as well as ith all the wits: and her houſe at Paris was a kind of a little ourt, where numbers of both kinds uſed conſtantly to aſſemle. She died the 2d of June 1701, aged 94 years; and two hurches contended fiercely for the honor of poſſeſſing her reains, which it ſeems was thought a point of ſo much conſe-

Niceron, tom. xv.

quence, as nothing leſs than the authority of the Cardinal de Noailles, to whom the affair was referred, was ſufficient to decide. She was a very voluminous writer, as well as her brother, but of more merit; and it is remarkable of this lady, that ſhe obtained the firſt prize of eloquence, founded by the academy. There is a good deal of common-place panegyric upon her, in the ſecond volume of the Menagiana, which ſeems to have flowed from the perſonal regard Menage had for her: but her merits are better ſettled by Mr. Boileau in the Diſcours, prefixed to his dialogue, intitled, Les Heros de Roman. Voltaire ſays, that "ſhe is now better known "by ſome agreeable verſes which ſhe left, than by the enor-"mous Romances of Clelia and of Cyrus."

Siecle de Louis XIV. tom. II.

SEBASTIANO, called del Piombo from an office given him by pope Clement VII, in the lead-mines, was an eminent painter at Venice, where he was born in the year 1485. He was deſigned by his father for the profeſſion of muſic, which he practiſed for ſome time with reputation: till following at laſt the more powerful dictates of nature, he betook himſelf to painting. He became a diſciple of old Giovanni Bellino; continued his ſtudies under Giorgione; and having attained an excellent manner of coloring, went to Rome. Here he inſinuated himſelf ſo far into the favor of Michael Angelo, by ſiding with him and his party againſt Raphael; that, pleaſed with the ſweetneſs and beauty of his pencil, Michael immediately furniſhed him with ſome of his own deſigns; and letting them paſs under Sebaſtian's name, cried him up for the beſt painter in Rome. And indeed ſo univerſal was the applauſe, which he gained by his piece of *Lazarus raiſed from the dead*, (the deſign of which had likewiſe been given him by Michael Angelo) that nothing but the famous *Tranſfiguration* of Raphael could eclipſe him. He has the name of being the firſt, who invented the art of preparing plaiſter-walls for oyl-painting, with a compoſition of pitch, maſtick, and quick-lime; but was generally ſo ſlow and lazy in his performances, that other hands were often employed in finiſhing what he had begun. He died in 1547.

SECKEN-

SECKENDORF (Gui-Louis de) a very learned German, was deſcended from ancient and noble families; and born at Aurach, a town of Franconia, in the year 1626. He made good uſe of a liberal education, and was not only a maſter of the French, Latin, Greek, and Hebrew languages, but had alſo ſome ſkill in mathematics and th[illegible]s. The great progreſs he made in his youth comin[illegible] ears of Erneſtus the pious, duke of Sax-Gotha, this [illegible] ſent for him from Cobourg, where he then was, to be educated with his children. He ſtaid two years at Gotha, and then went in 1642 to Straſburg: but returned to Gotha in 1646, and was made honorary librarian to the duke. Afterwards, in 1651, he was made aulic and eccleſiaſtical counſellor; and in 1663, a counſellor of ſtate, firſt miniſter, and ſovereign director of the conſiſtory. The year after, he went into the ſervice of Maurice, duke of Saxe-Zeiſt, as counſellor of ſtate and chancellor; and was no leſs regarded by this new maſter, than he had been by the duke of Sax-Gotha. He continued with him till his death, which happened in 1681; and then retired from all buſineſs into a ſtate of repoſe and tranquillity, where he compoſed a great many works. Nevertheleſs, in 1691, Frederic III, elector of Brandenburg, drew him again out of his retreat, and made him a counſellor of ſtate and chancellor of the univerſity of Hall. He could not avoid accepting theſe dignities, but he did not enjoy them long; for he died at Hall the 18th of December 1692, when he was within two days of completing his 66th year. He was twice married, but had only one ſon, who ſurvived him. He was a good linguiſt; learned in law, hiſtory, divinity; and is alſo ſaid to have been a tolerable painter and engraver. He wrote a great many books; one in particular of moſt ſingular uſe, which was publiſhed at Frankfort 1692, in two volumes folio, but is uſually bound up in one, with this title: Commentarius Hiſtoricus & Apologeticus de Lutheraniſmo, ſive de Reformatione Religionis ductu D. Martini Lutheri in magna Germaniæ, aliiſque regionibus, & ſpeciatim in Saxonia recepta & ſtabilita, &c. This work is very valuable on many accounts, and particularly curious for ſeveral ſingular pieces and extracts, that are to be found in it. "He, who would be thoroughly acquaint-

"ed with the hiſtory of this great Man," ſays Mr. Bayle, meaning Luther, "need only read Mr. de Seckendorf's large "volume: it is in its kind one of the beſt books, that hath "appeared for a long time."

Bayle's Dict. LUTHER.

Wood's Athen. Ox. vol. II.

SEDLEY (Sir CHARLES) an Engliſh poet and great wit, was the ſon of Sir John Sedley, of Aylesford in Kent, by a daughter of Sir Henry Savile; and was born about the year 1639. At ſeventeen years of age, he became a fellow commoner of Wadham College in Oxford; but taking no degree, retired to his own country, without either travelling or going to the inns of court. As ſoon as the reſtoration was effected, he came to London, in order to join the general jubilee; and then commenced wit, courtier, poet, and gallant. He was ſo much admired and applauded, that he began to be a kind of oracle among the poets; and no performance was approved or condemned, till Sir Charles Sedley had given judgment. This made king Charles jeſtingly ſay to him, that nature had given him a patent to be Apollo's viceroy; and lord Rocheſter bears teſtimony to the fame, when he puts him foremoſt among the judges of poetry:

"I loath the rabble, 'tis enough for me,
"If Sedley, Shadwell, Shepherd, Wicherly,
"Godolphin, Butler, Buckhurſt, Buckingham,
"And ſome few more, whom I omit to name,
"Approve my ſenſe, I count their cenſure fame.

While he thus grew in reputation for wit, and in favor with the king, he grew poor and debauched: his eſtate was impaired, and his morals very much corrupted; as may be collected from the following ſtory related by Mr. Wood. In June 1663, Sir Charles Sedley, Lord Buckhurſt, Sir Thomas Ogle, and others, were at a cook's houſe in Bow-ſtreet Covent-Garden; where enflaming themſelves with liquor, they went out into a balcony, and excrementized in the ſtreet, as Mr. Wood expreſſes it. When this was done, Sir Charles Sedley ſtripped himſelf naked, and preached to the people in a very profane and ſcandalous manner. Upon this a riot was raiſed, and the mob grew very clamorous; they inſiſted upon having

having the door opened, but were oppoſed; yet were not quieted till they had driven the preacher and his company from the balcony, and broke all the windows of the houſe. This frolic being ſoon ſpread abroad, eſpecially by the fanatical party, and juſtly giving offence to all parties, they were ſummoned to appear in Weſtminſter-Hall; where being indicted for a riot before Sir Robert Hyde, they were all ſeverely fined; Sir Charles 500l. He obſerved that he was the firſt man that ever paid for ſhiting: upon which Sir Robert aſked him, whether he had read the book called, "The compleat "Gentleman;" and Sir Charles anſwered, that he had read more books than his lordſhip. The day for payment being appointed, Sir Charles deſired Mr. Henry Killigrew and another gentleman, to apply to the king to get it off; which they undertook to do, but inſtead of getting it off begged it for themſelves, and had it paid to a farthing.

After this affair, Sir Charles's mind took a more ſerious turn; and he began to apply himſelf to the ſtudy of politics. He had been choſen, ſays Mr. Wood, to ſerve for Romney in Kent, in that long parliament, which began the 8th of May 1661; and continued to ſit for ſeveral parliaments after. He was extremely active for the revolution, which was thought the more extraordinary, as he had received favours from king James II. That prince had an amour with a daughter of Sir Charles, who was not very handſome, James being remarkable for not fixing upon beauties; and had created her counteſs of Dorcheſter. This honor, far from pleaſing, ſhocked Sir Charles; for as great a libertine as he had been himſelf, he could not bear his daughter's diſhonour, which he conſidered as made more conſpicuous by this exaltation. He therefore conceived an hatred to James; and being aſked one day, why he appeared ſo warm for the revolution, he is ſaid to have anſwered, "From a principle of gratitude: for ſince his "majeſty has made my daughter a counteſs, it is fit I ſhould "do all I can to make his daughter a queen." He lived to the beginning of queen Anne's reign.

His works were printed in two volumes 8vo. 1719; and conſiſt of plays, tranſlations, ſongs, prologues, epilogues, and little occaſional pieces. However amorouſly tender and delicate his poems, yet they have not much ſtrength; nor do

they afford great marks of genius. The ſoftneſs of his verſes is characteriſed by the duke of Buckingham, who calls them, "Sedley's Witchcraft;" and the art of inſinuating looſe principles in clean and decent language, is thus aſcribed to him by the earl of Rocheſter:

"Sedley has that prevailing, gentle art,
"That can with a reſiſtleſs charm impart,
"The looſeſt wiſhes to the chaſteſt heart;
"Raiſe ſuch a conflict, kindle ſuch a fire,
"Betwixt declining virtue and deſire,
"'Till the poor vanquiſh'd maid diſſolves away,
"In dreams all night, in ſighs and tears all day.

Niceron, tom. xiv.—Baillet. tom. v.

SEGRAIS (JOHN RENAUD DE) a French poet, was born at Caen in 1624, and made his firſt ſtudies in the college of the Jeſuits there. As he grew up, he applied himſelf to the French poetry, and continued to cultivate it to the end of his life. It was far from proving unfruitful to him, for it enabled him to reſcue himſelf, four brothers, and two ſiſters, from the unhappy circumſtances, in which the extravagance of a father had left them. He was not more than twenty years of age, when the count de Friſque, being removed from court, retired to Caen; and there was ſo charmed with Segrais, who had already given ſome public ſpecimens of a fine genius, that upon his recal he carried him back with him, and introduced him to Madamoiſelle de Montpenſier, who took him into her protection as her gentleman in ordinary. He continued with this princeſs a great many years, and then was obliged to quit her ſervice, for oppoſing her marriage with Count de Lauſon. He immediately found a new patroneſs in Madame de la Fayette, who admitted him into her houſe, and aſſigned him apartments. He lived ſeven years with this generous lady, and then retired to his own country, with a reſolution to ſpend the reſt of his days in ſolitude; and there married a rich heireſs, about the year 1679. There is a paſſage in the Segraiſiana, from which we learn, that Madam de Maintenon would have had him to court, and have put him in ſome place about the duke of Maine: but, as we are there told, he reflected within him-

himſelf, that his life was too far advanced to encourage new hopes, and that he had what was very ſufficient to maintain him in otio cum dignitate; and theſe reflections, together with that faſtidium which wiſe men ſoon conceive of a public and eſpecially a court life, determined him to reject all offers, and to continue where he was. He was admitted of the French academy in 1662; and he now gave a ſtable form to that of Caen. He died at this place of a dropſy in 1701. He was very deaf in the laſt years of his life, he was much ſought after for the ſake of his converſation, which was always witty, ſolid, and learned: his converſe with the court and the polite world had furniſhed him with a multitude of curious anecdotes, which he had a very agreable way of relating. A great number of theſe are to be found in the Segraiſiana, which was publiſhed many years after his death, with a preface by Mr. de la Monnoye: the beſt edition of it is that of Amſterdam 1723, in 12mo.

The proſe-writings of Segrais, though for the moſt part frivolous enough, yet have infinite merit as to their ſtile, which may be conſidered as a ſtandard. Of this kind are his Nouvelles Francoiſes, and the romances called La Princeſſe de Cleves and Zayde: Madam de la Fayette is ſuppoſed to have been a partner with him in the romances, the latter of which has been often printed, with Mr. Huet's Origine des Romans prefixed. This piece was written on purpoſe for it, and is, ſays Voltaire, a work of great uſe. But it is principally for his poems, that Segrais was ſo diſtinguiſhed in his day: and theſe conſiſt of Diverſes Poeſies, printed at Paris in 1658, 4to. Athis, a paſtoral; and a tranſlation of Virgil's Georgics and Æneid. "His Eclogues and his Tranſlation of Virgil were "eſteemed, ſays Voltaire; but now they are not read. It is "remarkable, that Breboeuf's Pharſalia is ſtill read, while "Segrais's Æneid is intirely neglected: nevertheleſs, Boileau "praiſes Segrais, and depreciates Breboeuf. — Mademoiſelle "calls Segrais, a ſort of a wit: but he was indeed a very "great wit, and a man of real learning." Siecle de Louis XIV. tom. II.

SELDEN (JOHN) an Engliſh gentleman of moſt extenſive knowledge and prodigious learning, was deſcended from a good family, and born at Salvinton near Terring in Suſſex,

Wood's Athenæ Ox. vol. II.—Vita Seldeni a Davide Wilkins, prefixed to Selden's works. Lon. 1726. in three vol. fol.—General Dict.

Suſſex, the 16th of December 1584. He was educated at the free-ſchool in Chicheſter; and at ſixteen years of age, was ſent to Hart-Hall in Oxford, where he continued about three years. Then he entered himſelf of Clifford's Inn London, in order to ſtudy the law; and about two years after removed to the Inner Temple, where he ſoon acquired a great reputation by his learning. His firſt friendſhips were with Sir Robert Cotton, Sir Henry Spelman, Camden, and Uſher, all of them learned in antiquities; which was alſo Mr. Selden's favorite object. In 1610, he began to diſtinguiſh himſelf by publications in this way, and put out two pieces that year; Jani Anglorum facies altera, and Duello, or the Original of ſingle Combat. In 1612 he publiſhed notes and illuſtrations on the firſt eighteen ſongs in Michael Drayton's *Poly-Olbion*, and the year after wrote verſes in Greek, Latin, and Engliſh, upon Browne's *Britannia's Paſtorals*; which, with divers poems prefixed to the works of other authors, occaſioned Sir John Suckling to give him a place in his Seſſion of the poets. In 1614, came out his "Titles of Honour," a work much eſteemed at home and abroad; and which, "as to what con-"cerns our nobility and gentry, ſays a certain writer, all will "allow ought firſt to be peruſed, for the gaining a general "notion of the diſtinction from an emperor down to a coun-"try-gentleman." In 1616, he publiſhed Notes on Forteſcue de legibus Angliæ; and in 1617, De Diis Syris Syntagmata Duo, which was reprinted at Leyden 1629, in 8vo. by Ludovicus de Dieu, after it had been reviſed and enlarged by Selden himſelf.

Nicholſon's Engliſh Hiſtorical Library.

Mr. Selden was not yet above three and thirty years of age; and yet he had ſhewn himſelf a great philologiſt, antiquary, herald, and linguiſt: and his name was ſo wonderfully advanced, not only at home, but in foreign countries, that he was actually then become, what he was afterwards uſually ſtiled, the great dictator of learning to the Engliſh nation. In 1618, when he was in his 34th year, his "Hiſtory of "Tithes," was printed in 4to. in the preface to which, he reproaches the clergy with ignorance and lazineſs, with having nothing to keep up their credit, but beard, title, and habit, their ſtudies not reaching farther than the breviary, the poſtils, and polyanthea; in the work itſelf he endeavours to ſhew,

ſhew, that tithes are not due under chriſtianity by divine right, though he allows the clergy's title to them by the laws of the land. This book gave great offence to the clergy, and was animadverted on by ſeveral writers; by Dr. Richard Montague, afterwards biſhop of Norwich, in particular. The author was alſo called, not indeed before the high commiſſion court, as ſome have repreſented, but before ſome lords of the high commiſſion and alſo of the privy council, and obliged to make a ſubmiſſion; which he did moſt willingly for publiſhing a book, which againſt his intention had given offence, yet without recanting any thing contained in it, which he never did.

In 1621, king James being diſpleaſed with the parliament, and having impriſoned ſeveral members, whom he ſuſpected of oppoſing his meaſures, ordered Mr. Selden likewiſe to be committed to the cuſtody of the ſheriff of London: for, though he was not then a member of the houſe of commons, yet he had been ſent for and conſulted by them, and had given his opinion very ſtrongly in favor of their privileges, in oppoſition to the court. However, by the intereſt of Andrews, biſhop of Wincheſter, he with the other gentlemen was ſet at liberty in five weeks. He then returned to his ſtudies, and wrote and publiſhed learned works, as uſual. In 1623, he was choſen a burgeſs for Lancaſter; but amidſt all the diviſions, with which the nation was then agitated, kept himſelf perfectly neuter. In 1625, he was choſen again for great Bedwin in Wiltſhire; and in this firſt parliament of king Charles, declared himſelf warmly againſt the duke of Buckingham, and, when that nobleman was impeached in 1626, was one of the managers of the articles againſt him. He oppoſed the court-party the three following years with great vigour in many ſpeeches. The king, having diſſolved the parliament in 1629, ordered ſeveral members of the houſe of commons, to be brought before the King's Bench bar, and to be committed to the Tower. Mr. Selden, being one of this number, inſiſted upon the benefit of the laws, and refuſed to make any ſubmiſſion to the court; upon which he was removed to the King's Bench priſon. He was releaſed the latter end of the year, though it does not appear how; only, that the parliament

ment in 1646 ordered him 5000l. for the loſſes he had ſuſtained on that occaſion. In 1630, he was again committed to cuſtody, with the earls of Bedford and Clare, Sir Robert Cotton, and Mr. St. John, being accuſed of having diſperſed a libel, intitled, "A Propoſition for his Majeſty's ſervice to "bridle the impertinency of Parliaments;" but it was proved, that Sir Robert Dudley, then living in the duke of Tuſcany's dominions, was the author. All theſe various impriſonments and tumults gave no interruption to his ſtudies; but he proceeded, in his old way, to write and publiſh books.

See DUDLEY, Sir Robert.

King James had ordered Mr. Selden to make collections proper to ſhew the right of the crown of England to the dominion of the ſea, and he had engaged in the work; but upon the affront, he had received by his impriſonment, laid it aſide. However in 1634, a diſpute ariſing between the Engliſh and the Dutch concerning the herring-fiſhery upon the Britiſh coaſt, and Grotius having before publiſhed in 1609, his Mare Liberum in favor of the latter, Mr. Selden was prevailed upon by archbiſhop Laud, who, though he did not love his principles in church and ſtate-affairs, yet could not help revering him for his learning and manners, to draw up his Mare Clauſum; and it was accordingly publiſhed in 1636. This book recommended him highly to the favor of the court, and he might have had any thing he would; but his attachment to his books, together with his great love of eaſe, made him indifferent, if not averſe, to poſts and preferment. In 1640, he publiſhed, De Jure Naturali & Gentium juxta diſciplinam Hebræorum, folio. Mr. Puffendorff applauds this work highly; but his tranſlator Barbeyrac obſerves, with regard to it, that "beſides the extreme diſorder and obſcurity, "which are juſtly to be cenſured in his manner of writing, he "does not derive his principles of the law of nature from the "pure light of reaſon, but merely from the ſeven precepts "given to Noah;—and frequently contents himſelf with ci-"ting the deciſions of the rabbins, without giving himſelf the "trouble to examine, whether they be juſt or not." Monſ. le Clerc ſays, that in this book Mr. Selden "has only copied "the Rabbins, and ſcarce ever reaſons at all. His rabbini-"cal principles is founded upon an uncertain Jewiſh tradition, "namely, that God gave to Noah ſeven precepts, to be ob-"ſerved

In his Preface to the Tranſlation.

Bibl. Choiſ. tom. 24.

"ſerved by all mankind: which, if it ſhould be denied, the "Jews would find a difficulty to prove. Beſides, his ideas "are very imperfect and embarraſſed." There is certainly ſome foundation for this; and what is here ſaid concerning this particular work, may be more or leſs applied to all he wrote. Mr. Selden had a vaſt memory and prodigious learning; and theſe had oftentimes the ſame effect on him, as they have always on men of lower abilities, ſuch as Dodwell for inſtance: that is, they checked and impeded the uſe of his reaſoning faculty, perplexed and embaraſſed his ideas, and crowded his writings with citations and authorities, to ſupply the place of ſenſe and argument.

The ſame year, 1640, he was choſen member of parliament for the univerſity of Oxford; and, though he was againſt the court, yet in 1642 the king had thoughts of taking the ſeal from the lord keeper Littleton, and giving it to him. The lord Clarendon tells us, that the lord Falkland and himſelf, to whom his majeſty referred the conſideration of that affair, "did not doubt of Mr. Selden's affection to the king; "but withall they knew him ſo well, that they concluded he "would abſolutely refuſe the place, if it were offered to him. "He was in years, continues the noble hiſtorian, and of a "tender conſtitution: he had for many years enjoyed his "eaſe, which he loved; was rich, and would not have made "a journey to York, or have lain out of his own bed, for any "preferment, which he had never affected." In 1643, he was appointed one of the lay-members, to ſit in the aſſembly of divines at Weſtminſter, in which he frequently perplexed thoſe divines with his vaſt learning: and, as Mr. Whitelocke relates, "ſometimes when they had cited a text of "ſcripture to prove their aſſertion, he would tell them, "*perhaps in your little pocket-bibles with gilt leaves*, which "they would often pull out and read, *the tranſlation may be* "*thus, but the Greek or the Hebrew ſignify thus and thus*; and "ſo would totally ſilence them."

History of the Rebellion, book V.

Memorials of Engliſh Affairs, p. 71. Lond. 1742.

About this time, he took the covenant; and the ſame year, 1643, was by the parliament appointed keeper of the records in the tower. In 1644, he was elected one of the twelve commiſſioners of the admiralty; and the ſame year was nominated to the maſterſhip of Trinity college in Cambridge, which

which he did not think proper to accept. About this time he did great ſervices to the univerſity of Oxford, as appears from ſeveral letters written to him by that univerſity, which are printed: and indeed he never meant to diſſerve or do miſchief to any perſon or party, his only view in continuing with the parliament being to keep himſelf out of harm's way, and to enjoy as much eaſe as he could in very uneaſy and troubleſome times. He never concurred in any violent meaſures, but often oppoſed, and always diſcountenanced them. Upon the publication of the Εικων Βασιλικη, Cromwell employed all his intereſt to engage him to write an anſwer to that book; but he abſolutely refuſed. In the beginning of 1654, his health began to decline; and he died the 30th of November that year. He died in White-Friars, at the houſe of Elizabeth counteſs of Kent, with whom he had lived ſome years in ſuch intimacy, that they were reported to be as man and wife; and Dr. Wilkins ſuppoſes, that the wealth, which Mr. Selden left at his death, was chiefly owing to the generoſity of that counteſs: but there is no good reaſon for either of the ſurmiſes. He was buried in the Temple-church, where a monument was erected to him; and archbiſhop Uſher preached his funeral ſermon. He left a moſt valuable and curious library to his executors, Matthew Hale, John Vaughan, and Rowland Jews, Eſqrs; which they generouſly would have beſtowed on the ſociety of the Inner Temple, if a proper place ſhould be provided to receive it; but this being neglected, they gave it to the univerſity of Oxford.

In his life.

Mr. Selden was immenſely learned, and ſkilled in Hebrew and oriental languages beyond any man: Grotius ſtiles him "the glory of the Engliſh nation." He was knowing in all laws, human and divine, yet did not greatly trouble himſelf with the practice of law: he ſeldom or never appeared at the bar, but ſometimes gave council in his chamber. "His mind alſo, ſays Mr. Whitelocke, was as great, "as his learning; he was as hoſpitable and generous as any "man, and as good company to thoſe he liked." Dr. Wilkins relates, that he was a man of uncommon gravity and greatneſs of ſoul, averſe to flattery, liberal to ſcholars, charitable to the poor; and that, though he had a great lati-

Memorials, &c. p. 608.

Life, &c.

tude

tude in his principles with regard to eccleſiaſtical power, yet he had a ſincere regard for the church of England. Mr. Richard Baxter remarks, that "he was a reſolved ſerious "chriſtian, a great adverſary, particularly to Hobbes's er- "rors; and that Sir Matthew Hale affirmed, how he had "ſeen Selden openly oppoſe Hobbes ſo earneſtly, as either "to depart from him, or drive him out of the room": which ſhews, that, as Mr. Selden had great knowledge, ſo he had alſo ſome portion of zeal. But the nobleſt teſtimony in favour of our great lawyer and ſcholar is that of his intimate friend the earl of Clarendon, who thus deſcribes him in all parts of his character: "Mr. Selden was a perſon, ſays he, "whom no character can flatter, or tranſmit in any expreſ- "ſions equal to his merit and virtue. He was of ſo ſtupen- "dous learning in all kinds and in all languages, as may ap- "pear from his excellent and tranſcendent writings, that a "man would have thought he had been entirely converſant "among books, and had never ſpent an hour but in reading "and writing; yet his humanity, courteſy, and affability "was ſuch, that he would have been thought to have "been bred in the beſt courts, but that his good-nature, "charity, and delight in doing good, and in communicating "all he knew, exceeded that breeding. His ſtile in all his "writings ſeems harſh, and ſometimes obſcure; which is "not wholly to be imputed to the abſtruſe ſubjects, of which "he commonly treated, out of the paths trod by other men, "but to a little undervaluing the beauty of a ſtile, and too "much propenſity to the language of antiquity: but in his "converſation he was the moſt clear diſcourſer, and had the "beſt faculty in making hard things eaſy, and preſenting "them to the underſtanding, of any man that hath been "known. Mr. Hyde was wont to ſay, that he valued "himſelf upon nothing more, than upon having had Mr. "Selden's acquaintance, from the time he was very young; "and held it with great delight, as long as they were ſuffered "to continue together in London: and he was very much "troubled always when he heard him blamed, cenſured, and "reproached for ſtaying in London, and in the parliament, "after they were in rebellion, and in the worſt times, "which his age obliged him to do; and how wicked ſoever "the

Additional notes on the life of Sir Matthew Hale, edit. 1682.

Life of Edward earl of Clarendon, p. 16. Oxf. 1759. fol.

" the actions were, which were every day done, he was con-
" fident he had not given his conſent to them, but would
" have hindered them if he could with his own ſafety, to
" which he was always enough indulgent. If he had ſome
" infirmities with other men, they were weighed down with
" wonderful and prodigious abilities and excellencies in the
" other ſcale."

His works were collected by Dr. David Wilkins, and printed at London in three volumes folio, but generally bound in ſix, 1726. The two firſt volumes contain his Latin works, and the third his Engliſh. The editor has prefixed a long life of the author, and added ſeveral pieces never before publiſhed; particularly *letters*, *poems*, &c.

SENECA (LUCIUS ANNÆUS) a Stoic philoſopher, was born at Corduba in Spain, about the beginning of the chriſtian æra, of an Equeſtrian family, which had probably been tranſplanted thither, in a colony from Rome. He was the ſecond ſon of Marcus Annæus Seneca, commonly called the rhetorician, whoſe remains are printed under the title of *Suaſoriæ, & Controverſiæ, cum Declamationum Excerptis*; and his youngeſt brother Annæus Mela, for there were three of them, was memorable for being the father of the poet Lucan. He was removed to Rome, together with his father and the reſt of his family, while he was yet in his infancy; and ſo very ſmall, that, as he himſelf tells us, he was carried thither in the arms of his aunt: *materteræ manibus in urbem perlatus ſum.* There he was educated in the moſt liberal manner, and under the beſt maſters. He learned his eloquence from his father; but his genius rather leading him to philoſophy, he put himſelf under the ſtoics Attalus, Sotion, and Papirius Fabianus; men famous in their way, and of whom he has made honourable mention in his writings. It is probable too, that he travelled when he was young, ſince we find him in ſeveral parts of his works, particularly in his *Queſtiones Naturales*, making very exact and curious obſervations upon Egypt and the Nile. But this, though intirely agreeable to his own humour, did not at all correſpond with that ſcheme or plan of life, which his father had drawn out for him; who therefore forced him to the bar,

Conſol. ad. Helv. c. xvii.

bar, and put him upon ſolliciting for public employments; ſo that he afterwards became queſtor, prætor, and, as Lipſius will have it, even conſul. Vit. Senec.

In the firſt year of the reign of Claudius, when Julia the daughter of Germanicus was accuſed of adultery by Meſſalina, and baniſhed, Seneca was baniſhed too, being charged as one of the adulterers. Corſica was the ſeat of his exile, where he lived eight years; "*happy*, as he tells us, *in the* "*midſt of thoſe things, which uſually make other people miſe-* "*rable*; *inter eas res beatus, quæ ſolent miſeros facere:*" and where he wrote his books of conſolation, addreſſed to his mother Helvia, and to his friend Polybius, and perhaps ſome of thoſe tragedies, which go under his name; for he ſays, *modo ſe levioribus ſtudiis ibi oblectaſſe.* When Agrippina was married to Claudius, as ſhe was upon the death of Meſſalina, ſhe prevailed with the emperor to recal Seneca from baniſhment; and afterwards procured him to be tutor to her ſon Nero, whom ſhe deſigned for the empire. By the bounty and generoſity of his royal pupil, he acquired that prodigious wealth, which rendered him in a manner equal to kings. His houſes and walks were the moſt magnificent in Rome. His villas were innumerable: and he had immenſe ſums of money placed out at intereſt in almoſt every part of the world. The hiſtorian Dio reports him to have had two hundred and fifty thouſand pounds ſterling at intereſt in Britain alone, and reckons his calling it in all at a ſum as one of the cauſes of a war with that nation. Conſ. ad Helv. c. xvii.

All this wealth however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and diſpoſition of Seneca. He continued abſtemious, exact in his manners, and, above all, free from the vices, ſo commonly prevalent in ſuch places, flattery and ambition. "*I had rather*, ſaid he to Nero, "*offend you by ſpeaking the truth, than pleaſe you by lying and* "*flattery: maluerim veris offendere, quam placere adulando.*" How well he acquitted himſelf in quality of preceptor to his prince, may be known from the five firſt years of Nero's reign, which have always been conſidered as a perfect pattern of good government; and if that emperor had but been as obſervant of his maſter thro' the whole courſe of it, as he De Clem. lib. II. c. 2.

was at the beginning, he would have been the delight, and not, as he afterwards proved, the curſe and deteſtation of mankind. But when Poppæa and Tigellinus had got the command of his humour, and hurried him into the moſt extravagant and abominable vices, he ſoon grew weary of his maſter, whoſe life muſt indeed have been a conſtant rebuke to him. Seneca perceiving, that his favour declined at court, and that he had many accuſers about the prince, who were perpetually whiſpering in his ears the great riches of Seneca, his magnificent houſes, and fine gardens, and what a favourite through their means he was grown with the people, made an offer of them all to Nero. Nero refuſed to accept them, which however did not hinder Seneca from changing his way of life; for, as Tacitus relates, he "kept "no more levies, declined the uſual civilities which had "been paid to him, and, under a pretence of indiſpoſition "or ſome engagement or other, avoided as much as poſſible "appearing in public."

Annal. lib. xiv.

Nero in the mean time, who, as it is ſuppoſed, had diſpatched Burrhus by poiſon, could not be eaſy till he had rid himſelf of Seneca alſo: for Burrhus and Seneca were to Nero, what Agrippa and Mæcenas had been to Auguſtus; the one the manager of his military concerns, the other of his civil. Accordingly he attempted, by means of Cleonicus, a freedman of Seneca, to take him off by poiſon; but this not ſucceeding, he ordered him to be put to death, upon an information, that he was conſcious to Piſo's conſpiracy againſt his perſon. Not that he had any real proof of Seneca's being at all concerned in this plot, but only that he was glad to lay hold of any pretence for deſtroying him. He left Seneca however at liberty to chuſe his manner of dying, who cauſed his veins to be opened immediately; his friends ſtanding round him, whoſe tears he endeavoured to ſtop, ſometimes by gently admoniſhing, ſometimes by ſharply rebuking them. His wife Paulina, who was very young in compariſon of himſelf, had yet the reſolution and affection to bear him company, and thereupon ordered her veins to be opened at the ſame time; but as Nero had no particular ſpite againſt her, and was not willing to make his cruelty more odious and inſupportable than there ſeemed occaſion for,

for, he gave orders to have her death prevented: upon which her wounds were bound up, and the blood ſtopped, in juſt time enough to ſave her; though, as Tacitus ſays, ſhe looked ſo miſerably pale and wan all her life after, that it was eaſy to read the loſs of her blood and ſpirits in her countenance. In the mean time Seneca, finding his death ſlow and lingring, deſired Statius Annæus his phyſician to give him a doſe of poiſon, which had been prepared ſome time before, in caſe it ſhould be wanted; but this not having its uſual effect, he was carried to a hot bath, where he was at length ſtifled with the ſteams. He died, as Lipſius conjectures, in the ſixty third or fourth year of his age, and in about the tenth or eleventh of Nero's reign. There was a rumor, that Subrius Flavius, in a private converſation with the centurions, had reſolved, and not without Seneca's knowledge of it, that when Nero ſhould have been ſlain by Piſo, Piſo himſelf ſhould be killed too, and the empire delivered up to Seneca, as to one who deſerved it for his integrity and virtue. But what foundation there was for it, is not ſaid.

The works of Seneca are ſo well known by the ſeveral editions, which have been publiſhed, that we need not be particular in an account of them. Some have imagined, that he was a chriſtian, and that he held a correſpondence with St. Paul by letters. He muſt have heard of Chriſt and his doctrine, and his curioſity might lead him to make ſome enquiry about them; but as for the letters publiſhed under the names of the Philoſopher and Apoſtle, they have long been declared ſpurious by the critics, and perfectly unworthy of either of them. To know whether Seneca was a chriſtian or no, we need only obſerve a circumſtance, which Tacitus relates of him, at the time of his death; viz. "that, when "he entered the bath, he took of the water and ſprinkled "thoſe about him, ſaying, *that he offered thoſe libations to* "*Jupiter his deliverer: libare ſe liquorem illum Jovi Libera-* "*tori.*"

Tacit. Annal. lib. xii, xiv, xv.—Vit. Senec. a Lipſio.

It was to the labours of the learned Juſtus Lipſius, that the public were indebted for the firſt good edition of the works of Seneca the philoſopher; which were twice handſomely printed in folio, and afterwards, with the works of

Seneca the rhetorician, and notes by John Frederic Gronovius, at Amſterdam 1672, in three volumes, 8vo.

SENNERTUS (DANIEL) an eminent phyſician of Germany, was born at Breſlaw, where his father was a ſhoemaker, the 25th of November 1572. He was ſent to the univerſity of Wittemberg in 1593, and there made a great progreſs in philoſophy and phyſic. He viſited the univerſities of Leipſic, Jena, and Franckfort upon the Oder; and afterwards went to Berlin in 1601, to learn the practice of phyſic. He did not ſtay long there, but returned to Wittemberg the ſame year; in which alſo he was promoted to the degree of doctor in phyſic, and ſoon after to a profeſſorſhip in the ſame faculty. He was the firſt, who introduced the ſtudy of chymiſtry into that univerſity. He gained a great reputation by his writings, and by his practice: patients came to him from all parts, among whom were princes, dukes, counts, and gentlemen; and he refuſed his aſſiſtance to no body. He took what was offered him for his pains, but demanded nothing; and he even reſtored to the poor what they gave him. The plague was above ſeven times at Wittemberg, while he was profeſſor there; but he never retired, nor refuſed to aſſiſt the ſick: and the elector of Saxony, whom he had cured of a dangerous illneſs in 1628, though he had appointed him one of his phyſicians in ordinary, yet gave him leave to continue at Wittemberg. He married three times: had ſeven children by his firſt wife, but none by his two laſt. He died of the plague at Wittemberg, the 21ſt of July 1637.

Lindenius Renovatus, Norimb. 1668.—— Bayle's Dict. SENNERTUS.

The liberty he took in contradicting the ancients raiſed him, as was natural, many adverſaries; but nothing was worſe received, than the notion which he advanced concerning the origin of ſouls. He was not ſatisfied with the opinion of thoſe, who ſaid, that there is a celeſtial intelligence appointed to preſide over the formation of ſouls, which makes uſe of ſeed only as an inſtrument; nor of thoſe, who aſcribe a plaſtic virtue to it: he thought, and he advanced, that the ſoul is in the ſeed before the organization, and that this is what forms the wonderful machine, which we call a living body. He was accuſed of blaſphemy and impiety, on pretence

tence of having taught, that the ſouls of beaſts are not material; for this was affirmed to be the ſame thing with teaching, that they are as immortal as the ſoul of man. He rejected this conſequence, and ſeems to have drawn himſelf out of the ſcrape, he was got into, as well as he could: reflecting probably, that his adverſaries ſometimes had recourſe to other weapons, than thoſe of ſound reaſon and argument.

His works are very numerous, and have often been printed in France and Italy. The laſt edition is that of Lyons 1676, in ſix volumes folio; to which his life is prefixed.

SENNERTUS (ANDREW) a German, eminent for his ſkill in the Oriental languages, was born at Wittemberg in 1535. He learned the Arabic tongue at Leyden under Golius, and found out a very good method of teaching it; as Dr. Pocock, who was an admirable judge in this point, has teſtified in his favor. He was made profeſſor of the Oriental languages in the univerſity of Wittemberg in 1568, and held it to the day of his death, that is, fifty-one years. He diſcharged the duties of his profeſſorſhip learnedly and worthily, and publiſhed a very great number of books. He is alſo commended in his funeral oration for the purity of his morals, and particularly for his temperance, which enabled him to ſupport the labor of ſtudy and all the functions of a profeſſor, and carried him to an extreme old age, with great vigor of body and mind. He died in 1619, aged 84 years. Bayle, &c.

SERRANUS (JOANNES), or JOHN de SERRES, a learned Frenchman, was born about the middle of the ſixteenth century; and was of the reformed religion. His parents ſent him to Lauſanne, where he made a good progreſs in the Latin and Greek languages, and attached himſelf much to the philoſophy of Plato and Ariſtotle; and on his return to France, ſtudied divinity, in order to qualify himſelf for the miniſtry. He began to diſtinguiſh himſelf by his writings in 1570: and in 1573, was obliged to fly a refugee to Lauſanne, after the dreadful maſſacre on St. Bartholomew's day. Returning ſoon to France, he publiſhed a piece in French, called a "Remonſtrance to the king upon ſome pernicious "principles in Bodin's book de Republica:" in which he Niceron, tom. IV.

was thought to treat Bodin ſo injuriouſly, that Henry III ordered him to priſon for it. Obtaining his liberty, he became a miniſter at Nimes in 1582, but never was looked upon as very ſtanch to proteſtantiſm; and ſome have gone ſo far as to ſay, but without ſufficient foundation, that he actually abjured it. He is, however, ſuppoſed to have been one of thoſe four miniſters, who declared to Henry IV, that a man might be ſaved in the Popiſh as well as the Proteſtant religion; and that was certainly more than enough, to bring him into ſuſpicion with his brethren, the Hugonots. This ſuſpicion was afterwards increaſed by a book, which he publiſhed, in 1597, with a view to reconcile the two religions, intitled, De Fide Catholica, ſive de principiis religionis Chriſtianæ, communi omnium conſenſu ſemper & ubique ratis: a book, little reliſhed by the Catholics, but received with ſuch indignation by the Calviniſts of Geneva, whither he was retired to, that they were ſuſpected to have given the author poiſon, and to have occaſioned an immature kind of death to him; for he died ſuddenly in 1598, when he was not more than fifty years of age. His wife, we are told, was buried in the ſame grave with him; ſo that it is probable they made clean work, by diſpatching, when they were doing, the whole family at once.

He was the author of a great many writings; ſome theological, ſome hiſtorical. He publiſhed ſeveral things in Latin and in French, relating to the hiſtory of France; among the reſt, the following works in French: Memoires de la troiſieme Guerre Civile & derniers troubles de France ſous Charles IX, &c. Inventaire general de l'Hiſtoire de France, illuſtre par la conference de l'Egliſe & de l'Empire, &c. Recueil des choſes memorables avenues en France ſous Henri II, François II, Charles IX, & Henri III, &c. Theſe have been many times reprinted with continuations and improvements: yet it is allowed, that there is in them a ſtrong tincture of paſſion and animoſity. It cannot indeed be otherwiſe: Hiſtories, written eſpecially in troubleſome times, will always favor of the paſſions, which produce them; and it is againſt ſuch, that father Daniel has put us upon our guard. "We have, ſays he, examples of a great number

Pref. au Hiſt. du France.

"of

" of hiſtories, from the reign of Francis II to that of Lewis " XIII, written by both Catholics and Hugonots, where " partiality and reſentment prevailed abundantly: and this " is the common effect of civil wars, eſpecially when they " are lighted up by the motive or pretence of religion."

But the work, for which Serranus is moſt known, at leaſt out of France, is his Latin verſion of Plato, which was printed with Henry Stephens's fine Greek text of that author's works, in 1578, folio. Yet he is ſuppoſed not to have thoroughly conſidered quid valerent humeri, what he was equal to, when he undertook that important taſk. His verſion is allowed to have much ſimplicity and elegance in it, but then the ſtile of Plato is pompous and majeſtic; and it is not enough, that a tranſlator gives his author's ſenſe, as Serranus, he ſhould endeavor, like Ficinus, to do it in his manner. Hence, though Serranus's Latin is more elegant, Ficinus is yet allowed to be the more faithful tranſlator. In the mean time Henry Stephens, as Caſaubon relates, excepted to ſeveral paſſages of Serranus, and recommended them to his correction, which however Serranus, on ſome account or other, refuſed. Upon the whole, it is lucky for Serranus, that his verſion is ſo inſeparably connected with Stephens's types and text: for this will ſecure it ſome degree of reſpect, ſo long as that edition of Plato ſhall laſt.

SERVETUS (MICHAEL) a moſt ingenious and learned Spaniard, famous for his oppoſition to the received doctrine of the Trinity, and for the martyrdom he underwent on that account, was born in 1509 at Villaneuva in Arragon. His father, who was a notary, ſent him to the univerſity of Toulouſe, to ſtudy the civil law: and there Servetus began to read the ſcriptures for the firſt time, probably becauſe the reformation made then a great noiſe in France. He was preſently convinced, that the church wanted reforming; and it may be he went ſo far as to fancy, that the Trinity was one of the doctrines to be rejected. Be that as it will, he grew very fond of antitrinitarian notions; and after he had been two or three years at Toulouſe, he reſolved to retire into Germany, and ſet up for a reformer. He went to Baſil, by way of Lyons and Geneva; and having had ſome conferences

at Baſil with Oecolampadius, he ſet out for Straſburg, being extremely deſirous to diſcourſe with Bucer and Capito, two celebrated reformers of that city. At his departure from Baſil, he left a manuſcript, intitled de Trinitatis Erroribus, in the hands of a bookſeller, who ſent it afterwards to Haguenau, whither Servetus went, and got it printed in 1531. The next year, he printed likewiſe at Haguenau another book, with this title, Dialogorum de Trinitate libri duo: in an advertiſement to which, he retracts what he had written in his former book againſt the Trinity, not as if it was falſe, but becauſe it was written imperfectly, confuſedly, unpolitely, and as it were by a child for the uſe of children. Thus Servetus publiſhed two books againſt the Trinity in leſs than two years, and without ſcrupling to put his name to them. He was very young, extremely zealous for his new opinions, and perhaps unacquainted with the principles of the reformers. 'Tis likely, that being lately come from France into a proteſtant country, he thought he might write as freely againſt the doctrine of the Trinity, as the reformers did againſt tranſubſtantiation, &c. and what is ſtrange, he does not ſeem ever after to have corrected this error, or to have thought of any means to retrieve the dangerous ſteps it had occaſioned him to take.

Servetus, having publiſhed theſe two books, reſolved to return to France, becauſe he was poor, and did not underſtand the German language: as he alledged upon his trial to the judges, when they aſked him, why he left Germany. He went to Baſil, and from thence to Lyons, where he lived two or three years. Then he went to Paris, and ſtudied phyſic under Sylvius, Fernelius, and ſome other profeſſors: he took his degree of maſter of arts, and was admitted doctor of phyſick in the univerſity there. Having finiſhed his medical ſtudies at Paris, he left that city, to go and practiſe in ſome other place: he ſettled two or three years in a town near Lyons, and then at Vienne in Dauphiny, for the ſpace of ten or twelve. Servetus's books againſt the Trinity had raiſed a great tumult among the German divines, and ſpread his name throughout all Europe.

In 1533, before he had left Lyons, Melanchon wrote a letter to Camerarius, wherein he told him what he thought of

of Servetus and his books: "Servetus, ſays he, is evidently "an acute and crafty diſputant, but confuſed and indigeſted "in his thoughts, and certainly wanting in point of gravity." He adds, "he has always been afraid, that diſputes about "the Trinity would ſometime or other break out: Bone "Deus! quales tragœdias excitabit hæc quæſtio apud poſte-"ros, &c. Good God! ſays he, what tragedies will this "queſtion, *whether the word and ſpirit be ſubſtances or perſons*, "raiſe among poſterity?" While Servetus was at Paris, his books were diſperſed in Italy, and very much approved by many, who had thoughts of forſaking the church of Rome: upon which, in 1539, Melancthon wrote a letter to the ſenate of Venice, importing that "a book of Servetus, who "had revived the error of Paulus Samoſatenus, was handed "about in their country, and beſeeching them to take care, "that the impious error of that man may be avoided, re-"jected, and abhorred." Servetus was at Lyons in 1542, before he ſettled in Vienne: and corrected the proofs of a Latin Bible that was printing there, to which he added a preface and ſome marginal notes, under the name of Villanovanus; for he was called in France Villeneuve, from Villanueva, the town where he was born.

Melancthon Epiſt. lib. IV. ep. 140, edit. Lond.

Lib. I. epiſt. 3.

All this while, the reformer Calvin, who was the head of the church at Geneva, kept a conſtant correſpondence with Servetus by letters: he tells us, that he endeavored, for the ſpace of ſixteen years, to reclaim that phyſician from his errors. Beza informs us, that Calvin knew Servetus at Paris, and oppoſed his doctrine: and adds, that Servetus, having engaged to diſpute with Calvin, durſt not appear at the time and place appointed. Servetus writ ſeveral letters to Calvin at Geneva from Lyons and Dauphine, and conſulted him about ſeveral points: he alſo ſent him a manuſcript, to have his judgment upon it. Calvin made an ungenerous and even baſe uſe of this confidence: for he not only wrote ſharp and angry letters to him again for the preſent, but afterwards produced his private letters and manuſcript againſt him at his trial. Varillas affirms, that there is at Paris an original letter of Calvin to Farel, written in 1546, wherein is the following paſſage: "Servetus has ſent me a large book, ſtuffed "with idle fancies, and full of arrogance. He ſays, I ſhall "find

Fidelis Expoſitio Errorum Serveti, among Calvin's works.

Hiſt. of the Reformed Churches of France, vol. I. p. 14.

Hiſtoire de l'Hereſie ad ann. 1553.

" find admirable things in it, and ſuch as have not hitherto " been heard of. He offers to come hither, if I like it: " but I will not engage my word; for if he comes, and if " any regard be had to my authority, I ſhall not ſuffer him " to eſcape with his life." Sorbiere mentions the ſame letter, and ſays, that Grotius ſaw it at Paris, with words in it to that effect.

Sorberiana.

Servetus continued to be ſo fond of his antitrinitarian notions, that he reſolved to publiſh a third work in favor of them. This came out in 1553 at Vienne, with this title, Chriſtianiſmi Reſtitutio, &c. and is probably the book he had ſent to Calvin. Servetus did not put his name to this work; but Calvin informed the Roman Catholics in France, that he was the real author of it. Upon this information, Servetus was impriſoned at Vienne, and would certainly have been burnt alive, if he had not made his eſcape; however, ſentence was paſſed on him, and his effigies was carried to the place of execution, faſtened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, where he hoped to practiſe phyſic with the ſame high repute, as he had practiſed at Vienne; yet was ſo imprudent as to take his way through Geneva, though he knew that Calvin was his mortal enemy. Calvin, being informed of his arrival, acquainted the magiſtrates with it; upon which he was ſeized and caſt into priſon, and a proſecution was preſently commenced againſt him for hereſy and blaſphemy. Calvin purſued him with a malevolence and fury, which was manifeſtly perſonal: though no doubt that reformer eaſily perſuaded himſelf, that it was all pure zeal for the cauſe of God, and the good of his church. The articles of his accuſation were numerous, and not confined to his book, called Chriſtianiſmi Reſtitutio; but were ſought out of all his other writings, which were ranſacked for every thing, that could be ſtrained to a bad ſenſe. One of them was of a very extraordinary nature. Servetus had publiſhed at Lyons, in 1535, an edition of Ptolemy's Geography, with a preface and ſome notes. Now he was urged with ſaying, in this preface, that " Judæa has been falſely " cried up for beauty, richneſs and fertility, ſince thoſe, who " have travelled in it, have found it poor, barren, and ut-

" terly

"terly devoid of pleaſantneſs: and they made him reflect "upon Moſes, as if he had been vanus præco Judææ; had "written like a panegyriſt, rather than an hiſtorian to be re- "lied on, in his account of that holy land." We cannot decide upon the juſtneſs of the charge, not knowing where to get a ſight of his edition of Ptolemy; yet can ſcarcely believe, that Servetus meant to reflect upon Moſes, ſince he was neither an atheiſt nor a deiſt; but on the contrary fully perſuaded of the divine inſpiration of the ſcriptures. Another article was, that "he had corrupted the Latin Bible, he was "hired to correct at Lyons, partly with impertinent and tri- "fling, and partly with whimſical and impious, notes of his "own throughout every page:" but the main article of all, and which was certainly the ruin of him, was, that, "in "the perſon of Mr. Calvin, miniſter of the word of God "in the church of Geneva, he had defamed the doctrine that "is preached, uttering all imaginable injurious and blaſphe- "mous words againſt it."

The magiſtrates of Geneva being ſenſible in the mean time, that the trial of Servetus was a thing of the higheſt conſequence, did not think fit to give ſentence, without conſulting the magiſtrates of the proteſtant cantons of Switzerland: to whom therefore they ſent Servetus's book, printed at Vienne, and alſo the writings of Calvin, with Servetus's anſwers; and at the ſame time deſired to have the opinion of their divines about that affair. They all gave vote againſt him, as Beza himſelf relates; in conſequence of which, the unfortunate Servetus was condemned and burnt alive, the 27th of October 1553. His death left a ſtain upon the character of Calvin, which nothing can wipe out, becauſe every body has believed, that he acted in this affair from motives merely perſonal; the craftineſs of addreſs and management, in cauſing Servetus to be apprehended and brought to a trial, his brutal and furious treatment of him at the very time of his trial, and his diſſimulation and malevolence towards him after his condemnation, will not ſuffer it to be doubted. It reflected alſo upon the reformers in general, who ſeemed to be no ſooner out of the church of Rome, than they began to cheriſh the ſame intolerating ſpirit, and to uſe the ſame perſecuting arts, for which they pretended a juſt ground of ſeparation

tion from that church. "It was wondered, says father Paul, "that those of the new reformation should meddle with blood "for the cause of religion: for Michael Servetus of Arra- "gon, renewing the old opinion of Paulus Samosatenus, was "put to death for it at Geneva, by counsel of the ministers "of Zurich, Berne and Schiaffusa; and John Calvin, who "was blamed for it by many, wrote a book to prove, that "the magistrates may punish heretics with loss of life: which "doctrine being drawn to divers senses, as it is understood "more strictly or more largely, or as the name of heretic "is taken diversly, may sometime do hurt to him, whom at "another time it hath helped."

Hist. of Council of Trent, Book V.

Servetus was a man of great acuteness and prodigious learning. He was not only deeply versed in what we usually call sacred and prophane literature, but he was also an adept in the arts and sciences. He observed upon his trial, that he had professed mathematics at Paris; although we do not find when, nor under what circumstances. He was so admirably skilled in his own profession, that he appears to have had some knowledge of the circulation of the blood, although it was very imperfect, intricate, and considerably short of the clear and full discovery made by Harvey. Read what our learned Wotton has written upon this point: "since the ancients, says he, have no right to so noble a "discovery, it may be worth while to enquire, to whom of "the moderns the glory of it is due; for this is also exceed- "ingly contested. The first step that was made towards "it, was, the finding that the whole mass of the blood passes "through the lungs by the pulmonary artery and vein. The "first that I could ever find, who had a distinct idea of this "matter, was Michael Servetus, a Spanish physician, who "was burnt for arianism at Geneva, near 140 years ago. "Well had it been for the church of Christ, if he had wholly "confined himself to his own profession! His sagacity in this "particular, before so much in the dark, gives us great rea- "son to believe, that the world might then have had just "cause to have blessed his memory. In a book of his, in- "titled Christianismi Restitutio, printed in the year 1553, "he clearly asserts, that the blood passes through the lungs, "from the left to the right ventricle of the heart; and not "through

Reflections upon Ancient and Modern Learning, chap. XVIII.

" through the partition, which divides the two ventricles, as " was at that time commonly believed. How he introduces " it, or in which of the ſix diſcourſes, into which Servetus " divides his book, it is to be found, I know not; having " never ſeen the book myſelf. Mr. Charles Bernard, a very " learned and eminent ſurgeon of London, who did me the " favour to communicate this paſſage to me, ſet down at " length in the margin, which was tranſcribed out of Ser- " vetus, could inform me no further, only that he had it " from a learned friend of his, who had himſelf copied it " from Servetus."

What ſome writers have delivered concerning Servetus's going into Africa, with a view of acquiring a more perfect knowledge of the Alcoran, ought to be exploded as a fable. They, who deſire a more particular account of Servetus's doctrines, may conſult " An Impartial Account of Michael " Servetus," &c. printed in 8vo at London 1724: to which we have been greatly obliged for the hiſtorical part of this article.

SERVIUS (MAURUS HONORATUS) a celebrated grammarian and critic of antiquity, who floriſhed about the times of Arcadius and Honorius. He is known now chiefly by his commentaries upon Virgil, which Barthius and others have ſuppoſed to be nothing more, than a collection of ancient criticiſms and remarks upon that poet, made by Servius. Whatever they are, they are looked upon by many as a valuable remnant of antiquity: Scioppius calls them a magazine, well furniſhed with good things. They were firſt publiſhed at Paris, by Rob. Stephens in folio, by Fulvius Urſinus, in 1569, 8vo; afterwards a corrector and better edition was given by Peter Daniel at Paris in 1600; the beſt is that printed with the edition of Virgil, by Maſvicius, in 1717, 4to: notwithſtanding which, they are yet ſuſpected to be mutilated, and not free from interpolations. There is alſo extant, and printed in ſeveral editions of the ancient grammarians, a piece of Servius upon the feet of verſes and the quantity of ſyllables, called Centimetrum. Macrobius has ſpoken highly of Servius, and makes him one of the ſpeakers in his Saturnalia. See the Bibliotheca Latina of Fabricius,

Fabricius, and Baillet's Jugemens des Savans, &c. tom. II. 1722, 4to.

SEVERUS (CORNELIUS) an ancient Latin poet of the Auguſtan age, whoſe Ætna, together with a fragment de morte Ciceronis, was publiſhed with notes and a proſe interpretation by Le Clerc, at Amſterdam 1703, in 12mo. They were before inſerted among the Catalecta Virgilii, publiſhed by Scaliger; whoſe notes, as well as thoſe of Lindenbrugius and Nicolas Heinſius, Le Clerc has mixed with his own. Quintilian calls Severus "a verſificator, rather than a poet;" yet adds, that "if he had finiſhed the Sicilian war," probably between Auguſtus and Sextus Pompeius, "in the manner he had written the firſt book, he might have claimed a much higher rank. But though an immature death, continues he, prevented him from doing this, yet his juvenile works ſhew the greateſt genius." Ovid addreſſes him not only as his friend, but as a court favorite and a great poet.——O Vates magnorum maxime regum; and a little lower he adds,

Juſt. Oiat. L. x. c. 1.

> Fertile pectus habes, interque Helicona colentes
> Uberius nulli provenit iſta ſeges.
>
> DE PONTO, Lib. IV. El. 2.

SEVIGNE (MARIE de RABUTIN, Marquiſſe de) a French lady, celebrated for her wit and her wiſdom, was born in 1626; and was not above a year old, when her father was killed, at the deſcent of the Engliſh upon the iſle of Rhee. In 1644, ſhe married the marquiſs of Sevigné, who was killed in a duel in 1651; and had a ſon and a daughter by him, to the care of whoſe education ſhe afterwards moſt religiouſly devoted herſelf: they became accordingly moſt accompliſhed perſons, as it was reaſonable to expect. This illuſtrious lady was acquainted with all the wits and learned of her time: it is ſaid ſhe decided the famous diſpute between Perrault and Boileau, concerning the preference of the antients to the moderns, thus; "the ancients are the fineſt, and we are the prettieſt." She died in 1696, and left us a

moſt

moſt valuable collection of letters; the beſt edition of which is that of Paris 1754, in eight volumes, 12mo. "Theſe "letters, ſays Voltaire, filled with anecdotes, written with "freedom, and in a natural and animated ſtile, are an ex- "cellent criticiſm upon ſtudied letters of wit, and ſtill more "upon thoſe fictitious letters, which aim to imitate the epiſ- "tolary ſtile, by a recital of falſe ſentiments and feigned "adventures to imaginary correſpondents." Siecle de Louis XIV. tom. II.

A Sevigniana was publiſhed at Paris in 1756, which is nothing more than a collection of literary and hiſtorical anecdotes, fine ſentiments, and moral apophthegms, ſcattered throughout theſe letters.

SEXTUS EMPIRICUS, an ancient Greek author, and moſt acute defender of the Pyrrhonian or ſceptical philoſophy, was a phyſician, and ſeems to have floriſhed under the reign of the emperor Commodus, or perhaps a little later. He was, againſt what has uſually been imagined, a different perſon from Sextus, a Stoic philoſopher of Chæronea, and nephew of Plutarch: and this is all we are able to ſay of him: for no particular circumſtances of his life are recorded. Of a great many, that have periſhed, two works of his are ſtill extant: three books of Pyrrhonian inſtitutions, and ten books againſt the Mathematici, by whom he means all kind of dogmatiſts. Henry Stephens firſt made, and then printed in 1592, 8vo, a Latin verſion from the Greek of the former of theſe works; and a verſion of the latter by Hervetus, had been printed by Plantin in 1569. Both theſe verſions were printed again with the Greek; which firſt appeared at Geneva in 1621, folio. He is a writer of great parts and learning; and very well qualified for the notable paradox he had undertaken to maintain; namely, that "there is no ſuch thing as truth:" for although he will never convince men by ſolid argument, yet he may poſſibly ſilence ſome by his ſubtilty. The beſt edition of this author is that of John Albert Fabricius, in Greek and Latin, printed at Leipſic in 1718, folio. Fabric. Bibl. Græc. L. IV. c. 18.

SHADWELL.

Some Account of Mr. Shadwell, prefixed to his Works, printed in 1720.

SHADWELL (THOMAS) an Engliſh poet, was deſcended of a good family in the county of Stafford; but born at Stanton-Hall in Norfolk, a ſeat of his father's, about the year 1640. He was educated at Caius College in Cambridge, and afterwards placed in the Middle-Temple; where he ſtudied the law ſome time, and then went abroad. Upon his return from his travels, he applied himſelf to the dramatic kind of writing; and was ſo ſucceſsful therein, that he became known to ſeveral perſons of great wit and great quality, and was highly eſteemed and valued by them. He wrote ſeventeen plays, which we will not give a particular account of here, becauſe they are collected together in his works, and the reader can ſo eaſily inform himſelf about them. At the revolution he was, by his intereſt with the earl of Dorſet, made his majeſty's hiſtoriographer and poet laureat: and when ſome perſons urged, that there were authors who had better pretenſions to the laurel, his lordſhip is ſaid to have replied, that "he did not pretend to determine how great a poet Shadwell "might be, but was ſure that he was an honeſt man." This reply, if it was really made, reflects great honour upon Mr. Shadwell; but with ſubmiſſion to the peer, was not at all to the purpoſe. He ſucceeded Mr. Dryden as poet-laureat; for Mr. Dryden had ſo warmly eſpouſed the oppoſite intereſt, that at the revolution he was diſpoſſeſſed of his place. This, however, was a great mortification to Dryden, who reſented the indignity very warmly, and immediately conceived an antipathy to Shadwell; of which he has given no ſmall proof in his Mac-Fleckno, where he ſays,

Others to ſome faint meaning make pretence,
But Shadwell *never deviates into ſenſe.*

But all we learn from hence is, that a ſatyriſt never pays the leaſt regard to truth, when it interferes with the gratification of his reſentment or ſpleen: for nothing can be falſer than the idea, theſe lines are intended to convey. Mr. Shadwell was not indeed ſo great a poet as Mr. Dryden; but Mr. Shadwell did not write nonſenſe. Many of his comedies are very good, have fine ſtrokes of humor in them; and abound in original cha-

characters, ſtrongly marked and well ſuſtained. Thus Mr. Langbaine tells us that "there is no body will deny this play, "viz. The Virtuoſo, its due applauſe: at leaſt I know, ſays "he, that the univerſity of Oxford, who may be allowed "competent judges of comedy, eſpecially of ſuch characters, "as Sir Nicholas Gimcrack and Sir Formal Trifle, applauded "it. And as no man ever undertook to diſcover the frailties "of ſuch pretenders to this kind of knowledge, before Mr. "Shadwell; ſo none ſince Mr. Johnſon's time ever drew ſo "many different characters of humors, and with ſuch ſucceſs." Mr. Shadwell had an uncommon quickneſs in writing; for in the preface to his Pſyche he tells us, that that tragedy was written by him in five weeks. Thus the earl of Rocheſter ſays, Account of the Engliſh dramatic Poets, p. 451.

None ſeem to touch upon true comedy,
But haſty Shadwell, *and ſlow* Wicherly.

Where by the way he not only allows him to be excellent in comedy, but ſeems even to give him the preference to Wicherly. And yet there is a ſaying of lord Rocheſter ſtill extant, which ſhews, that whatever opinion he had of his writings, he had a ſtill better of his converſation: for he ſaid, that "if he had burnt all he wrote, and printed all he ſpoke, he "would have had more wit and humor than any other poet." Shadwell, as appears from Rocheſter's ſeſſion of the poets, was a great favorite with Otway, and lived in intimacy with him, which might perhaps be the occaſion of Dryden's expreſſing ſo much contempt for Otway; that being certainly more ill-grounded, than his contempt for Shadwell. Mr. Shadwell died the 9th of December 1692; and his death was occaſioned, as ſome ſay, by too large a doſe of opium, given him by miſtake. A white marble monument with his buſto, is erected in Weſtminſter-Abbey, in honor of him, by his ſon Sir John Shadwell, phyſician to his late majeſty: and his funeral ſermon was preached by Dr. Nicholas Brady, the tranſlator of the pſalms, who tells us, among other things, that "he was a "man of great honeſty and integrity, and had a real love of "truth and ſincerity, an inviolable fidelity and ſtrictneſs to "his word, an unalterable friendſhip whereſoever he pro- Page 24.

"ſeſſed it, and (however the world may be miſtaken in him) "a much deeper ſenſe of religion, than many others have, who "pretend to it more openly."

We may juſt obſerve, that beſides his dramatic writings, he was the author of ſeveral pieces of poetry: the chief of which are his congratulatory poem on the prince of Orange's coming to England; another on queen Mary; a tranſlation of the tenth ſatyr of Juvenal, &c.

SHAKESPEAR (WILLIAM) a great dramatic writer of England, was of a good family, and born at Stratford upon Avon in Warwickſhire in April 1564. His father Mr. John Shakeſpear, who was a conſiderable dealer in wool, had ſo great a family, ten children in all, that though he was his eldeſt ſon, he could give him no better education than his own employment. He had bred him, it is true, for ſome time at a free-ſchool, where he probably acquired what Latin he was maſter of; but the narrowneſs of his circumſtances, and the want of his aſſiſtance, forced him to take him home, and unhappily prevented his farther proficiency in that language. Upon his leaving ſchool, he ſeems to have devoted himſelf intirely to that way of life, which his father propoſed to him; and, in order to ſettle in the world after a family-manner, he married while he was yet very young, and by the time he was arrived at ſeventeen years of age. His wife was the daughter of one Hathaway, ſaid to have been a ſubſtantial yeoman in the neighbourhood of Stratford. In this kind of ſettlement he continued for ſome time; till an extravagance he was guilty of, not only caſt the higheſt blemiſh on his good name, but forced him at length to fly his country. He had fallen into ill-company; and among them ſome, who had made a common practice of deer-ſtealing, engaged him with them more than once in robbing a park, that belonged to Sir Thomas Lucy of Cherlecot near Stratford. For this he was proſecuted by that gentleman, as he thought, ſomewhat too ſeverely; and, in order to revenge that ill uſage, he made a ballad upon him: and though this, probably the firſt eſſay of his poetry, be loſt, yet it is ſaid to have been ſo very bitter, that it redoubled the proſecution againſt him; inſomuch that he was

Rowe's Life of Shakeſpear, prefixed to his writings.

Theobald's Preface to his edition of Shakeſpear's Works, Lond. 1735.

was obliged to leave his family and buſineſs in Warwickſhire for ſome time, and ſhelter himſelf in London.

It was at this time, and upon this accident, that he is ſaid to have made his firſt acquaintance in the play-houſe. He was received into the company, at firſt in a very mean rank; but his admirable wit, and the natural turn of it to the ſtage, ſoon diſtinguiſhed him, if not as an extraordinary actor, yet as a very uncommon genius and excellent writer. His name is printed, as the cuſtom was in thoſe times, among thoſe of the other players before ſome old plays, but without any particular account of what ſort of parts he uſed to act; and Mr. Rowe ſays, that though he enquired, he never could meet with any farther account of him this way, than that the top of his performance was the Ghoſt in his own Hamlet. We have no certain authority, which was his firſt play: there is a "Romeo and Juliet," dated 1597, when he was thirty-three years of age; and a "Richard II and III," the year following. He was highly favored by queen Elizabeth, who had ſeveral of his plays acted before her. It is that maiden princeſs plainly, whom he intends by, "A fair Veſtal throned by the "weſt;" and that whole paſſage is a compliment very properly brought in, and very handſomely applied to her. She was ſo well pleaſed with the character of Falſtaff, in the two parts of Henry IV, that ſhe commanded him to continue it for one play more, and to ſhew him in love: and this is ſaid to have been the occaſion of his writing "The Merry Wives of "Windſor." Upon this occaſion it may not be improper to obſerve, that this part of Falſtaff is ſaid to have been written originally under the name of Oldcaſtle; but that, ſome of that family then remaining, he changed it into Falſtaff, at the command of the queen. Mr. Rowe however thinks, that though the firſt offence was avoided, yet there was ſomething injurious in this ſecond choice; ſince, as he obſerves, it is certain that Sir John Falſtaff, a knight of the garter, and a lieutenant general, was a name of diſtinguiſhed merit in the wars in France, under the reigns of Henry V and VI. It may farther be obſerved, that Shakeſpear, in this play, has made Sir John Falſtaff a deer ſtealer, that he might remember his Warwickſhire proſecutor; whom he has deſcribed under the name of juſtice Shallow, and to whom he has given very near

Midſummer Night's Dream.

the ſame coat of arms, which Dugdale, in his antiquities of that county, deſcribes for a family of the ſame name there.

And as the queen was a patroneſs of our poet, ſo he met alſo with many great and uncommon marks of favor and friendſhip from the earl of Southampton: to whom he dedicated his poem of Venus and Adonis. There is no certain account, when he quitted the ſtage: but the latter part of his life was ſpent in eaſe, retirement, and the converſation of his friends. He had the good fortune to collect a competency ſufficient for convenience, comfort, and dignity; and he ſpent ſome years before his death at his native town Stratford. His pleaſurable wit and good-nature engaged him in the acquaintance, and intitled him to the friendſhip, of all the gentlemen in the neighbourhood. He died in 1616 in the 53d year of his age, and was buried in the church of Stratford, where a monument is erected for him, and placed againſt the wall. He is repreſented under an arch in a ſitting poſture, a cuſhion ſpread before him, with a pen in his right hand, and his left reſting on a ſcroll of paper. Under the cuſhion is this Latin diſtich:

Judicio Pylium, Genio Socratem, Arte Maronem
Terra tegit, Populus mœret, Olympus habet.

And on the grave-ſtone underneath is,

Good friend, for Jeſus' ſake, forbear
To dig the duſt incloſed here.
Bleſt be the man that ſpares theſe ſtones,
And curſt be he that moves my bones.

In April 1738, his tragedy of Julius Cæſar was acted at the Theatre Royal in Drury-Lane; and with the profits ariſing from thence a monument was erected for him in Weſtminſter-Abbey. He had three daughters, of which two lived to be married: Judith the elder to one Mr. Thomas Quincy, by whom ſhe had three ſons, who all died without children; and Suſanna, who was his favorite, to Dr. John Hall, a phyſician of good reputation in that country. She left one child only, a daughter, who was twice married, but died without iſſue.

His

His dramatic writings, which are very numerous, were firſt publiſhed together in 1623, folio; and have ſince been republiſhed by Mr. Rowe, Mr. Pope, Mr. Lewis Theobald, Sir Thomas Hanmer, and Mr. Warburton, the merit of all whoſe editions is too well known for us to deſcant upon. Various criticiſms have been made upon Shakeſpear's genius and his writings in innumerable *Eſſays*, *Remarks*, *Obſervations*, *Commentaries*, and *Notes*; but as the ſubſtance of them all, expreſſed in a better manner, is contained in Mr. Pope's Preface to his edition, we will here give it the reader, in as ſhort a compaſs as we can.

"If ever any author deſerved the name of an original, ſays "Mr. Pope, it was Shakeſpear. Homer himſelf drew not "his art ſo immediately from the fountains of nature: it pro-"ceeded through Egyptian ſtrainers and channels, and came "to him not without ſome tincture of the learning, or ſome "caſt of the models, of thoſe before him. The poetry of "Shakeſpear was inſpiration indeed: he is not ſo much an "imitator, as an inſtrument of nature; and it is not ſo juſt to "ſay, that he ſpeaks from her, as that ſhe ſpeaks through "him. His characters are ſo much nature herſelf, that it is "a ſort of injury to call them by ſo diſtant a name, as copies "of her. Thoſe of other Poets have a conſtant reſemblance, "which ſhews that they received them from one another, "and were but multipliers of the ſame image: each picture "like a mock-rainbow, is but the reflexion of a reflexion. "But every ſingle character in Shakeſpear is as much an indi-"vidual, as thoſe in life itſelf: it is as impoſſible to find any "two alike; and ſuch, as from their relation or affinity in "any reſpect appear moſt to be twins, will upon compariſon "be found remarkably diſtinct." Mr. Pope then takes notice of his prodigious and extenſive power over the paſſions; that he was more a maſter of the great, than of the ridiculous in human nature; and that he not only excelled in the paſſions, but alſo in the coolneſs of reflection and reaſoning: and in his ſentiments, which are full as admirable. All which, ſays he, "is perfectly amazing from a man of no education or "experience in thoſe great and public ſcenes of life, which are "uſually the ſubject of his thoughts: ſo that he ſeems to "have known the world by intuition, to have looked thro'

"human nature at one glance, and to be the only author "that gives ground for a very new opinion, that the philoso- "pher, and even the man of the world, may be born, as well "as the poet.

In the mean time Mr. Pope was not so struck with Shake- speare's excellencies, as to be insensible to his defects; but owns, that as he has certainly written better, so he has per- haps written worse, than any other. He endeavours to account for these defects from several causes and accidents, arising partly from the situation he was in as a player, and partly from the manner in which his plays were published. As a player, he would be obliged in a great measure to form him- self upon the judgments of that body of men, of which he was a member; who, regardless of the principles and laws of dramatic writing, know no rule but that of pleasing the pre- sent humor, and complying with the wit in fashion. "By "these men, says Mr. Pope, it was thought a praise to Shake- "speare, that he scarce ever blotted a line; and this they in- "dustriously propagated, as appears from what we are told "by Ben Johnson in his *Discoveries*, and from the preface to "the first folio edition. But in reality, however it has pre- "vailed, there never was a more groundless report, or to the "contrary of which there are more undeniable evidences: as "the comedy of the *Merry Wives of Windsor*, which he in- "tirely new writ; the history of Henry VI, which was first "published under the title of the Contention of York and "Lancaster; that of Henry V, extremely improved; that of "Hamlet, enlarged to almost as much again as at first; and "many others. I believe, the common opinion of his want "of learning proceeded from no better ground:—concerning "which it may be necessary to say something more. There "is certainly a vast difference between learning and lan- "guages: how far he was ignorant of the latter, I cannot de- "termine; but it is plain he had much reading at least, if they "will not call it learning: nor is it any great matter, if a man "has knowledge, whether he has it from one language or "from another. Nothing is more evident, than that he had "a taste of natural philosophy, mechanics, ancient and mo- "dern history, poetical learning and mythology. We find "him very knowing in the customs, rites, and manners of an- "tiquity."

" antiquity," of which Mr. Pope gives ſeveral inſtances; " in " modern Italian writers of novels; and in the ancients of his " own country. I am inclined to think, this opinion pro- " ceeded originally from the zeal of the partizans of our au- " thor and Ben Johnſon; as they endeavoured to exalt the " one at the expence of the other. It is ever the nature of " parties to be in extremes; and nothing is ſo probable, as " that becauſe Ben Johnſon had much the more learning, " it was ſaid on the one hand that Shakeſpear had none at all; " and becauſe Shakeſpear had much the moſt wit and fancy, " it was retorted on the other, that Johnſon wanted both. " Becauſe Shakeſpear borrowed nothing, it was ſaid that " Johnſon borrowed every thing: becauſe Johnſon did not " write extempore, he was reproached with being a year a- " bout every piece; and becauſe Shakeſpear wrote with eaſe " and rapidity, they cried, he never once made a blot. — But " however this contention might be carried on by the parti- " zans on either ſide, I cannot help thinking theſe two great " poets were good friends, and lived on amicable terms and in " offices of ſociety with each other. It is an acknowledged " fact, that Ben Johnſon was introduced upon the ſtage, and " his firſt works encouraged, by Shakeſpear: and after his " death, that author writes, *To the memory of his beloved Mr.* " *William Shakeſpear*, which ſhews as if the friendſhip had " continued through life. I cannot for my own part find " any thing *invidious* or *ſparing* in thoſe verſes, but wonder " Mr. Dryden was of that opinion. He exalts him not only " above all his contemporaries, but above Chaucer, and Spen- " cer, whom he will not allow to be great enough to be " ranked with him; and challenges the names of Sophocles, " Euripides, and Æſchylus, nay, all Greece and Rome at " once, to equal him: and, which is very particular, ex- " preſsly vindicates him from the imputation of wanting art, " not enduring that all his excellencies ſhould be attributed to " Nature. It is remarkable too, that the praiſe he gives him " in his *Diſcoveries* ſeems to proceed from a perſonal kind- " neſs: he tells us, that he loved the man, as well as ho- " noured his memory; celebrates the honeſty, openneſs, and " frankneſs of his temper; and only diſtinguiſhes, as he rea- " ſonably ought, between the real merit of the author, and

" the ſilly and derogatory applauſes of the players."

Afterwards Mr. Pope proceeds to note ſome of thoſe almoſt innumerable errors in his Plays, which have ariſen from the ignorance of the players, both as his actors, and as his editors. " It is not certain, ſays he, that any one of his plays " was publiſhed by himſelf. During the time of his employ- " ment in the theatre, ſeveral of his pieces were printed ſe- " parately in quarto: but what makes me think, that moſt " of theſe were not publiſhed by him, is the exceſſive careleſs- " neſs of the preſs. Every page is ſo ſcandalouſly falſe ſpel- " led, and almoſt all the learned or unuſual words ſo intole- " rably mangled, that it is plain there either was no corrector " to the preſs at all, or one totally illiterate. If any were ſu- " perviſed by himſelf, I ſhould fancy the two parts of Henry " IV, and Midſummer's Night's Dream, might have been ſo, " becauſe I found no other printed with any exactneſs; and, " contrary to the reſt, there is very little variation in all the " ſubſequent editions of them. There are extant two prefaces " to the firſt quarto edition of Troilus and Creſſida in 1609, " and to that of Othello; by which it appears, that the firſt " was publiſhed without his knowledge or conſent, and even " before it was acted, ſo late as ſeven or eight years before he " died; and that the latter was not printed till after his death. " The whole number of genuine plays, which we have been " able to find printed in his life-time, amounts but to eleven: " and of ſome of theſe, we meet with two or more editions by " different printers, each of which has whole heaps of traſh " different from the other; which I ſhould fancy was occa- " ſioned by their being taken from different copies, belonging to " different play-houſes. The folio edition, in which all the " plays we now receive as his were firſt collected, was pub- " liſhed by two players, Heminges and Condell, in 1623, ſe- " ven years after his deceaſe. They declare, that all the o- " ther editions were ſtolen and ſurreptitious, and affirm theirs " to be purged from the errors of the former. This is true as " to the literal errors, and no other; for in all reſpects elſe it " is far worſe than the quarto's. Firſt, becauſe the additions " of trifling and bombaſt paſſages are in this edition far more " numerous. For whatever had been added, ſince thoſe " quarto's, by the actors, or had ſtolen from their mouths

" into

" into the written parts, were from thence conveyed into " the prinred text, and all ſtand charged upon the author." " He himſelf complained of this uſage in Hamlet, where " he wiſhes, that *thoſe who play the clowns would ſpeak* " *no more, than is ſet down for them.* But as a proof Act. III. Sc. 4. " that he could not eſcape it, in the old editions of " Romeo and Juliet there is no hint of a great num- " ber of the mean conceits and ribaldries now to be " found there. In others, the low ſcenes of mobs, ple- " beians, and clowns, are vaſtly ſhorter than at preſent; " and I have ſeen one in particular (which ſeems to " have belonged to the play-houſes, by having the parts " divided with lines, and the actors names in the margin) " where ſeveral of thoſe very paſſages were added in a writ- " ten hand, which are ſince to be found in the folio. In " the next place, a number of beautiful paſſages, which are " extant in the firſt ſingle editions, are omitted in this. " This edition is ſaid to be printed from the original copies: " I believe they meant thoſe, which had lain ever ſince the " author's days in the play-houſe, and had from time to time " been cut, or added to, arbitrarily. It appears, that this " edition, as well as the quarto's, were printed, at leaſt " partly, from no better copies than the prompter's book, or " piece-meal parts written out for the uſe of the actors: " for in ſome places their very names are through careleſſneſs " ſet down inſtead of the dramatis perſonæ; and in others " the notes of direction to the property-men for their move- " ables, and to the players for their entries, are inſerted into " the text through the ignorance of the tranſcribers. The " plays not having been before ſo much as diſtinguiſhed by " acts and ſcenes, they are in this addition divided, according " as they played them; often where there is no pauſe in the " action, or where they thought fit to make a breach in it, " for the ſake of muſic, maſques, or monſters. Sometimes " the ſcenes are tranſpoſed and ſhuffled backward and for- " ward; a thing, which could no otherwiſe happen, but by " their being taken from ſeparate and piece-meal-written " parts. Many verſes are omitted intirely, and others tran- " ſpoſed; from whence invincible obſcurities have ariſen, " paſt the gueſs of any commentator, but juſt where the ac-

" cidental

"cidental glimpſe of an old edition enlightens us.—From "what has been ſaid, there can be no queſtion, but had "Shakeſpear publiſhed his works himſelf, eſpecially in his "latter time, and after his retreat from the ſtage, we ſhould "not only be certain which are genuine, but ſhould find in "thoſe that are, the errors leſſened by ſome thouſands. If "I may judge from all the diſtinguiſhing marks of his ſtile, "and his manner of thinking and writing, I make no doubt "to declare, that thoſe wretched plays *Pericles*, *Locrine*, "*Sir John Oldcaſtle*, *Yorkſhire Tragedy*, *Lord Cromwell*, "*The Puritan*, and *London Prodigal*, cannot be admitted as "his: and I ſhould conjecture of ſome of the others, parti- "cularly *Love's Labour Loſt*, *The Winter's Tale*, and *Titus "Andronicus*, that only ſome characters, ſingle ſcenes, or "perhaps a few particular paſſages, were of his hand. It is "very probable, what occaſioned ſome plays to be ſuppoſed "Shakeſpear's was only this; that they were pieces pro- "duced by unknown authors, or fitted up for the theatre, "while it was under his adminiſtration; and no author "claiming them, they were adjudged to him, as they give "ſtrays to the lord of the manor: a miſtake which, one may "alſo obſerve, it was not for the intereſt of the houſe to "remove. Yet the players themſelves, Heminges and Con- "dell, afterwards did Shakeſpear the juſtice to reject thoſe "eight plays in their edition; though they were then printed "in his name, in every body's hands, and acted with ſome "applauſe: as we learn from what Ben Johnſon ſays of Pe- "ricles, in his ode on the New Inn. That Titus Andro- "nicus is one of this claſs, I am the rather induced to be- "lieve, by finding the ſame author openly expreſs his con- "tempt of it in the *Induction to Bartholomew Fair*, in the "year 1614, when Shakeſpear was yet living. And there "is no better authority for theſe latter ſort, than for the "former, which were equally publiſhed in his life-time. If "we give into this opinion, ſays Mr. Pope, how many low "and vicious parts and paſſages might no longer reflect up- "on this great genius, but appear unworthily charged upon "him? And even in thoſe which are really his, how many "faults may have been unjuſtly laid to his account from ar- "bitrary additions, expunctions, tranſpoſitions of ſcenes and "lines,

"lines, confuſion of characters and perſons, wrong applica-
"tion of ſpeeches, corruptions of innumerable paſſages by
"the ignorance, and wrong corrections of them again by
"the impertinence of his firſt editors? From one or other
"of theſe conſiderations, I am verily perſuaded, that the
"greateſt and the groſſeſt part of what are thought his er-
"rors would vaniſh, and leave his character in a light very
"different from that diſadvantageous one, in which it now
"appears to us."

Mr. Pope concludes his preface by ſaying of Shakeſpear, that "with all his faults, and with all the irregularities of his "drama, one may look upon his works, in compariſon of "thoſe that are more finiſhed and regular, as upon an ancient "majeſtic piece of gothic architecture, compared with a "neat modern building: the latter is more elegant and gla-"ring, but the former is more ſtrong and more ſolemn. It "muſt be allowed, that in one of theſe there are materials "enough to make many of the other. It has much the "greater variety, and much the nobler apartments; though "we are often conducted to them by dark, odd, and un-"couth paſſages. Nor does the whole fail to ſtrike us with "greater reverence, though many of the parts are childiſh, "ill-placed, and unequal to its grandeur."

To the memory of my beloved the author, Mr. WILLIAM SHAKESPEAR, and what he hath left us.

"To draw no envy, Shakeſpear, on thy name,
"Am I thus ample to thy book and fame:
"While I confeſs thy writings to be ſuch,
"As neither man nor muſe can praiſe too much.
"'Tis true, and all mens ſuffrage. But theſe ways
"Were not the paths I meant unto thy praiſe:
"For ſeeleſs ignorance on theſe may light,
"Which, when it ſounds at beſt, but eccheos right;
"Or blind affection, which doth ne'er advance
"The truth, but gropes, and urgeth all by chance;
"Or crafty malice might pretend this praiſe,
"And think to ruine, where it ſeem'd to raiſe.
"Theſe are, as ſome infamous band, or whore,
"Should praiſe a matron. What could hurt her more?

"But

" But thou art proof againſt them, and indeed
" Above th' ill fortune of them, or the need.
" I therefore will begin, ſoul of the age!
" The applauſe! delight! the wonder of our ſtage!
" My Shakeſpear riſe; I will not lodge thee by
" Chaucer, or Spencer, or bid Beaumont lye
" A little further, to make thee a room:
" Thou art a monument without a tomb,
" And art alive ſtill, while thy book doth live,
" And we have wits to read, and praiſe to give.
" That I not mix thee ſo, my brain excuſes;
" I mean with great, but diſproportion'd muſes:
" For if I thought my judgment were of years,
" I ſhould commit thee ſurely with thy peers,
" And tell how far thou didſt our Lily out-ſhine,
" Or ſporting Kid, or Marlow's mighty line.
" And though thou hadſt ſmall Latin and leſs Greek,
" From thence to honour thee, I would not ſeek
" For names; but call forth thund'ring Æſchylus,
" Euripides, and Sophocles to us,
" Pacuvius, Accius, him of Cordova dead,
" To live again, to hear thy buſkin tread,
" And ſhake a ſtage: or, when thy ſocks were on,
" Leave thee alone for the compariſon
" Of all, that inſolent Greece, or haughty Rome
" Sent forth, or ſince did from their aſhes come.
" Triumph, my Britain, thou haſt one to ſhow,
" To whom all ſcenes of Europe homage owe.
" He was not of an age, but for all time!
" And all the muſes, ſtill were in their prime,
" When like Apollo he came forth to warm
" Our ears, or like a Mercury to charm!
" Nature herſelf was proud of his deſignes,
" And joy'd to wear the dreſſing of his lines!
" Which were ſo richly ſpun, and woven ſo fit,
" As, ſince, ſhe will vouchſafe no other wit.
" The merry Greek, tart Ariſtophanes
" Neat Terence, witty Plautus, now not pleaſe;
" But antiquated, and deſerted lye,
" As they were not of nature's family.

" Yet

" Yet muſt I not give nature all: thy art,
" My gentle Shakeſpear, muſt enjoy a part.
" For tho' the poet's matter nature be,
" His art doth give the faſhion. And, that he
" Who caſts to write a living line, muſt ſweat,
" (Such as thine are) and ſtrike the ſecond heat
" Upon the muſes anvile; turn the ſame,
" (And himſelf with it) that he thinks to frame;
" Or for the lawrel, he may gain a ſcorn,
" For a good poet's made, as well as born.
" And ſuch wert thou. Look how the father's face
" Lives in his Iſaac, even ſo the race
" Of Shakeſpear's mind and manners brightly ſhines
" In his well torned, and true filed lines:
" In each of which he ſeems to ſhake a lance,
" As brandiſh'd at the eyes of ignorance.
" Sweet ſwan of Avon! what a ſight it were
" To ſee thee in our water yet appear,
" And make thoſe flights upon the banks of Thames,
" That ſo did take Eliza, and our James!
" But ſtay, I ſee thee in the hemiſphere
" Advanc'd, and made a conſtellation there!
" Shine forth, thou ſtarre of poets, and with rage,
" Or influence, chide, or chear the drooping ſtage,
" Which, ſince thy flight from hence, hath mourn'd like night,
" And deſpairs day, but for thy volume's light."

BEN JOHNSON.

SHARP (Dr. JOHN) an Engliſh prelate, was the ſon of an eminent tradeſman of Bradford in Yorkſhire; and was born there the 16th of February 1644. He was admitted into Chriſt college in Cambridge 1660, and took the degrees in arts at the proper ſeaſons: yet, notwithſtanding his great merit, could not obtain a fellowſhip, becauſe his county was full. In 1667, he went into orders; and the ſame year, through recommendation of Dr. Henry More, became domeſtic chaplain to Sir Heneage Finch, then attorney general. In 1672, he was made archdeacon of Berkſhire; prebendary

General Dictionary.

dary of Norwich, in 1675; and rector, first of Bartholomew near the Royal Exchange London, and then of St. Giles in the Fields, in the same year. The year after, he married Elizabeth, a younger daughter of William Palmer of Winthorp in the county of Lincoln, Esq; In 1679, he accepted the lecture of St. Laurence Jewry London, at the earnest desire of Dr. Benjamin Whichcot, then rector of the said parish; and held it as long as the doctor lived, which was till 1683, and no longer. He took a doctor of divinity's degree the same year, 1679. In 1681, he was made dean of Norwich, by the interest of his patron Sir Heneage Finch, then lord chancellor of England. In 1686, he was suspended for taking occasion, in some of his sermons, to vindicate the doctrine of the church of England, in opposition to popery. In 1688, he was sworn chaplain to king James II, being then probably restored after his suspension; for it is certain, that he was chaplain to king Charles II, and attended as court-chaplain at the coronation of king James II, though we do not find when he was first made so. In 1689, he was made dean of Canterbury. Upon the deprivation of the bishops, for refusing the oaths to king William and queen Mary, he had an offer made him to succeed in some of those vacancies; but could not by any means be perswaded to accept it. Upon this, in 1691, his intimate friend Dr. Tillotson came to him, and told him, that since he had so absolutely refused to accept any bishopric vacant by the deprivation, he knew but one expedient for him to avoid the king's displeasure; which was, to put his refusal upon the desire of staying till the death of Dr. Lamplugh, that he might be preferred in his own country. To which he replied, that he would do any thing to avoid his majesty's displeasure; and accordingly promised to accept the archbishopric when vacant, which happened in May 1692. In 1702, he preached the sermon at the coronation of queen Anne; was sworn of the privy council; and made lord almoner to her majesty. He died at Bath the 2d of February 1713, and was interred in the cathedral of York; where a monument is erected to his memory, with an inscription written by bishop Smalridge.

His sermons were collected after his death, and have been several

ſeveral times printed, in ſeven volumes, 8vo. It was by preaching boldly in difficult times, that this divine raiſed himſelf to ſo high a ſtation in the church; not, but he was a man of real abilities and exemplary life, as his ſermons have been admired and much read for their good ſenſe, and forceable manner.

SHEFFIELD (JOHN) duke of Buckinghamſhire, and a writer of ſome name both in verſe and proſe, was born about 1650, if we may believe himſelf; for he tells us, that he was ſeventeen, when prince Rupert and the duke of Albemarle jointly commanded the fleet againſt the Dutch, which was in 1666: ſo that the author of the *Peerage of England* muſt be miſtaken, who places his birth in 1646. He loſt his father at nine years of age; and his mother marrying lord Oſſulſton, the care of his education was left intirely to a governor, who travelled with him into France, but did not greatly improve him in his ſtudies. Having however fine parts and a turn to letters, he made up the defects of his education, and acquired a very competent ſhare of learning. He went a volunteer in the ſecond Dutch war; and afterwards, between 1673 and 1675, made a campaign in the French ſervice. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were ſent to defend it, and accordingly was appointed commander of them. He was then earl of Mulgrave, and one of the lords of the bed-chamber to king Charles II. In May 1674, he was inſtalled knight of the garter; and now began to make a figure at court. An affection to the princeſs Anne, and an attempt to be more cloſely connected with her, involved him about this time in ſome ſmall diſgrace with Charles II; whoſe favor however he ſoon recovered, and enjoyed ever after. He does not, by this preſumption as it was called, ſeem to have offended the princeſs in the leaſt: "Queen Anne, ſays a certain writer, who undoubtedly had "no turn to gallantry, yet ſo far reſembled her predeceſſor "Elizabeth, as not to diſlike a little homage to her perſon. "This duke was immediately rewarded on her acceſſion, "for having made love to her before her marriage." He continued in ſeveral great poſts, during the ſhort reign of king

Memoirs of himſelf. Printed among his works.

Catalogue of royal and noble authors, vol. II. p. 119. 2d edit. 1759.

king James II: he had been appointed lord chamberlain of his majeſty's houſhold in 1685, and was alſo one of his privy council. He underſtood a court perfectly well; and "was "apt, as biſhop Burnet ſays, to comply with every thing "that he thought might be acceptable. He went, continues "the hiſtorian, with the king to maſs, and kneeled at it: "and being looked on as indifferent to all religions, the "prieſts made an attack on him. He heard them gravely ar- "guing for tranſubſtantiation: he told them, he was willing "to receive inſtruction: he had taken much pains to bring "himſelf to believe in God, who made the world and all "men in it: but it muſt not be an ordinary force of argu- "ment, that could make him believe, that man was quits "with God, and made God again."

Hiſt. of his own Times, Vol. II. p. 683.

He greatly diſapproved ſeveral imprudent and unjuſtifiable meaſures taken by king James, yet was not a friend to the revolution; and, though he paid his reſpects to king William, before he was advanced to the throne, yet was not in any poſt of the government till ſome years after. Nevertheleſs, when it was debated in parliament, whether the prince of Orange ſhould be proclaimed king, or the princeſs reign ſolely in her own right, he voted and ſpoke for the former. He was created marquis of Normanby by king William, enjoyed ſome conſiderable poſts under that prince, and was generally pretty well in his favor and confidence. In April 1702, after the acceſſion of queen Anne, he was ſworn lord privy ſeal; was appointed the ſame year one of the commiſſioners, to treat of an union between England and Scotland; and, in March following, was created duke of Normanby firſt, and then duke of Buckinghamſhire. He was always attached to tory principles; and was inſtrumental in the change of the miniſtry in 1710. Before this time, he had been out of place, and did not ſo much as pay his compliments at courts; but, in 1711, he was made ſteward of her majeſty's houſehold, and preſident of the council, and ſo continued to the end of her reign. Upon her deceaſe, Auguſt the 1ſt 1714, he was one of the lords juſtices of Great Britain, till George I arrived from Hanover: after which, he ſeems to have been laid aſide, as of principles and a complexion different from the ſucceeding miniſtry, and therefore

therefore of no farther uſe. He ſpent the remainder of his life in an indolent retirement, and died the 24th of February 1720-1, aged ſeventy-five years. He was buried in Weſtminſter-Abbey, after lying ſome days in ſtate at Buckingham-Houſe; and a monument was erected over him, with this inſcription as directed in his will: viz. in one place,

Pro Rege ſæpe, pro Republica ſemper.

In another place,

Dubius, ſed non improbus vixi.
Incertus morior, ſed inturbatus.
Humanum eſt neſcire & errare.
Chriſtum adveneror, Deo confido
Omnipotenti, benevolentiſſimo.
Ens Entium, miſere mei.

The ſecond line of the epitaph ſtands as follows on the duke's monument, Incertus morior, non perturbatus; and the words Chriſtum adveneror are omitted, at the deſire, as is ſaid, of the pious biſhop Atterbury, who thought the verb adveneror not full enough, as applied to Chriſt. Great clamours, it ſeems, were raiſed againſt this epitaph, many aſſerting that it proved the duke a ſceptic: and, as great a trifle as it may ſeem, his grace's orthodoxy became the ſubject of a controverſy: it was however defended in form by the reverend Dr. Fiddes, in a letter to a Free-thinker, 1721, in 8vo. The duke had three wives, the laſt of which was Catherine, natural daughter to king James II, by Catherine Sidley, who was created counteſs of Dorcheſter. He had only one ſon by this lady, who, dying at Rome 1735, juſt when he had entered his 20th year, left the family-eſtate to be inherited by natural children, of which the duke had ſeveral.

His writings were ſplendidly printed in 1723, in two volumes 4to, and have ſince been reprinted 1729, in two volumes 8vo. The firſt contains his poems upon various ſubjects: the ſecond his proſe-works, which conſiſt of hiſtorical memoirs, ſpeeches in parliament, characters, dialogues, critical obſervations, eſſays, and letters. It may be proper to

obſerve, that the edition of 1729 is caſtrated, ſome particulars relating to the revolution in that of 1723 having given offence. Great elogiums have been beſtowed upon our noble author and his works.

" Happy that author! whoſe correct eſſay
" Repairs ſo well our old Horatian way.

ROSCOMMON on tranſlated verſe.

It is the duke's *Eſſay on Poetry*, which lord Roſcommen here alludes to.

" Sharp-judging Adriel, the muſes friend,
" Himſelf a muſe:—in Sanhedrim's debate,
" True to his prince, but not a ſlave to ſtate.

DRYDEN's Abſalom and Achitophel.

Mr. Dryden has given many other teſtimonies of his grace's critical and poetic merit. He dedicated his tranſlation of Virgil's Æneid to him, and gave this reaſon for it in the cloſe of his dedication: " had I not addreſſed to a poet, and " a critic of the firſt magnitude, I had myſelf been taxed " for want of judgment, and ſhamed my patron for want of " underſtanding."

" Roſcommon firſt, then Mulgrave, roſe like light,
" To clear our darkneſs, and to guide our flight:
" With ſteady judgment, and in lofty ſounds,
" They give us patterns, and they ſet us bounds.
" The Stagyrite and Horace laid aſide,
" Inform'd by them, we need no foreign guide.
" Who ſeek from poetry a laſting name,
" May from their leſſons learn the road to fame.

Ld. LANSDOWN's Eſſay on unnatural flights.

" Happy the poet! bleſt the lays!
" Which Buckingham has deign'd to praiſe.

PRIOR's Alma.

" Nor

" Nor Tyber's ſtreams no courtly Gallus ſee,
" But ſmiling Thames enjoys his Normanby.

GARTH's Diſpenſary.

" Yet ſome there were among the ſounder few
" Of thoſe, who leſs preſum'd and better knew:
" Who durſt aſſert the juſter ancient cauſe,
" And here reſtor'd wit's fundamental laws.
" Such was the muſe, whoſe rules and practice tell,
" *Nature's chief maſterpiece is writing well.*

POPE's Eſſay on Criticiſm.

This laſt line is taken from the duke's Eſſay on Poetry. " We " have three poems in our tongue, ſays Mr. Addiſon, which " are of the ſame nature, and each of them a maſter-piece in " its kind: the *Eſſay on Tranſlated Verſe*, the *Eſſay on Poetry*, " and the *Eſſay on Criticiſm*,"—Our language, ſays biſhop Burnet, " is now certainly proper, and more natural than it " was formerly, chiefly ſince the correction that was given " by the *Rehearſal*; and it is to be hoped, that the *Eſſay on* " *Poetry*, which may well be matched with the beſt pieces " of its kind that even Auguſtus's age produced, will have " a more powerful operation; if clear ſenſe, joined with " home but gentle reproofs, can work more on our writers, " than that unmerciful expoſing of them has done."

Spectator, No. 253.

Pref. to Sir T. More's Utopia.

If ever laudari a laudatis viris could ſtamp credit and laſting reputation, it muſt have done it here; for it is not eaſy to produce a character, better ſupported with teſtimonies of it's real worth and merit. We have been at the pains of tranſcribing theſe teſtimonies, chiefly to ſhew what a precarious and uncertain thing literary reputation is, and how miſerably many an author may flatter and delude himſelf with dreams and viſions of immortal fame: for hear, what two of the preſent times have ſaid of this ſo much admired duke of Buckinghamſhire. " The coldneſs and neglect, ſays " one of them, with which this writer, formed only on " the French critics, ſpeaks of Milton, muſt be conſidered " as proofs of his want of critical diſcernment, or of criti- " cal courage. I can recollect no performance of Bucking-

Eſſay on the writings and genius of Pope, p. 198, 1756.

" ham, that ſtamps him a true genius: his reputation was " owing to his rank. In reading his poems, one is apt to ex- " claim with our author,

" What woful ſtuff this Madrigal would be,
" In ſome ſtarv'd hackney ſonneteer, or me?
" But let a lord once own the happy lines,
" How the wit brightens, how the ſtile refines!

Catalogue of Royal and Noble Authors.

" It is certain, ſays the other, that his grace's compoſitions in " proſe have nothing extraordinary in them; his poetry is " moſt indifferent; and the greateſt part of both is already " fallen into total neglect." We mean not to reſt the duke's literary merit upon the authority of theſe two writers, but only to ſhew the ſenſe the preſent age has of it, as here repreſented by them.

SHERBURNE (Sir EDWARD) an Engliſh gentleman, ſon of Edward Sherburne, eſq; a native of Oxford, was born in the pariſh of St. Giles's Cripplegate in London, on the 18th of September 1618, and trained up in grammar learning under Mr. Thomas Farnaby. In the year 1640, he was ſent by his father to travel abroad; and after ſtaying ſome time in France, was about to go to Italy, but was recalled on account of his father's ſickneſs, who died ſoon after his return, about Chriſtmas 1641. Upon his father's deceaſe, Sir Edward ſucceeded him in the clerkſhip of his majeſty's ordnance; but about the month of May, was ejected from his place by warrant of the houſe of lords, and committed priſoner to the Black Rod for adhering to the king's intereſts. In October he was releaſed, and went immediately to the king, who made him commiſſary general of his artillery; in which place he ſerved at the battle of Edge-Hill, and ſome time after. In the mean while, he was deprived of a conſiderable eſtate, had his houſe plundered, and a very fine library taken away. After the battle of Edge-Hill, he retired with his majeſty to Oxford, where he was created maſter of arts; and after the ſurrender of Oxford to the parliament, lived for ſome time in the Middle-Temple at London, where he publiſhed ſeveral pieces, as, 1. " Medea," a tragedy, tranſlated from Seneca.

Wood's Faſti Oxon.

Lond.

Lond. 1648. 2. "*Seneca's Anſwer to Lucilius's Quære, why "good Men ſuffer Misfortunes, ſeeing there is a Divine Pro-- "vidence?*" Lond. 1648. Dedicated to king Charles I. during his captivity in the Iſle of Wight. 3. A Collection of Poems and Tranſlations, 1651; on which the learned Thomas Stanley, eſq; author of the *Lives of the Philoſophers*, wrote a copy of verſes beginning thus:

Dear friend, I queſtion, nor can yet decide,
Whether thou more art my delight and pride.

Upon the return of Sir George Savile, afterwards marquiſs of Halifax, from his travels in 1652, he was invited to take upon him the charge of his affairs; and ſome time after recommended by lady Savile to undertake the tuition of her nephew Sir John Coventry in his travels abroad. He ſet out with him from England in March, 1654; and having travelled through France, Italy, part of Hungary, Germany, Holland, and Flanders, returned about the end of October, 1659. After the reſtoration, he recovered his place of clerk of the ordnance, "which had been given, ſays Wood, to another perſon by that buſy man" Sir Antony Aſhley Cooper, afterwards Earl of Shaftſbury: though the beſt perquiſites of his office were ſoon after retrenched to the value of 500l. per ann. on which account his majeſty ſettled on him an annual penſion of 100l. In 1682, his majeſty alſo conferred upon him the honour of knight-hood; by way of recompence, as Wood tells us, for ſome troubles he met with at the time of the Popiſh plot, on a ſuſpicion of his being a Roman catholic: which ſuſpicion, together with a firm adherence to his old principles, was probably the reaſon, why he loſt his clerkſhip of the ordnance, upon the abdication of James II. He betook himſelf ever after to a retired and ſtudious courſe of life; and died November the 4th 1702, in the 85th year of his age. He was a gentleman extremely accompliſhed in the belles lettres; underſtood the Greek, Latin, French, Italian, and Spaniſh languages; and was very converſant with their writers, eſpecially their poets.

Beſides the works already mentioned, he publiſhed ſome others: as, 4. *The Sphere of Manilius*," made Engliſh; dedi-

cated to Charles II, and printed in 1675. It contains only the firſt book of Manilius. 5. *Troades*, or *the Royal Captives*, a tragedy tranſlated from Seneca, and printed in 1679. 7. He had likewiſe in manuſcript a tranſlation of Seneca's tragedy of *Hyppolitus*; and the tranſlation of Theocritus's ſixteenth *Idyllium*, printed in Tate's *Miſcellanies*, is aſcribed to Sir Edward Sherburne.

SHERLOCK (Dr. WILLIAM) an Engliſh divine, was born in Southwark about the year 1641; and educated at Eaton ſchool, where he diſtinguiſhed himſelf by the vigor of his genius and application to his ſtudies. Thence he removed to Peter Houſe in Cambridge, where he took a bachelor of arts degree in 1660, and a maſter's in 1665; and four years after, became rector of St. George's Botolph Lane in London. In 1680, he took a doctor of divinity's degree; and, the following year, was collated to a prebend of St. Paul's. Soon after this, he was choſen maſter of the temple, and had the rectory of Therfield in Hertfordſhire. After the revolution, he was ſuſpended from his preferments, for refuſing the oaths to king William and queen Mary; but at laſt took them, and in 1691 was made dean of St. Pauls. He was the author of near fifty books and pamphlets, the greater part of which were of the controverſial kind. He wrote ſeveral pieces againſt the papiſts, in the reign of king James II: he had a terrible controverſy with South upon the doctrine of the Trinity: he wrote againſt the Socinians, and againſt the Diſſenters: and he was obliged to defend himſelf againſt the clamors and attacks of the Nonjurors, after he had conſented to take the oaths. This he did in a piece, intitled, "The Caſe of the "Allegiance due to Sovereign Princes ſtated and reſolved, ac- "cording to Scripture, and Reaſon, and the Principles of the "Church of England, with a more particular reſpect to the "Oath lately enjoined of Allegiance to their preſent Majeſties "King William and Queen Mary." 1690, in 4to. He was the author alſo of ſeveral works, not controverſial; and his "Practical Treatiſe on Death," in particular, has been highly valued and very much read. He died at Hampſtead in Middleſex the 19th of June 1707, in the 67th year of his age; and was interred in the cathedral of St. Paul. He left

General Dict.

two

two ſons and two daughters: the eldeſt of his ſons was Dr. Thomas Sherlock, the late biſhop of London. Biſhop Burnet ſays, that "he was a clear, polite, and a ſtrong writer, "but apt to aſſume too much to himſelf, and to treat his adverſaries with contempt. This created him many enemies, "and made him paſs for an inſolent haughty man."

Hiſt. of his own times, vol. II. p. 212.

SHERLOCK (Dr. THOMAS) late biſhop of London, was the ſon of Dr. William Sherlock, and born in the year 1678. He was ſent, after a proper preparation, to Catherine Hall in Cambridge, where he took his degrees; and of which he became maſter. He diſcovered early not only great parts, with deep and extenſive learning, but alſo great wiſdom, policy, and talents for governing: and it was in alluſion to this part of his character, that Dr. Bentley, during his ſquabbles at Cambridge, gave him the nickname of *Cardinal Alberoni*. This we learn from a piece, written againſt Dr. Bentley in the year 1720, by Dr. Middleton; who, in oppoſition to the ſaid doctor and his adherents, calls Dr. Sherlock "the prin-"cipal champion and ornament of both church and uni-"verſity."

A Sermon preached at the Temple-Church, on SundayNov. 15, 1761, upon occaſion of the death of Dr. Thomas Sherlock, &c. by Sam. Nicholls, L. L. D. maſter of the Temple. 1762, 4to.

Middleton's Works, vol. III. p. 275. 333.

He was made maſter of the Temple very young, upon the reſignation of his father; and, what is very remarkable, this maſterſhip was held ſucceſſively by father and ſon for more than ſeventy years. His firſt appearance as an author, as far as we are able to diſcover, was in the way of controverſy; and that too carried on with uncommon warmth and ſpirit. He was at the head of the oppoſition againſt Dr. Hoadly, then biſhop of Bangor: during which conteſt he publiſhed a great number of pieces. One of the principal is intitled, "A Vin-"dication of the Corporation and Teſt Acts: in Anſwer to "the Biſhop of Bangor's Reaſons for the Repeal of them. "To which is added a ſecond Part, concerning the Religion "of Oaths." 1718, in 8vo. He was dean of Chicheſter, as "well as maſter of the Temple, when he wrote this. The biſhop of Bangor anſwered him in a piece, intitled, "The "common Rights of Subjects, defended; and the Nature of the "ſacramental Teſt, conſidered," 1719, in 8vo. yet, while he oppoſed ſtrenuouſly the principles of his antagoniſt, he gave the ſtrongeſt teſtimony that could be of his abilities; for,

in the beginning of his preface, he calls his book "an An-"ſwer to the moſt plauſible and ingenious Defence, that, he "thinks, has ever yet been publiſhed, of excluding men from "their acknowledged civil Rights, upon the account of their "differences in Religion, or in the circumſtances of Reli-"gion." Dr. Sherlock replied to the biſhop, in a ſmall pamphlet, wherein he ſets forth "The true Meaning and "intention of the Corporation and Teſt Acts aſſerted," &c. 1719, in 8vo.

About three years after, the celebrated freethinker Collins publiſhed his famous book, intitled, "A Diſcourſe of the "Grounds and Reaſons of the Chriſtian Religion:" where he endeavours to fix the evidences of it chiefly, if not ſolely, upon the prophecies of the Old Teſtament; and then explains theſe prophecies in ſuch a manner, as that they may ſeem to have no better foundation, than the *Divination* among the heathens; "who learnt, ſays he, that art in ſchools, or under "diſcipline, as the Jews did propheſying in the ſchools and "colleges of the prophets." This work occaſioned a great number of pieces to be written upon the ſubject of prophecy; and though Dr. Sherlock did not enter directly into the controverſy, yet he took an opportunity of communicating his ſentiments, in ſix diſcourſes delivered at the Temple-Church, in April and May, 1724. Theſe Diſcourſes he publiſhed the year after, with this title, "The Uſe and Intent of Prophecy, "in the ſeveral ages of the world." 8vo. where we have a regular ſeries of prophecies, deduced through the ſeveral ages from the beginning, and preſented to us in a connected view; together with the various degrees of light diſtinctly marked out, which were ſucceſſively communicated in ſuch a manner, as to anſwer the great end of religion and the deſigns of providence, till the great events to which they pointed ſhould receive their accompliſhment. Theſe diſcourſes have been exceedingly admired, and gone through ſeveral editions. The fourth corrected and enlarged, was publiſhed in 1744, 8vo; to which are added, "Four Diſſertations: 1. The Authority of the ſecond Epiſtle "of St. Peter. 2. The Senſe of the Ancients before Chriſt, "upon the Circumſtances and Conſequences of the Fall. 3. "The Bleſſing of Judah, Gen. XLIX. 4. Chriſt's Entry into "Jeruſalem." Three of theſe diſſertations, if we miſtake not, accom-

Grounds, p. 25. edit. 1737.

accompanied the diſcourſes from their firſt publication; the fourth was added afterwards. In the year 1749, Dr. Sherlock, then biſhop of London, publiſhed "An Appendix to the "ſecond Diſſertation, being a farther enquiry into the Moſaic "account of the Fall." 8vo. An advertiſement is prefixed, ſetting forth, that the diſſertation was drawn up ſome years ſince, and was intended as an examination of the objections made to the Hiſtory of the Fall by the author of the "Literal "Scheme of Prophecy;" but, that author being dead, was now publiſhed, not in anſwer to him, but to all, who call in queſtion, or are offended with the Hiſtory of the Fall, as it ſtands recorded by Moſes. Whether Dr. Middleton, who had ridiculed the Literal Hiſtory of the Fall, took himſelf to be particularly aimed at here, or whether he acted from other private motives of reſentment, we know not; but he publiſh- "ed the year after, 1750, a ſharp and ſatyrical "Examination "of the Diſcourſes upon Prophecy, with Animadverſions upon "this Diſſertation:" in which he undertakes to explain and affirm theſe four points, 1. "That the uſe of Prophecy, as "it was taught and practiſed by Chriſt, his Apoſtles, and E- "vangeliſts, was drawn intirely from ſingle and ſeparate pre- "dictions, gathered by them from the books of the Law and "the Prophets, and applied, independently on each other, to "the ſeveral acts and circumſtances of the life of Jeſus, as ſo "many proofs of his Divine Miſſion; and, conſequently, "that his Lordſhip's pretended chain of Antediluvian Pro- "phecies is nothing elſe but a fanciful conceit, which has "no connection at all with the evidences of the Goſpel. 2. "That the Biſhop's expoſition of his Text is forced, unnatu- "ral, and inconſiſtent with the ſenſe of St. Peter, from whoſe "epiſtle it is taken. 3. That the hiſtorical Interpretation, "which he gives to the Account of the Fall, is abſurd and "contradictory to reaſon; and that the ſaid account cannot "be conſidered, under any other character, than that of Al- "legory, Apologue, or Moral Fable. 4. That the Oracles "of the Heathen World, which his Lordſhip declares to have "been given out by the Devil, in the form of a Serpent, were "all impoſtures, wholly managed by human craft, without "any ſupernatural aid, or interpoſition whatever."

Letter to Dr. Waterland, and Defences.

Art. MIDDLETON, Dr. Conyers

In

In the year 1728, Dr. Sherlock was preferred to the biſhopric of Bangor; and tranſlated from thence to Saliſbury, in 1734. In 1747, upon the death of Dr. Potter, he had an offer made him of the archbiſhopric of Canterbury, but declined it on account of the very ill ſtate of health he was then in: yet, recovering in a good degree, he ventured to ſucceed biſhop Gibſon in the ſee of London the year after. But bodily infirmities began to affect him very much; and though for the three or four years he applied himſelf to buſineſs, and made one general viſitation of his dioceſe in perſon, yet he was then viſited with a very terrible illneſs, which deprived him almoſt firſt of the uſe of his limbs, and then of his ſpeech, inſomuch that he could not be underſtood but by thoſe, who were conſtantly about him. Still the powers of his underſtanding continued in their full vigour; and under this weak ſtate of body, in which he lay many years, he reviſed, corrected, and publiſhed 4 vol. of ſermons in 8vo. which, beſides the excellencies they have in common with the beſt productions in this way, are particularly to be admired for their ingenuity and elegance. He departed this life, the 18th of July 1761, in the 84th year of his age; having for ſome years ceaſed to enjoy himſelf with comfort, or to interfere at all with the affairs of the world.

Sermon, p. 27.

"His learning, ſays Dr. Nicholls, was very extenſive: "God had given him a great and an underſtanding mind, a "quick comprehenſion, and a ſolid judgment. Theſe advan- "tages of nature he improved by much induſtry and applica- "tion; and in the early part of his life had read and digeſted "well the antient authors both Greek and Latin, the philo- "ſophers, poets, and orators: from whence he acquired "that correct and elegant ſtile, which appears in all his "compoſitions. His knowledge in divinity was obtained "from the ſtudy of the moſt rational writers of the church, "both antient and modern: and he was particularly fond of "comparing ſcripture with ſcripture, and eſpecially of illuſtra- "ting the epiſtles and writings of the apoſtles, which he "thought wanted to be more ſtudied, and of which we have "ſome ſpecimens in his own diſcourſes. His ſkill in the civil "and canon law was very conſiderable; to which he had ad- "ded ſuch a knowledge of the common law of England, as

"few

" few clergymen attain to. This it was, that gave him that " influence in all cauſes, where the church was concerned; " as knowing preciſely, what it had to claim from its conſti- " tutions and canons, and what from the common law of the " land." Dr. Nicholls then mentions his conſtant and exem- plary piety, his warm and fervent zeal in preaching the du- ties and maintaining the doctrines of chriſtianity, and his large and diffuſive munificence and charity. " The inſtances of " his public charities, ſays he, both in his life-time and at " his death, are great and like himſelf. He has given large " ſums of money to the corporation of clergymen's ſons, to ſe- " veral of the hoſpitals, and to the ſociety for propagating the " goſpel in foreign parts: and at the inſtance of the ſaid ſo- " ciety, he conſented to print at his own charge an impreſſion " of two thouſand ſets of his valuable diſcourſes at a very " conſiderable expence. And they have been actually ſent to " all the iſlands and colonies in America; and by the care of " the governors and clergy, it is hoped by this time, that they " are all properly diſtributed among the people of thoſe re- " ſpective colonies, to their great improvement in the know- " ledge of rational and practical chriſtianity. And to mention one " inſtance more of his great charity and care for the education " of youth; he has given to Catherine-Hall in Cambridge, the " place of his education, his valuable library of books, and, " in his life-time and at his death, donations for the founding " a librarian's place, and a ſcholarſhip to the amount of ſeve- " ral thouſand pounds."

SHIRLEY (JAMES) an Engliſh dramatic writer and poet, was of an ancient family, and born about the year 1594, in the pariſh of St. Mary Wool-Church London. He was educated at Merchant-Taylors ſchool, and from thence re- moved to St. John's college in Oxford; where Dr. Laud, then preſident of that college, conceived a great affection for him, on account of his excellent parts; yet would often tell him, as Mr. Wood relates, that " he was an unfit perſon to " take the ſacred function upon him, and ſhould never have " his conſent;" becauſe Mr. Shirley had then a large mole upon his left cheek, which ſome eſteemed a deformity. Af- terwards, leaving Oxford without a degree, he went to Cam- bridge,

Langbaine's Account of the dramatic poets.— Wood's Athen. Oxon. vol II.

bridge, where it is preſumed he took the degrees in arts; for he ſoon after entered into orders, and took a cure at or near St. Albans in Hertfordſhire. In the mean time growing unſettled in his principles, he changed his religion for that of Rome, left his living, and taught a grammar ſchool in the town of St. Albans; but this employment being uneaſy to him, he retired to London, lived in Gray's-Inn, and ſet himſelf heartily to write plays. By this he gained, not only a comfortable livelyhood, but alſo very great reſpect and encouragement from perſons of quality; eſpecially from Henrietta Maria, king Charles Iſt's queen, who made him her ſervant. When the rebellion broke out, he was obliged to leave London and his family; for he had a wife and children: and being invited by his patron William Earl of Newcaſtle, to take his fortune with him in the wars, he attended his lordſhip. Upon the decline of the king's cauſe, he retired to London; where, among other of his friends, he found Thomas Stanley, eſq; author of the "Lives of the Philoſophers," who ſupported him for the preſent. The acting of plays being prohibited, he then returned to his old occupation of teaching ſchool, which he did in White-Friars; and educated many youths, who afterwards proved eminent men. At the reſtoration ſeveral of his plays were brought upon the Theatre again; and it is probable he ſubſiſted very well, though it does not appear how. In 1666, he was forced with his ſecond wife Frances, by the great fire in September, from his houſe near Fleet-ſtreet into the Pariſh of St. Giles's in the Fields: where, being extremely affected with the loſs and terror that fire occaſioned, they both died within the ſpace of twenty four hours, and were interred in the ſame grave the 29th of October.

Beſides thirty ſeven plays, tragedies and comedies, printed at different times, he publiſhed a volume of poems in 1646, 8vo. with his picture before them; and three tracts relating to grammar. He aſſiſted his patron the earl, afterwards duke, of Newcaſtle, in compoſing ſeveral plays, which the duke publiſhed; as likewiſe Mr. John Ogilby, in his tranſlation of Homer and Virgil, with writing notes on them. Mr. Wood tells us, that "he was the moſt noted dramatic poet of his "time;" and Mr. Langbaine calls him "one of ſuch in-

"com-

"comparable parts, that he was the chief of the ſecond-rate "poets, and by ſome thought even equal to Fletcher "himſelf."

There was one Mr. Henry Shirley, a contemporary of our author, who wrote a tragedy, called "The Martyred Sol-"dier;" which was often acted with general applauſe. It was printed in 1638, and dedicated by the publiſher J. K. to Sir Kenelm Digby; the author being then dead.

SIDNEY (Sir PHILIP) an Engliſh gentleman of great wit, learning, politeneſs and courage, was the ſon of Sir Henry Sidney, by Mary, eldeſt daughter of John Dudley, duke of Northumberland; and was born as is ſuppoſed, at Penſhurſt in Kent, the 29th of November 1554. His chriſtian name is ſaid to have been given him by his father from king Philip of Spain, then lately married to queen Mary of England. While he was very young, he was ſent to Chriſt-Church in Oxford; where he continued, till he was about ſeventeen years of age, and then was ſent to travel. He was at Paris the 24th of Auguſt 1572, when the dreadful maſſacre of the Hugonots was made; and fled with other Engliſhmen to the houſe of Walſingham, the ambaſſador there from England. Thence he went through Lorrain, and by Straſburg and Heidelburg, to Frankfort, in September or October following. In Germany, he became acquainted with the famous Hubertus Languetus; whoſe letters to him in Latin were printed at Amſterdam in 1646. Sir Philip lived with him at Vienna for ſome months; and, in September 1573, went into Hungary, and thence into Italy, where he continued all the winter following, and moſt of the ſummer of 1574. He returned then to Germany, and about May 1575 to England. In 1576, he was ſent by the queen to Randolph emperor of Germany, to condole the death of Maximilian, and alſo to other princes of Germany: at which time, ſays Wood, he cauſed this inſcription to be written under his arms, which he then hung up in all places where he lodged, viz. Illuſtriſſimi & generoſiſſimi viri Philippi Sidnæi Angli, Proregis Hiberniæ filii, Comitum Warwici & Leiceſtriæ nepotis, ſereniſſimæ Reginæ Angliæ ad Cæſarem legati. The year following in his return, he viſited Don John of Auſtria, vice-roy in the Low-Countries

Wood's Athenæ Ox. vol. I.—General Dict.

Countries for the king of Spain, and William prince of Orange; the former of whom, though at firſt receiving him careleſsly on account of his youth, yet upon a cloſer converſe and better knowledge of him, ſhewed him higher marks of reſpect, than he did to the ambaſſadors of great princes. In 1579, though neither magiſtrate nor councellor, he oppoſed the queen's intended marriage with the duke of Anjou, and gave his reaſons in a letter humbly addreſſed to her majeſty, which is printed in the Cabbala: he preſented this addreſs at the deſire of ſome great perſon, his uncle Robert earl of Leiceſter, as Mr. Wood ſuppoſes. About the ſame time there happened a high quarrel between him and Edward Vere earl of Oxford: it was at a tennis-court, and about nothing; yet was brought before the queen, and probably occaſioned him to withdraw from court in the year 1580. It was during this retirement, that he is ſuppoſed to have written his celebrated romance, called Arcadia. In 1582, he was knighted by her majeſty. In the beginning of 1585, he deſigned an expedition with Sir Francis Drake into America; but was reſtrained by the queen, and was made in October governor of Fluſhing, and general of the horſe. Fluſhing was about that time delivered to her majeſty, as one of the cautionary towns. He diſtinguiſhed himſelf in both theſe poſts by his valor and prudence. In July 1586, he ſurpriſed Axil; and preſerved the lives and honor of the Engliſh army, at the enterprize of Gravelin. In ſhort his reputation and the fame of his deſert was ſo univerſal, that, Sir Robert Naunton tells us, "he was "in election for the kingdom of Poland; and that the queen "refuſed to further his preferment, not out of emulation, but "out of fear to loſe the jewel of his time." But the glory of this Marcellus of the Engliſh nation, as it ſhone exceedingly ſplendid for the time, ſo it was but ſhort lived: for, on the 22d of September, 1586, he was wounded at the battle of Zutphen, and carried to Arnheim, where he languiſhed under his wound about five and twenty days, and died on the 16th of October following. His body was brought to England, and buried with great funeral pomp in St. Paul's Cathedral: but he had no monument or inſcription over him. James, King of Scots, afterwards of England, honoured him with an epitaph of his own compoſition: the univerſity of Oxford publiſhed

verſes

verſes to his memory in 1587; and many members of Cambridge, as well as others, wrote poems on his death. He married the daughter and ſole heir of Sir Francis Walſingham, ſecretary of ſtate; by whom he had one daughter, born in 1585, who was married to Roger Manners earl of Rutland, but died without iſſue. Sir Philip's widow afterwards became the wife of Robert Devereux, earl of Eſſex.

Though Sir Philip Sidney had as great a portion of fame for wit and learning, as he had for fine breeding and courage, during his life; yet it does not appear that any of his writings were publiſhed to the world, till ſome time after his death. His Arcadia, which is his chief work; was written for the uſe of his noble, virtuous, and learned ſiſter Mary, the wife of Henry earl of Pembroke, but not publiſhed: for, ſays Mr. Wood, he was not ſo fond, as Heliodorus was, of his amorous work, but deſired upon his death-bed to have it ſuppreſſed. It was nevertheleſs publiſhed, and ſo univerſally read and admired, as to come to an eighth edition in 1633. Some ſmaller productions of his pen, as well in verſe as proſe, were likewiſe communicated to the public; as in 1595, "An Apo-"logy for poetry," in proſe, which ſome have eſteemed his beſt performance. No man had ever higher honors paid to him, or greater encomiums laviſhed on him, than Sir Philip Sidney. "This ſhort-lived ornament of his noble family, and "the Marcellus of the Engliſh nation, ſays Mr. Wood, hath "deſerved, and without diſpute or envy enjoyed, the moſt ex-"alting praiſes of his own and of ſucceeding ages. The "poets of his time, eſpecially Spencer, reverenced him not "only as a patron, but a maſter; and he was almoſt the only "perſon in any age, I will not except Mecænas, that could "teach the beſt rules of poetry, and moſt freely reward the "performances of Poets. He was a man of a ſweet nature, "of excellent behaviour, of much, and withal of well-di-"geſted learning: ſo that rarely wit, courage, and breeding, "and other additional accompliſhments of converſation, have "met in ſo high a degree in any ſingle perſon. — He was a "ſtateſman, ſoldier, and ſcholar, a compleat maſter of matter "and language, as his immortal pen ſhews. His pen and his "ſword have rendered him famous enough: he died by the "one, and by the other he will ever live."

The

The language, here uſed by Mr. Wood, may ſerve as a ſpecimen of that ſort of panegyric, which has always been given to Sir Philip Sidney, as moſt juſtly his right; and it has been a kind of faſhion for all writers, when they have had occaſion to ſpeak of this undoubtedly very worthy and accompliſhed young gentleman, to ſpeak of him in this or the like ſtrain. For the ſingularity of the thing therefore, we will tranſcribe a paſſage from a writer of the preſent age, wherein a very different eſtimate is made of his merit; after premiſing, that if this writer hath valued it at too little, the world hath certainly been accuſtomed to value it at too much. Speaking of Sir Fulke Grevile, Lord Brooke, who piqued himſelf moſt on being, as he ſtiled himſelf on his tomb, THE FRIEND OF SIR PHILIP SIDNEY, and who has left us a life of him; he repreſents Sir Philip "a man of much note in "his time, but one of thoſe admired wits, who have loſt much "of their reputation in the eyes of poſterity. A thouſand "accidents of birth, continues he, court favor of popularity, "concur ſometimes to gild a ſlender proportion of merit. "After-ages, who look when thoſe beams are withdrawn, "wonder what attracted the eyes of the multitude. No man "ſeems to me ſo aſtoniſhing an object of temporary admira-"tion, as the celebrated friend of the lord Brooke, the fa-"mous Sir Philip Sidney. The learned of Europe dedicated "their works to him: the republic of Poland thought him at "leaſt worthy to be in the nomination for their crown: all "the muſes of England wept his death. When we at this "diſtance of time enquire, what prodigious merits excited "ſuch admiration, what do we find? Great valour. But it "was an age of heroes. In full of all other talents we have "a tedious, lamentable pedantic, paſtoral romance, which "the patience of a young virgin in love cannot now wade "through; and ſome abſurd attempts to fetter Engliſh verſe "in Roman chains: a proof, that this applauded author un-"derſtood little of the genius of his own language. The few of "his letters extant are poor matters; one to a ſteward of his "father, an inſtance of unwarrantable violence. By far the "beſt preſumption of his abilities, to us who can judge "only by what we ſee, is a pamphlet publiſhed among the "Sid-

Catalogue of Royal and and Noble Authors, p. 182, 2d edit.

Sidney-Papers, vol. 1. p. 256.

"Sidney-papers, being an anſwer to the famous libel, called "*Leiceſter's Commonwealth.* It defends his uncle with great "ſpirit. What had been ſaid in derogation to their "blood, ſeems to have touched Sir Philip moſt. He died "with the raſhneſs of a volunteer, after having lived to "to write with the *ſang froid* of Mademoiſelle Scuderi." To juſtify the charge of raſhneſs upon Sir Philip, this note is placed at the bottom of the page: "Queen Elizabeth "ſaid of lord Eſſex, *we ſhall have him knocked on the head,* "*like that raſh fellow Sidney.*"

SIDNEY (ALGERNON) an Engliſh gentleman, who ſet up Marcus Brutus for his pattern, and died like him in the cauſe of liberty, was ſecond ſon of Robert earl of Leiceſter by Dorothy, eldeſt daughter of Henry Piercy, earl of Northumberland; and was born about the year 1617. Of his education, and how he ſpent the younger part of his life, we know nothing. During the civil wars, he adhered to the intereſt of the parliament, in whoſe army he was a colonel; and was nominated one of the king's judges, tho' he did not ſit among them. He was a zealous republican, and on that account a violent enemy to Cromwell, after he had made himſelf protector. In June 1659, he was appointed by the council of ſtate, to go with Sir Robert Honeywood, and Bulſtrode Whitelock, Eſq; commiſſioners to the Sound, to mediate a peace between the kings of Sweden and Denmark: but Mr. Whitelocke obſerves, that himſelf was unwilling to undertake that ſervice, "eſpecially, ſays he, "to be joined with thoſe, that would expect precedency of "me, who had been formerly ambaſſador extraordinary to "Sweden alone; and I knew well the overruling temper "and height of colonel Sidney. I therefore endeavoured "to excuſe myſelf, by reaſon of my old age and infirmities; "but the council preſſed it upon me:" however, he was at laſt excuſed from going. While colonel Sidney was at the court of Denmark, monſieur Terlon, the French ambaſſador there, had the confidence to tear out of a book of mottos in the king's library, this verſe; which the colonel, according to the liberty allowed to all noble ſtrangers, had written in it:

Burnet's Hiſt. of his own Time, Vol. I. p. 573. folio.—General Dict.

Echard's Hiſt. of England, ad annum 1648.

Memorials of the Engliſh affairs, p. 680. Lond. 1732.

——Manus hæc inimica tyrannis
Enſe petit placidam ſub libertate quietem.

The lord Moleſworth, who relates this in the preface to his ſpirited account of Denmark, obſerves, that "though monſieur Terlon underſtood not a word of Latin, he was told "by others the meaning of the ſentence; which he conſider-"ed as a libel upon the French government, and upon ſuch "as was then ſetting up in Denmark by French aſſiſtance or "example."

At the reſtoration, colonel Sidney would not perſonally accept of the oblivion and indemnity, generally granted to the whole nation; but continued abroad, till the year 1677. Then he returned to England, and obtained from the king a particular pardon, upon repeated promiſes of conſtant and
p. 538. quiet obedience for the future. Biſhop Burnet obſerves, that he came back, when the parliament was preſſing the king into the war, the court of France having obtained leave for him to return; and that upon his doing all he could to divert the people from that war, ſome took him for a penſioner of France: while he in the mean time declared, to thoſe to whom he durſt ſpeak freely, that he knew it was all a juggle; that our court was in an intire confidence with France, and had no other deſign in this ſhew of a war but to raiſe an army, and keep it beyond ſea till it was trained and modelled. In 1683, he was accuſed of being concerned in the Rye-Houſe plot; and, after the lord Roſſel had been examined, was next brought before the king and council. He ſaid, that he would make the beſt defence he could, if they had any proof againſt him, but would not fortify their evidence by any thing he ſhould ſay; ſo that the examination was very ſhort. He was arraigned for high treaſon before the chief juſtice Jeffreys in November 1683, and found guilty. After his conviction, he ſent to the marquis of Halifax, who was his nephew by marriage, a paper to be laid before the king, containing the main points of his defence; upon which he appealed to the king, and deſired he would review the whole matter: but this had no other effect, except only to reſpite his execution for three weeks. When

the

the warrant for his execution was brought, he told the ſheriff, that he would not expoſtulate any thing upon his own account; for the world was nothing to him: but he deſired it might be conſidered, how guilty they were of his blood, who had not returned a fair jury, but one packed, and as directed by the king's ſollicitor. He was beheaded on Tower-hill, where he delivered a written paper to the ſheriff, the 7th of December 1683: but his attainder was reverſed, if that could make him any amends, in the firſt year of the reign of William and Mary. Biſhop Burnet, who knew him perſonally, gives the following character of him: "he was, "ſays he, a man of moſt extraordinary courage, a ſteady "man, even to obſtinacy, ſincere, but of a rough and boiſte-"rous temper, that could not bear contradiction. He ſeem-"ed to be a chriſtian, but in a particular form of his own: "he thought, it was to be like a divine philoſophy in the "mind; but he was againſt all public worſhip, and every "thing that looked like a church. He was ſtiff to all re-"publican principles, and ſuch an enemy to every thing "that looked like monarchy, that he ſet himſelf in a high "oppoſition againſt Cromwell, when he was made protect-"or. He had ſtudied the hiſtory of government in all its "branches, beyond any man I ever knew." p. 538.

He left behind him "Diſcourſes upon Government;" the firſt edition of which was in 1698, the ſecond in 1704, fo-lio. To the ſecond is added the paper he delivered to the ſheriffs, immediately before his death; with an alphabetical table. Some have eſteemed theſe diſcourſes of Sidney upon government ſo much, as to eſteem them an ample compenſation for the loſs of Cicero's ſix books de Republica: it is certain, that they abound with ſtrong ſenſe and good learning, and ſhew their author to have been very conſummate in the ſcience of human nature and civil polity.

SIDONIUS (C. Sollius Apollinaris) a very ingenious and learned eccleſiaſtic of the fifth century, was deſcended of an illuſtrious family, his father and grandfather having been præfecti-pretorio in Gaul; and was born at Lyons about the year 430. He was educated with care, performed his ſtudies under the moſt excellent maſters of that time, Du Pin, Tillemont, Cave, &c.

time, and became very ſkilful in all parts of literature, eſpecially in poetry. He married Papianilla, the daughter of Avitus, who from præfectus-prætorio in Gaul, was raiſed to the imperial throne, after the death of Maximus. But Majorianus, whom Leo had taken into a partnerſhip of the empire, forced Avitus to lay down his crown; and came to beſiege the city Lyons, where Sidonius had ſhut himſelf up. The city being taken, he fell into the hands of the enemy; but the reputation of his great learning procured him all the favor he could deſire: and as a grateful acknowledgment of it, he made a panegyric in honour of Majorianus, which was ſo well taken, that the latter erected Sidonius's ſtatue in the city of Rome. The emperor Anthemius did more honourably requite the panegyric, which Sidonius made in his honour, by making him governor of the city of Rome, and afterwards raiſing him to the dignity of a patrician; but he ſoon quitted his ſecular employment, and turned himſelf to the government of the church. The ſee of Clermont being vacant in 472, Sidonius, though yet no more than a lay-man, was choſen into it without competition; and applying himſelf to ſuch ſtudies, as were proper for his vocation, performed all the offices of a wiſe and good biſhop. Clermont being beſieged by the Goths, he encouraged the people to ſtand upon their defence, and would never conſent to the ſurrender of the city; ſo that when it was delivered up, he was forced to fly, but was ſoon reſtored. Some time after, he was croſſed by two factious prieſts, who deprived him of the government of his church; but he was again ſettled with honour at the end of a year. He died in peace in 487, after he had been biſhop fifteen years, and lived ſixty ſix.

He was a man learned above the age he lived in, ſkilled in all parts of literature and ſcience, of a ſubtle and penetrating wit, and an elegant writer both in verſe and proſe. He wrote ſeveral things, none of which are extant, except nine books of Epiſtles, with about four and twenty poems interſperſed. There are few things in his letters, which relate to religion or the church: but they contain a great variety of matters, which relate to learning and prophane hiſtory. They were publiſhed with notes by father Sirmond,

mond, at Paris 1614, in 8vo; and, after his death, reprinted in 1652 with ſome augmentations, in 4to.

SIGNORELLI (Luca) a Florentine painter, was born at Cortona in the year 1439. He was ſo excellent at deſigning naked bodies, that from a piece, which he painted in a chapel of the great church at Orvieto, the famed Michael Angelo transferred ſeveral entire figures into his "Laſt "Judgment." The following ſtory of him ſhews, what an abſolute command he had over his paſſions. He had a ſon extremely handſome, and a youth of great hopes, who was unfortunately killed at Cortona. This ſon, infinitely beloved by him, was brought home: upon which he ordered his corps to be carried into his painting room; and having ſtripped him, immediately drew his picture, without ſhedding a tear. He painted a great deal for pope Sixtus IV, and died very rich in the year 1521.

SIGONIUS (Carolus) a moſt learned Italian, was of an ancient family of Modena, and born there in 1525. His father deſigned him for a phyſician, and ſent him to Bologna with that view; but he ſoon abandoned this purſuit, and gave himſelf up to Greek and Latin learning, which was more agreeable to his taſte and humour. He taught Greek, firſt at Venice, then at Padua, and laſtly at Bologna. He had ſome literary diſputes with Robortellus and Gruchius upon Roman antiquities, in which he was exceedingly well verſed. He wrote a vaſt number of books: the moſt eſteemed of his works are, de Republica Hebræorum; de Republica Athenienſium; Hiſtoria de Occidentali Imperio; & de regno Italiæ. Lipſius, Caſaubon, Turnebus, and all the learned, ſpeak of him in terms of the profoundeſt reſpect; and very deſervedly: for he was unqueſtionably a man of great judgment as well as learning, very exact and deep in reſearches, and of moſt unwearied diligence. He died in 1584, aged ſixty years. His works were all collected and printed at Milan in 1733 and 1734: they make ſix volumes in folio.

SILIUS ITALICUS (Caius) an ancient Roman poet, and author of an epic poem in ſeventeen books, which contains an account of the ſecond punic war, ſo famous in hiſtory for having decided the empire of the world in favour of the Romans. He was born in the reign of Tiberius, and is ſuppoſed to have derived the name of Italicus from the place of his birth; but whether he was born at Italica in Spain, or at Corfinium in Italy, which according to Strabo had the name of Italica given it during the ſocial war, is a point which cannot be known: though if his birth had happened at either of theſe places, the grammarians will tell us, that he ſhould have been called Italienſis, and not Italicus. When he came to Rome, he applied himſelf to the bar; and by a cloſe imitation of Cicero ſucceeded ſo well, that he became a celebrated advocate and moſt accompliſhed orator. His merit and character recommended him to the higheſt offices in the republic, even to the conſulſhip, of which he was poſſeſſed when Nero died. He is ſaid to have been aiding and aſſiſting, in accuſing perſons of high rank and fortune, whom that wicked emperor had devoted to deſtruction: but he retrieved his character afterwards by a long and uniform courſe of virtuous behaviour. He held a principal place under the emperor Vitellius, which he executed ſo well, that he preſerved his credit with the public. Veſpaſian ſent him as proconſul into Aſia, where he behaved with clean hands and unblemiſhed reputation. After having thus ſpent the beſt part of his life in the ſervice of his country, he bid adieu to publick affairs, reſolving to conſecrate the remainder to a polite retirement and the muſes. He had ſeveral fine villa's in the country: one at Tuſculum, celebrated for having been Cicero's, and a farm near Naples ſaid to have been Virgil's, and at which was his tomb, which Silvius often viſited. Thus Martial compliments him on both theſe accounts:

Silius hæc magni celebrat monumenta Maronis,
Jugera facundi qui Ciceronis habet.
Hæredem Dominumque ſui tumulique lariſque
Non alium mallet nec Maro nec Cicero.

Epigr. 49. lib. xi.

" Of Tully's ſeat my Silius is poſſeſs'd,
" And his the tomb where Virgil's aſhes reſt.
" Could thoſe great ſhades return to chooſe their heir,
" The preſent owner they would both prefer."

In theſe retirements he applied himſelf to poetry: led not ſo much by any great force of genius, which would certainly not have ſuffered him to ſtay, till life was in the wane, and his imagination growing cold, as by his exceeding great love of Virgil; to whoſe memory he paid the higheſt veneration, and whoſe birth-day he is ſaid to have celebrated annually with more ſolemnity than his own. He has imitated him in his poem; and though he falls intirely ſhort of him, yet he poſſeſſes many excellent qualities, and has diſcovered a great and univerſal genius, which would enable him to ſucceed in ſome degree in whatever he undertook. He ſpent many years in this manner; till at laſt he was ſeized with an incurable ulcer, which afflicted him with inſupportable pains, and drove him to put an end to his life by refraining from ſuſtenance. This was a common practice among the Romans, and, according to the principles of the ſtoics, an act of bravery: though it is remarkable, that Atticus, who was an epicurean, died in the ſame manner.

Since we know little of Silius Italicus, but what we learn from an epiſtle of the younger Pliny, we cannot do better than ſubjoin that epiſtle, or part of it at leaſt, as we find it excellently tranſlated by Mr. Melmoth; ſince it will not only confirm all that has been ſaid, but let the reader into ſome farther particulars concerning him,

Book III. Letter VII.

PLINY to CANINIUS.

" I am juſt now informed, that Silius Italicus has ſtarved " himſelf to death, at his villa near Naples. Having been " afflicted with an impoſthume, which was deemed incura- " ble, he grew weary of life under ſuch uneaſy circumſtances, " and therefore put an end to it, with the moſt determined " courage. He had been extremely fortunate through the

" whole courſe of his days, excepting only the loſs of his " younger ſon; however, that was made up to him in the " ſatisfaction of ſeeing his eldeſt, who is of a more amiable " character, attain the conſular dignity, and of leaving him " in a very flouriſhing ſituation. He ſuffered a little in his " reputation in the time of Nero, having been ſuſpected " of forwardly joining in ſome of the informations, which " were carried on in the reign of that prince; but he made " uſe of his intereſt in Vitellius, with great diſcretion and " humanity. He acquired much honour by his adminiſtra- " tion of the government of Aſia; and by his approved be- " haviour after his retirement from buſineſs, cleared his cha- " racter from that ſtain, which his former intrigues had " thrown upon it. He lived among the nobility of Rome, " without power, and conſequently without envy. Tho' he " frequently was confined to his bed, and always to his cham- " ber, yet he was highly reſpected and much viſited; not with " a view to his wealth, but merely on account of his merit. " He employed his time between converſing with men of let- " ters, and compoſing of verſes; which he ſometimes recited, " in order to try the ſentiments of the public; but he diſco- " vered in them more induſtry than genius. In the decline of " his years he entirely quitted Rome, and lived altogether in " Campania, from whence even the acceſſion of the new em- " peror (Trajan) could not draw him. A circumſtance which " I mention, as well to the honour of the prince, who was not " diſpleaſed with that liberty, as of Italicus, who was not " afraid to make uſe of it. He was reproached with being " fond of all the elegancies of the fine arts to a degree of ex- " ceſs. He had ſeveral villas in the ſame province, and the " laſt purchaſe was always the chief favorite, to the neglect " of the reſt. They were all furniſhed with large collec- " tions of books, ſtatues and pictures, which he more than " enjoyed, he even adored; particularly that of Virgil, of " whom he was ſo paſſionate an admirer, that he celebra- " ted the anniverſary of that poet's birth-day with more ſo- " lemnity than his own; eſpecially at Naples, where he uſed " to approach his tomb with as much reverence, as if it " had been a temple. In this tranquillity he lived to the

" ſeventy-

"seventy-fifth year of his age, with a delicate, rather than "a sickly constitution. It is remarkable, that as he was the "last person upon whom Nero conferred the consular office, "(that prince being killed during his consulship) so he was "the last also that survived of all those, who had been raised "by him to that dignity. When I consider this, I cannot "forbear lamenting the transitory condition of mankind. Is "there any thing in nature so short and limited as human "life, even in its most extended period? Does it not seem "to you, my friend, but yesterday, that Nero was upon the "throne? and yet not one of all those, who were consuls in "his reign, now remain!"——

There have been many editions of Silius Italicus. A neat and correct one was published at Leipsic 1696, in 8vo, with short and useful notes by Cellarius; but the best is that, cum notis integris Variorum & Arnoldi Drakenborch. Traject. ad Rhen. 1717, in 4to.

SIMON (RICHARD) a French critic and divine of great sense and learning, was born at Dieppe the 13th of May 1638; and commenced his studies among the priests of the oratory in the same town. He quitted them for some time, and went to Paris, where he applied himself to divinity, and made a vast progress in the knowledge of the oriental tongues, for which he had always a particular turn: but he returned to the oratory, and became a priest of it, about the year 1660. In 1670, he began to present the public with things of a smaller kind: as in this year, Factum pour les Juifs de Metz, accuses d'avoir tue un petit enfant Chretien; in 1674, a French translation from the Italian of "Leo "Modena's history of the present Jews," with a supplement concerning the sects of the Carraites and Samaritans, by himself; in 1675, another translation from the Italian of a "Voyage to mount Libanus," by Jerome Dandini. But the first work of importance, and indeed the most important work he ever published, was his Histoire Critique du Vieux Testament, or "Critical History of the Old Testa-"ment." It appeared in 1678, but was immediately suppressed by the intrigues and management of messieurs du Port Royal, who pretended that it contained things false and dangerous

Niceron, tom. I.

from that melancholy ſubject, cautions his muſe not to take up the lamentations of the Cæan Muſe, inſtead of her own ſportive way:

Sed ne relictis muſa procax jocis
Ceæ retractes munera næniæ.

His wit was beyond the cenſure of the critics; but the common fault laid to his morals was extreme covetouſneſs. When he was taxed with this vice in his old age, his anſwer was, that he had rather leave riches to his enemies when he died, than be forced by poverty while he lived to ſeek the aſſiſtance of his friends. This does not ſhew a very gracious turn of mind: and yet, excepting this imputation of covetouſneſs, he is repreſented as a man of extraordinary piety. Tully has given us one inſtance, and recorded the reward of heaven upon it. Happening, ſays he, to find a dead corpſe expoſed on the ſhore, and taking care to give it a decent burial, he had a viſion of the dead man for whom he performed the pious office, admoniſhing him not to ſail the next day, as he deſigned. Simonides obeyed; and his companions, putting to ſea, were all ſhipwrecked and drowned. But the nobleſt teſtimony of his wiſe way of thinking in religious matters is, that famous anſwer of his to Hiero, who aſked him, "what God was?" At firſt Simonides deſired a day's time to conſider: upon the expiration of that, he begged two days more; and when upon a frequent redoubling of the time, Hiero demanded the reaſon of the delay: "becauſe, ſays Simonides, the more I think on "that ſubject, the more obſcure it ſeems to be." He is recorded by Cicero and Quintilian, as the inventor of artificial memory: and they both give a remarkable inſtance of his excellency in that way, to which we refer the reader.

Tully de Div. L. 1.

Tully de Nat. Deor. Lib. 1.

Tull. de Orat. L. 2.—Quint. Inſt. Orat. L. 11. c. 2.

It is evidence enough of the eſteem the ancients had for him, that we find Xenophon, doing him the honor to make him a ſpeaker with Hiero, in his dialogue of tyranny; and Plato, in his Protagoras, introducing the great Socrates expounding his verſes; and, in another place, allowing him the glorious epithet of *Divine*. It is plain they were all of Tully's opinion, and reſpected his wiſdom and learning in other matters, as much as his ſweet vein of Poeſy. He is generally

ſup-

ſuppoſed to have been a very long liver. Plutarch has an inſcription, which ſhews him to have won the poetic prize, after he was eighty. Suidas allows him 89 years, and Lucian gives him above 90. If we believe the old Greek epigrams made on his perſon and works, he died in Sicily; and probably in the court of king Hiero. The little pieces that remain of him are ſet together in Urſinus's collection, printed at Antwerp by Plantin, in 1568; and in other collections of the Minor Poets.

SIRMOND (JAMES) a French jeſuit, whoſe name has been famous among the men of letters, was the ſon of a magiſtrate; and born at Riom in the year 1559. At ten years of age, he was ſent to the college of Billom, the firſt which the jeſuits had in France. He entered into the ſociety in 1576, and two years after made his vows. His ſuperiors, finding out his uncommon talents and great genius, ſent him to Paris; where he taught claſſical literature two years, and rhetoric three. During this time, he acquired a perfect knowledge of the Greek and Latin tongues; and formed his ſtile, which has been ſo much eſteemed by the learned. It is ſaid, that he took Muretus for his model, and never paſſed a day without reading ſome pages in him. In 1586, he began his courſe of divinity, which laſted four years. He undertook at that time to tranſlate into Latin the works of the Greek fathers, and began to write notes upon Sidonius Apollinaris. In 1590, he was ſent for to Rome by his general Aquaviva, to take upon him the office of his ſecretary; which he diſcharged ſixteen years with ſucceſs. He took the thoughts of his general perfectly well, and expreſſed them much better than Aquaviva himſelf could have done. The ſtudy of antiquity was at that time his principal employment: he viſited libraries, and conſulted manuſcripts: he contemplated antiques, medals, and inſcriptions: and the Italians, though jealous of the honour of their nation, acknowledged, that he knew theſe curioſities better than they did; and frequently conſulted him upon difficult queſtions. He made a friendſhip with the moſt eminently learned of Rome; particularly, with Bellarmine and Toler, who were of his own ſociety, and with the cardinal Baronius, D'Oſſat, and Du Perron. Baronius was greatly aſſiſted by him

Du Pin, Bibl. Aut. Eccleſ. Cent. XVII.

him in his Ecclesiastical Annals, especially in affairs relating to the Greek History; upon which he furnished him with a great number of pieces, translated from Greek into Latin.

Father Sirmond returned to Paris in 1606; and from that time did not cease to enrich the public with a great number of works. Many years after pope Urban VIII, who had long known his merit, had a desire to draw him again to Rome; and caused a letter for that purpose to be sent to him by Father Vitteleschi, who was at that time general of their order; but Lewis XIII, would not suffer a person, who did so much honor to his kingdom, and could do him great services, to be ravished from him. In 1637, he was chosen the king's confessor, in the room of father Caussin, who had the misfortune to displease cardinal de Richelieu: which delicate office he accepted with great reluctance, yet conducted it with the utmost caution and prudence. After the death of Lewis XIII, in 1643, he left the court; and resumed his ordinary occupations with the same tranquillity, as if he had never quitted his retirement. In 1645, he went to Rome, notwithstanding his great age, for the sake of assisting at the election of a general upon the death of Vitteleschi, as he had done thirty years before upon the death of Aquaviva; and after his return to France, prepared himself, as usual, to publish more books. But having heated himself a little, in the college of the jesuits, with endeavouring to support his opinion, he was attacked with the jaundice; which being accompanied with a large effusion of bile over his whole body, carried him off in a few days. He died the 7th of October 1651, aged 94 years.

Father Sirmond spent a considerable part of his life, in seeking out the authors of the Middle Age, in copying and causing them to be printed, and enriching them with notes, which shew great justness of understanding, as well as extent of learning. He was the author and editor of as many works, as amounted to fifteen volumes in folio: five of which containing his own, were printed at the royal printing house at Paris in 1696, under this title: Jacobi Sirmondi Opera Varia, nunc primum collecta, ex ipsius schedis emendatiora, Notis Posthumis, Epistolis, & Opusculis aliquibus auctiora. The following character of him is given in Mr. Du Pin's Bibliotheque:

"Father

"Father Sirmond knew how to join a great delicacy of under-"ſtanding and the juſteſt diſcernment to a profound and ex-"tenſive erudition. He underſtood Greek and Latin in per-"fection, all the profane authors, hiſtory, and whatever goes "under the name of the belles lettres. He had a very ex-"tenſive knowledge in eccleſiaſtical antiquity, and had ſtudied "with care all the authors of the middle age. His ſtile is "pure, conciſe, and nervous: yet he affects too much certain "expreſſions of the comic poets. He meditated very much "upon what he wrote, and had a particular art of reducing "into a note, what comprehended a great many things in a "very few words. He is exact, judicious, ſimple; yet never "omits any thing that is neceſſary. His diſſertations have "paſſed for a model; by which it were to be wiſhed, that "every one who writes would form himſelf. When he trea-"ted of one ſubject, he never ſaid immediately all that he "knew of it; but reſerved ſome new arguments always for a "reply, like auxiliary troops, to come up and aſſiſt, in caſe of "need, the grand body of the battle. He was diſintereſted, "equitable, ſincere, moderate, modeſt, laborious; and by "theſe qualities drew to himſelf the eſteem, not only of the "learned, but of all mankind. He has left behind him a re-"putation, which will laſt for many ages."

SKINNER (STEPHEN) an Engliſh antiquarian, was born either in London, or in the county of Middleſex, about the year 1622. He was admitted on the royal foundation at Chriſt-Church in Oxford, in 1638; but the civil wars breaking out, before he could take any degree, he travelled beyond the ſeas, and ſtudied in ſeveral univerſities abroad. About 1646, he returned home; and going to Oxford, which at this time ceaſed to be a garriſon, he took both the degrees in arts the ſame year. Then he travelled again into France, Italy, Germany, the Spaniſh Netherlands, and other countries; viſited the courts of divers princes; frequented ſeveral univerſities; and eſtabliſhed an acquaintance with the learned in different parts of Europe. He took a doctor of phyſic's degree at Heidelberg; and returning to England, was incorporated into the ſame at Oxford in 1654. About this time he ſettled at Lincoln; where, after practiſing phyſic with ſucceſs, he died of a malig-

Wood's Athen. Ox. Vol. II.

malignant fever in 1667. Mr. Wood ſays, "he was a perſon "well verſed in moſt parts of learning, underſtood all books "whether old or new, was moſt ſkilful in the oriental "tongues, an excellent Grecian, and, in ſhort, a living "library."

He wrote Prolegomena Etymologica; Etymologicon linguæ Anglicanæ; Etymologicon Botanicum; Etymologica Expoſitio vocum forenſium; Etymologicon vocum omnium Anglicarum; Etymologicon Onomaſticon. After his death theſe works, which he had left unfiniſhed, came into the hands of Thomas Henſhaw, Eſq, of Kenſington, near London; who corrected, digeſted, and added to them, his additions being marked with the letter H: and after this, prefixing an epiſtle to the reader, publiſhed them with this title, Etymologicon Linguæ Anglicanæ, &c. 1671, folio.

SLEIDAN (JOHN) an excellent German hiſtorian, was born in 1506, at Sleiden, a ſmall town upon the confines of the duchy of Juliers, from whence he derived his name. He went through his firſt ſtudies in his own country, together with the learned John Sturmius, who was born in the ſame town with himſelf; and afterwards went firſt to Paris, and then to Orleans, where he ſtudied the law for three years. He took the degree of licentiate in this faculty; but, having always an averſion to the bar, he continued his purſuits chiefly in polite literature. Upon his return to Paris, he was recommended by his friend Sturmius, in 1535, to John du Bellay, archbiſhop and cardinal; who conceived ſuch an affection for him, that he ſettled on him a penſion, and communicated to him affairs of the greateſt importance: for Sleidan had a genius for buſineſs, as well as for letters. He accompanied the ambaſſador of France to the diet of Haguenau, but returned to Paris, and ſtayed there, till it was not ſafe for him to ſtay any longer: for he was ſtrongly infected with Luther's opinions. He retired to Straſburg in 1542, where he acquired the eſteem and friendſhip of the moſt conſiderable perſons, and eſpecially of James Sturmius; by whoſe counſel he undertook, and by whoſe aſſiſtance he was enabled to write, the Hiſtory of his own time. He was employed in ſome negotiations

Melchior Adam, de vit. Germ. Philoſ.

Art. STURMIUS, James.

gotiations both to France and England; and in one of theſe journies, he happened on a lady, whom he married in 1546. In 1551, he went, on the part of the republic, to the council of Trent; but the troops of Maurice, elector of Saxony, obliging that council to break up, he returned to Straſburg without doing any thing. He was buſied in other affairs of ſtate, when the death of his wife, in 1555, plunged him into ſo deep a melancholy, that he became abſolutely ill; and loſt his memory ſo intirely, as not to know his own children. Some imputed this to poiſon; but it is more natural to ſuppoſe it the effect of a ſore in his foot, which had been always open, but by ſome accident was at that time ſtopped. He died of an epidemical illneſs at Straſburg, in 1556.

He was a learned man and an excellent writer. In 1555, came out in folio, his De Statu Religionis & Reipublicæ, Carolo Quinto Cæſare, Commentarii; in twenty-five books: from the year 1517, when Luther began to preach, to the year 1555. This hiſtory was preſently tranſlated into almoſt all the languages of Europe, and has been generally believed to be well and faithfully written, notwithſtanding the attempts that Varillas and ſuch ſort of authors have made to diſcredit it. It did not ſtand ſolely upon Sleidan's own authority, which, however, muſt needs be of great weight, conſidering that he wrote of times in which he lived, and of tranſactions in which he had ſome concern; but it was extracted from public acts and original records, which were in the archives of the town of Straſburg, and with which he was furniſhed by James Sturmius. Beſides this hiſtory, which is his main work, he wrote, De quatuor ſummis Imperiis libri tres: giving a pretty compendious chronological account of theſe monarchies. This little book, on account of its great uſe, has been often printed. He epitomiſed and tranſlated into Latin the Hiſtories of Froiſſard and Philip de Comines: and he was the author of ſome other things, relating to hiſtory and politics. All the learned ſpeak well of him.

SMALRIDGE (Dr. GEORGE) an Engliſh prelate and very elegant writer, was born of a good family at Litchfield in Staffordſhire, about the year 1666; and educated at Weſtminſter ſchool; where he diſtinguiſhed himſelf by excel- Wood's Athen. Ox.—General Dict.

lent parts and a good turn for claſſical literature. It was there, he wrote a copy of verſes in Latin, and another in Engliſh, upon the death of William Lilly, the aſtrologer; which he did at the deſire of Elias Aſhmole, eſq; who was a great patron of Smalridge, while he was young. In May 1682, he was elected from Weſtminſter-School to Chriſt-Church in Oxford; where in due time he took both the degrees in arts and divinity. He gave an early ſpecimen of his abilities and learning, by publiſhing in 1687, "Animadverſions on a "piece upon Church-Government," &c. printed that year at Oxford; and in 1689, he publiſhed a Latin poem, intitled, Auctio Daviſiana Oxonii habita per Gul. Cooper & Edw. Millington Bibliopolas Londinenſes. He afterwards went into Orders, and roſe, through ſeveral preferments, to the biſhopric of Briſtol. In 1693, he was made prebendary of Lichfield; after which, he became miniſter of the New Chapel in Tothill-Fields Weſtminſter. Soon after, he was made Canon of Chriſt-Church, Oxford, and then dean of Carliſle. In 1713, he was made dean of Chriſt-Church, and the year after biſhop of Briſtol. Upon the acceſſion of George I, he was appointed lord almoner to the king; but was removed from that poſt, for refuſing with biſhop Atterbury to ſign the declaration of the archbiſhop of Canterbury, and the biſhops in and near London, againſt the rebellion in 1715. He died the 27th of September 1719, and was interred at Chriſt-Church.

He held a correſpondence with Mr. Whiſton, and became ſo ſuſpected of Arianiſm, that he wrote a letter to Sir Jonathan Trelawney, biſhop of Wincheſter, which is dated but three days before his death, to vindicate himſelf from the charge. From Mr. Whiſton's *Hiſtorical Memoirs* it appears, that he was a great admirer of the Apoſtolic Conſtitutions, and thought it no eaſy matter to prove them ſpurious; but he was neither a deep divine, nor a very acute critic, claſſical literature being what he excelled in. Sixty of his ſermons were printed in 1726, folio: they ſhew the polite ſcholar, and the man of ſenſe. His Latin ſpeech at the preſenting Dr. Atterbury, as prolocutor of the Lower Houſe of Convocation, has been likewiſe printed.

SMITH

SMITH (Sir THOMAS) a learned Engliſh writer, and ſecretary of ſtate in the reign of king Edward VI and queen Elizabeth, was of a gentleman's family, and born at Walden in Eſſex. He was born in 1512, and not in 1514, according to Camden, who writes that he died 1577, in his grand climacteric; for he tells us himſelf, in his book of the "Commonwealth of England," that March the 28th, 1565, he was in the 54th year of his age. He was ſent to Queen's college in Cambridge at the age of fourteen or fifteen years, where he diſtinguiſhed himſelf to ſuch advantage, that he, together with the famous John Cheke, was appointed king Henry VIIIth's ſcholar. In 1531, he was choſen fellow of his college; and about two years after, was appointed to read the public Greek lectures. At this time, he conſulted with Mr. Cheke about the ſounds of the Greek letters, and introduced a new way of pronouncing that language; of which we ſhall ſay more by and by. In 1536, he was made univerſity-orator. In 1539, he travelled into foreign countries, and ſtudied ſome time in the univerſities of France and Italy: he took the degree of doctor of civil law at Padua. After his return, he took the ſame degree at Cambridge in 1542; and was made regius profeſſor of civil law in that univerſity. He became likewiſe chancellor of the church of Ely. During his reſidence at Cambridge, he wrote a tract concerning the correct writing and true pronunciation of the Engliſh tongue; and as he was thus uſeful to learning in the univerſity, ſo he promoted likewiſe the reformation of religion.

Camden, Annales Reginæ Elizabethæ, ad ann. 1577.—Stripe's life of Sir Thomas Smith, 1698, 8vo.—General Dictionary.

Upon the acceſſion of Edward VI, he removed from Cambridge into the duke of Somerſet's family; where he was employed in matters of ſtate by that great man, who was uncle and governor of the king, and protector of his realms. He was appointed maſter of requeſts to the duke, ſteward of the ſtanneries, provoſt of Eaton, and dean of Carliſle. He married, while he was in the protector's family. In 1548, he was advanced to be ſecretary of ſtate, and knighted by his majeſty; and in July the ſame year, was ſent ambaſſador to Bruſſels, to the emperor's council there. He was concerned about this time in the reformation of religion, and the

redreſs of baſe coin; upon which laſt point he wrote a letter to the duke of Somerſet. In 1549, this nobleman being brought into trouble, Sir Thomas Smith, who adhered faithfully to him, ſeems to have been involved in it, and was deprived of his place of ſecretary of ſtate for a time, but ſoon after reſtored; and in 1551, ſtill under that name, was appointed one of the ambaſſadors to France.

After queen Mary came to the crown, he loſt all his places, and was charged not to depart the kingdom; yet enjoyed uncommon privileges, which ſhews him either to have had very good luck, or to have played his cards well. He was allowed a penſion of 100 l. per annum; he was highly favoured by Gardiner biſhop of Wincheſter, and Bonner biſhop of London; and he enjoyed a particular indulgence from the pope. His indulgence from the pope proceeded from hence. In 1555, William Smythwick of the dioceſe of Bath, Eſq; obtained an indulgence from pope Pius IV, by which he and any five of his friends, whom he ſhould nominate, were to enjoy extraordinary diſpenſations. The indulgence exempted them from all eccleſiaſtical cenſures upon whatever occaſion or cauſe inflicted; and from all and ſingular their ſins, whereof they are contrite and confeſſed, although they were ſuch, for which the apoſtolic ſee were to be conſulted. Mr. Smythwick choſe Sir Thomas Smith, for one of his five friends ſpecified in the bull, to be partaker of thoſe privileges; and this undoubtedly was a great ſecurity to him in thoſe perilous times.

Upon the acceſſion of queen Elizabeth, he was employed in the ſettlement of religion, and in ſeveral important affairs of ſtate; and wrote a dialogue concerning the marriage of the queen, which Mr. Strype has ſubjoined in the appendix to his life. In 1562, he was ſent ambaſſador to France, and continued there till 1566: he wrote, while he was in France, his work intitled, "The Commonwealth of Eng-"land, in Latin as well as Engliſh; which, though many copies of it were taken, does not appear to have been publiſhed before the year 1621. He was ſent to France twice afterwards, in quality of ambaſſador; and continued to be employed in ſtate-affairs, till the time of his death; which happened the 12th of May 1577. He was of a fair ſanguine complexion,

plexion, and had a calm ingenious countenance; as appears from a picture of him, ſaid to have been done by Hans Holbein. He was a man of very uncommon qualities and attainments; an excellent philoſopher, phyſician, chymiſt, mathematician, aſtronomer, linguiſt, hiſtorian, orator, and architect: and, what is better than them all, a man of virtue, and a good proteſtant.

We have ſaid above, that Mr. Cheke and he conſulted together about the Greek tongue, and introduced a new way of pronouncing it: and as the ſubject is curious, we will here enter a little into the particulars of that affair. Cuſtom had eſtabliſhed a very faulty manner of ſounding ſeveral of the vowels and dipthongs; for ι, η, υ, ει, οι, υι, were all pronounced as ἰῶτα: nihil fere aliud, ſays our author, haberet ad loquendum, niſi lugubres ſonos & illud flebile ἰῶτα. He conferred therefore with Mr. Cheke upon this point, and they perceived, that the vulgar method of pronouncing Greek was falſe; ſince it was abſurd, that ſo many different letters and dipthongs ſhould all have but one and the ſame ſound. They proceeded to ſearch authors for the determination of this point, but the modern writers little availed them: they had not ſeen Eraſmus's book, in which he excepted againſt the common way of reading Greek. But though both of them ſaw theſe palpable errors, they could not agree among themſelves, eſpecially concerning the letters ἦτα and ὖψιλον. Soon after, having procured Eraſmus's book and Terentianus de literis & ſyllabis, they began to reform their pronunciation of the Greek privately, and only communicated it to their moſt intimate friends. When they had ſufficiently habituated themſelves to this new method of pronunciation, with which they were highly pleaſed on account of the fullneſs and ſweetneſs of it, they reſolved to make trial of it publickly; and it was agreed, that Mr. Smith ſhould begin. He read lectures at that time upon Ariſtotle de Republica in Greek, as he had done ſome years before: and that the novelty of his pronunciation might give the leſs offence, he uſed this artifice, that in reading he would let fall a word only now and then, uttered in the new correct ſound. At firſt no notice was taken of this; but when he he did it oftener, his auditors began to obſerve and liſten

De rectâ & emendatâ linguæ Græcæ pronunciatione.

more attentively: and when he had often pronounced η and ει as ι and οι, they, who three years before had heard him ſound them after the old way, could not think it a ſlip of the tongue, but ſuſpected ſomething elſe, and laughed at the unuſual ſounds. He again, as though his tongue had ſlipped, would ſometimes correct himſelf, and repeat the word after the old manner. But when he did this daily, ſome of his friends came to him, and told him what they had remarked in his lectures: upon which he owned, that he had been thinking of ſomething privately, but that it was not yet ſufficiently digeſted and prepared for the public. They, on the other hand, prayed him not to conceal it from them, but to acquaint them with it frankly; and accordingly he promiſed them, that he would. Upon this rumour many reſorted to him, whom he deſired only to hear his reaſons, and to have patience with him three or four days at moſt; until the ſounds by uſe were made more familiar to their ears, and the prejudice of their novelty worn off. At this time he read lectures upon Homer's odyſſee in his own college; and there began more openly to ſhew and determine the difference of the ſounds: Mr. Cheke likewiſe did the ſame in his college. Then many came to them, in order to learn of them, how to pronounce after the new method. And it is not to be expreſſed, with what greedineſs and affection this was received among the youth. The following winter there was acted in St. John's college Ariſtophanes's Plutus in Greek, and one or two more of his comedies, without the leaſt diſlike or oppoſition from any, who were eſteemed learned men and maſters of the Greek language. John Ponet, a pupil of Mr. Smith, and afterwards biſhop of Wincheſter, read Greek lectures publickly in the new pronunciation; as likewiſe did Roger Aſcham, who read Iſocrates, and at firſt was averſe to this pronunciation, though he ſoon became a zealous advocate for it. Thus in a few years, this new way of reading Greek, introduced by Mr. Smith, prevailed every where in the univerſity; and was followed even by Redman, the profeſſor of divinity. However, it afterwards met with great oppoſition; for about the year 1539, when Smith was going to travel, Cheke, being appointed the king's lecturer of the Greek language, began with explaining and enforcing the

the new pronunciation, but was oppoſed by one Ratecliff, a ſcholar of the univerſity; who, being exploded for his attempt, brought the diſpute before biſhop Gardiner, the chancellor. Upon this, the biſhop interpoſed his authority: who, being averſe to all innovations as well as thoſe in religion, and obſerving this new pronunciation to come from perſons ſuſpected of no good intentions to the old religion, made a ſolemn decree againſt it. Cheke was very earneſt with the chancellor to ſuperſede, or at leaſt to connive at the neglect of this decree; but the chancellor continued inflexible. Smith in the mean time, having waited upon him at Hampton-Court, and diſcourſed with him upon the point, declared his readineſs to comply with the decree; but, upon his return, recollected his diſcourſe with the biſhop, and in a long and eloquent Latin epiſtle, privately ſent to him, argued with much freedom the points in controverſy between them. The epiſtle conſiſted of three parts. In the firſt, he ſhewed what was to be called true and right in the whole method of pronunciation; retrieved it from the modern and preſent uſe out of the hands of both the ignorant and learned; and reſtored it to the ancients, whom he propounded as the beſt and only pattern to be imitated. In the ſecond, he compared the old and new pronunciation with that pattern, that the biſhop might ſee, whether of the two came nearer to it. In the third, he gave an account of his whole conduct in this affair. This epiſtle was dated from Cambridge, Auguſt the 12th 1542. Afterwards, while he was ambaſſador at Paris, he cauſed it to be printed there by Robert Stephens, under the title of, De rectâ & emendatâ linguæ Græcæ pronunciatione, 1568, in 4to; together with another tract of his, "concerning the correct writing and right pronunciation "of the Engliſh tongue," which has been mentioned above.

SMITH (JOHN) a very able and very learned Engliſh divine, was born in the year 1618 at Achurch near Oundle in Northamptonſhire; where his father poſſeſſed a ſmall farm. In April 1636, he was admitted of Emmanuel college in Cambridge; where he had the happineſs of having Dr. Whichcote, then fellow of that college, afterwards provoſt of

Kennet's Hiſtorical Regiſter.—Patrick's Sermon preached at his funeral.

of King's, for his tutor. He took a bachelor of arts degree in 1640, and a maſter's in 1644; and the ſame year was choſen a fellow of Queen's college, the fellowſhips appropriated to his county in his own being none of them vacant. He died the 7th of Auguſt 1652, and was interred in the chapel of the ſame college; at which time a ſermon was preached by Simon Patrick, then fellow of Queen's, and afterwards biſhop of Ely, giving a ſhort account of his life and death. In this he is repreſented as a man of great abilities, vaſt learning, and profeſſing alſo every grace and virtue, which can improve and adorn the human nature. His moral and ſpiritual perfections could be only known to his contemporaries; but his uncommon abilities and immenſe erudition appear manifeſtly in thoſe treatiſes of his, which were publiſhed by Dr. John Worthington at Cambridge 1660, in 4to, under the title of, "Select Diſcourſes." There are ten of them; 1. "Of the true way or method of attaining to divine knowledge. 2. Of ſuperſtition. 3. Of atheiſm. 4. Of the immortality of the ſoul. 5. Of the exiſtence and nature of God. 6. Of propheſy. 7. Of the difference between the legal and the evangelical righteouſneſs, the old and new covenant, &c. 8. Of the ſhortneſs and vanity of a phariſaical righteouſneſs. 9. Of the excellency and nobleneſs of true religion. 10. Of a chriſtian's conflict with, and conqueſts over, ſatan."

Theſe are not ſermons, but treatiſes; and ſhew an uncommon reach of underſtanding and penetration, as well as an immenſe treaſure of learning, in their author. A ſecond edition of them, corrected, with the funeral ſermon by Patrick annexed, was publiſhed at Cambridge 1673 in 4to. The diſcourſe "upon propheſy" was tranſlated into Latin by M. Le Clerc, and prefixed to his commentary on the prophets, publiſhed in the year 1731.

SMITH (Dr. THOMAS) a learned Engliſh writer and divine, was born in the pariſh of Allhallows Barking in London, the 3d of June 1638; and admitted of Queen's college in Oxford, at nineteen years of age, where he took the degrees in arts. In 1663, he was made maſter of the free-ſchool joining to Magdalen college; and in 1666 was elected fellow

Wood's Athen. Oxon. vol. II.—Gen. Dict.

fellow of that college, being then famous for his ſkill in the oriental languages. In June 1668, he went as chaplain to Sir Daniel Harvey, ambaſſador to Conſtantinople; and returned from thence in December 1671. In 1676, he travelled into France; and returning after a ſhort ſtay, became chaplain to Sir Joſeph Williamſon, ſecretary of ſtate. In 1679, he was deſigned to collate and publiſh the Alexandrian manuſcript in St. James's library, and to have for his reward, as king Charles II promiſed, a canonry of Windſor or Weſtminſter; but that deſign was not executed. He publiſhed a great many works, and had an eſtabliſhed reputation among the learned. So high an opinion was conceived of him, that he was ſollicited by the biſhops, Pearſon, Fell, and Lloyd, to return into the Eaſt, in order to collect antient manuſcripts of the Greek fathers. It was deſigned he ſhould viſit the monaſteries of mount Athos, where there is ſaid to be ſtill extant a great number of manuſcripts, repoſited there before the decline of the Greek empire. He was then to proceed to Smyrna, Nice, Nicomedia, Ancyra, and at laſt to Egypt; and to employ two or three years in this voyage. But he could not prevail on himſelf to undertake it, as well by reaſon of the dangers, which he muſt inevitably encounter in it, as of the juſt expectations he had from his patron Williamſon of preferment in the church. Theſe expectations however were diſappointed; for Wood ſays, that, after living ſeveral years with him, and performing a great deal of drudgery for him, he was at length diſmiſſed without any reward. In 1683, he took a doctor of divinity's degree; and the year after was nominated by his college to the rectory of Stanlake in the dioceſe of Oxford, but upon ſome diſlike reſigned it in a month. In 1687, he was collated to a prebend in the church of Heyghbury in Wilts. In Auguſt 1688, he was deprived of his fellowſhip by Dr. Giffard, the popiſh preſident of Magdalen college, becauſe he refuſed to live among the new popiſh fellows of that college. He was reſtored in October following; but afterwards refuſing to take the oaths to king William and queen Mary, his fellowſhip was pronounced void the 25th of July 1692. He died at London the 11th of May 1710.

He

He publiſhed four letters in Latin, at two different times, which he afterwards tranſlated into Engliſh, and thus entitled: "Remarks upon the manners, religion, and government of the Turks; together with a ſurvey of the ſeven churches of Aſia, as they now lie in their ruins; and a brief deſcription of Conſtantinople," 1678, in 8vo. He wrote, De Græcæ Eccleſiæ hodierno ſtatu Epiſtola; which, with additions, he tranſlated into Engliſh, and publiſhed with this title: "An Account of the Greek church, as to its doctrine and rites of worſhip, with ſeveral hiſtorical remarks interſperſed, relating thereto. To which is added, an account of the ſtate of the Greek church under Cyrillus Lucaris, patriarch of Conſtantinople, with a relation of his ſufferings and death," 1680, in 8vo. He publiſhed a Latin life of Camden, which was prefixed to his edition of Camden's Epiſtolæ, in 1691, 4to; and afterwards, Vitæ quorundam eruditiſſimorum & illuſtrium virorum, 1707, in 4to. In this collection are the lives of archbiſhop Uſher, biſhop Coſins, Mr. Henry Briggs, Mr. John Bainbridge, Mr. John Greaves, Sir Patric Young, preceptor to king James I, Patric Young, library-keeper to the ſame, and Dr. John Dee. He wrote ſeveral other learned things. Three of his pieces are inſerted in the philoſophical tranſactions: 1. "Hiſtorical obſervations relating to Conſtantinople": No. 152, for October the 20th, 1683. 2. "An account of the city of Pruſia in Bythinia:" No. 155, for January 1683. 3. "A conjecture about an under-current at the Streights-mouth:" No. 158, for April the 20th, 1684.

From memoirs communicated to us—and General Dictionary.

SMITH (John) an Engliſh divine of good abilities and learning, was born at Lowther in Weſtmorland in 1659: of which pariſh his father was rector. He was trained under his father for ſome time; after which he was ſent, by the unlucky advice of ſome friends, to Bradford in Yorkſhire, and placed under Mr. Chriſtopher Neſſe, a leading man among the diſſenters. Here he continued two years, and loſt under this preſbyterian almoſt all, that he had learned from his father; but recovered it again, as we are informed, under one Mr. Thomas Lawſon, a quaker, who, not like the reſt

reſt of his ſect, was a favourer of learning, an excellent ſchool-maſter, and who grounded Mr. Smith well in the learned languages. An early foundation in claſſical learning being thus laid, his father conceived thoughts of ſending him to an univerſity; but could not for ſome time determine to which. The nearneſs of the place, and the company of a young ſtudent who was going thither, recommended Glaſcow in Scotland, and the day was fixed for the journey; but it proved ſo rainy and tempeſtuous a ſeaſon, that his father would not venture him from home: and the family, it is ſaid, always looked upon this as a providential eſcape from the Scotiſh religion, to which his intended companion was made a proſelyte. The deſign of a Scotch education being laid aſide, Oxford was now thought of, and many friends promoted his going to Queen's college in that univerſity; but neither did this ſcheme take effect: for a neighbour telling his father, that he was ſending two ſons to St. John's college in Cambridge, he was at laſt prevailed on to yield to the great deſire of his ſon to go with them. Accordingly he was admitted of St. John's college in June 1674; where he took the degrees in arts, and afterwards went into orders. In 1686, he went abroad as chaplain to lord Lanſdown, when his lordſhip was made ambaſſador extraordinary to the court of Spain; and after his return home, which was ſoon after the revolution, was made domeſtic chaplain to Crew, biſhop of Durham, who had a particular value for him. In 1695, his lordſhip collated him to the rectory and hoſpital of Gateſhead, and to a prebend in the church of Durham: upon which promotions he took a doctor of divinity's degree, in 1696. He was afterwards preſented by the biſhop to the rectory of his own pariſh, Biſhops-Wearmouth; where he not only repaired the church, but built a very good parſonage entirely at his own expence. He was a man of parts and learning, and was particularly verſed in the ſeptentrional literature and in antiquities. He died the 30th of July 1715, at Cambridge, where he had been for ſome time, in order to finiſh an edition of the hiſtorical works of venerable Bede: and was buried in St. John's college chapel, where a monument was erected for him, with an inſcription in Latin, wrote by his learned friend Mr. Thomas Baker, then fellow

fellow of that college. His edition of Bede was publiſhed in 1722, according to his own directions, by his ſon George Smith, eſq; ſometime of the Inner Temple; to whom he left a large fortune, which he had obtained by his wife. He had alſo made ſome progreſs in writing the antiquities of Durham; for which undertaking, Biſhop Nicholſon obſerves, he was the moſt proper perſon. He furniſhed Dr. Gibſon with the additions to the biſhoprick of Durham, which are inſerted in the ſecond edition of Camden's Britannia by that prelate. Four ſermons were publiſhed by him at different times.

English Hiſtorical Library.

SMITH (EDMUND) a diſtinguiſhed Engliſh poet, the only ſon of an eminent merchant, one Mr. Neale, by a daughter of baron Lechmere; and born in the year 1668. Some misfortunes of his father, which were ſoon after followed by his death, occaſioned the ſon's being left very young in the hands of Mr. Smith, who had married his father's ſiſter. This gentleman treated him with as much tenderneſs, as if he had been his own child; and placed him at Weſtminſter ſchool, under the care of Dr. Buſby. After the death of his generous guardian, whoſe name in gratitude he thought proper to aſſume, he was removed to Chriſt-church in Oxford; and was there by his aunt handſomely maintained till her death: after which he continued a member of that ſociety, till within five years of his own. Some time before his leaving Chriſt-church, he was ſent for by his mother to Worceſter, and acknowledged by her as a legitimate ſon; which his friend Mr. Oldiſworth mentions, he ſays, to wipe off the aſperſions, that ſome had ignorantly caſt on his birth. He paſſed through the exerciſes of the college and univerſity with unuſual applauſe; and acquired a great reputation in the ſchools both for his knowledge and ſkill in diſputation. He had a long and perfect intimacy with all the Greek and Latin claſſics: with whom he had carefully compared whatever was worth peruſing in the French, Spaniſh, and Italian, to which languages he was no ſtranger, and in all the celebrated writers of his own country. He conſidered the antients and moderns, not as parties or rivals for fame, but

Character of Mr. Smith by Mr. Oldiſworth, prefixed to his works, edit. 1729.

but as architects upon one and the ſame plan, the art of poetry.

Mr. Smith's works are not many, and thoſe ſcattered up and down in miſcellanies and collections. His celebrated tragedy, called "Phædra and Hippolitus," was acted at the theatre-royal in the year 1707. This play was introduced upon the ſtage, at a time when the Italian opera ſo much engroſſed the polite world, that ſenſe was altogether ſacrificed to ſound: and this occaſioned Mr. Addiſon, who did our poet the honour to write the prologue, to rally therein the vitiated taſtes of the public, in preferring the unideal entertainment of an opera to the genuine ſenſe of a Britiſh poet. The chief excellence of this play conſiſts in the beauty and harmony of the verſification. It is not deſtitute of the pathetic: though much more regard is paid to the purity and elegance of the language, than a poet more acquainted with the workings of the heart would have done. Upon the whole, notwithſtanding the high eſteem it has always been held in, it may perhaps better be conſidered as a fine poem, than as an extraordinary play. This tragedy, with "A Poem to "the memory of Mr. John Phillips," his moſt intimate friend, three or four odes, and a Latin oration ſpoken publickly at Oxford in laudem Thomæ Bodleii, were publiſhed in the year 1719, under the name of his "works" by his friend Mr. Oldiſworth; who prefixed a character of Mr. Smith, from whence this account is taken.

Mr. Smith died in the year 1710, in the 42d year of his age, at the ſeat of George Ducket, eſq; called Hartham, in Wiltſhire; and was buried in the pariſh church there. A few years before his death, he engaged in ſome conſiderable undertakings; in which he raiſed expectations in the world, which he did not live to gratify. Mr. Oldiſworth obſerves, that he had ſeen of his about ten ſheets of Pindar tranſlated into Engliſh; which, he ſays, exceeded any thing in that kind, he could ever hope for in our language. He had drawn out a plan for a tragedy of lady Jane Grey, and had written ſeveral ſcenes of it: a ſubject afterwards nobly executed by Mr. Rowe. But his greateſt undertaking was a tranſlation of Longinus, which he had finiſhed in a very maſterly manner. He propoſed a large addition to this work of notes and

and obſervations of his own, with an intire ſyſtem of the art of poetry in three books, under the titles of thought, diction, and figure. He intended to make remarks upon all the ancients and moderns, the Greek, Latin, French, Spaniſh, Italian, and Engliſh poets; and to animadvert upon their ſeveral beauties and defects.

Mr. Oldiſworth has repreſented Mr. Smith, as a man abounding with qualities as good as great; and we have no reaſon to impute this panegyric to the partiality of friendſhip. Mr. Smith had, nevertheleſs, ſome defects in his conduct: one was an extreme careleſſneſs in the particular of dreſs; which ſingularity procured him the name of Captain Ragg. His perſon was yet ſo well formed, that no neglect of this kind could render it diſagreable; inſomuch that the fair ſex, who obſerved and admired him, uſed at once to commend and reprove him by the name of the handſome ſloven. It is acknowledged alſo, that he was much inclined to intemperance; which perhaps may be in ſome meaſure accounted for in a man under poverty, calamities and diſappointments, as Mr. Oldiſworth repreſents him to have been. It ſunk him, however, into that ſloth and indolence, which has been the bane of many a bright genius. Upon the whole he was a good-natured man, a finiſhed ſcholar, a great poet, and a diſcerning critic: for, according to an obſervation of lord Shaftſbury, "he kept the "poet in awe by regular criticiſm, and as it were married the "two arts for their mutual ſupport and improvement."

SNYDERS (FRANCIS) a Flemiſh painter, was born at Antwerp in 1587, and bred up under his countryman Henry Van Balen. His genius firſt diſplayed itſelf only in painting fruit. He afterwards attempted animals, huntings, fiſh, &c. in which kind of ſtudy he ſucceeded ſo well, as to ſurpaſs all that went before him. Snyders's inclination led him to viſit Italy, where he ſtaid ſome time, and improved himſelf conſiderably. Upon his return to Flanders, he fixed his ordinary abode at Bruſſels: he was made painter to Ferdinand and Iſabella, arch-duke and ducheſs, and became attached to the houſe of the cardinal Infant of Spain. The grand compoſitions of battles and huntings, which he executed for the king of Spain, and the arch-duke Leopold William, deſerve the

the higheſt commendation: and beſides hunting-pieces, he painted kitchens, &c. and gave dignity to ſubjects, that ſeemed incapable of it. He died in the year 1657, aged 70. Rubens uſed to co-operate with this painter, and took a pleaſure in aſſiſting him, when his pictures required large figures. Snyders has engraved a book of animals of ſixteen leaves, great and ſmall.

SOCINUS (MARIANUS) an eminent civilian, was ſprung from an ancient and honorable family, which had for ſome generations diſtinguiſhed itſelf in the profeſſion of the civil law. He was born at Siene in Tuſcany in 1482, and took his degree of doctor of the civil law, at twenty-one years of age. He taught that ſcience at Siena, for ſeveral years. Afterwards he went to Padua to be the profeſſor there, and then to Bologna, to fill the chair that was vacant by the return of Alciatus to Pavia in the year 1540. The penſions and privileges conferred upon him at Bologna would never ſuffer him to leave this place, though he had preſſing invitations from ſeveral other univerſities. He died in Auguſt 1556 of a diſtemper, which he had contracted from an irregular commerce with the female ſex: for it ſeems, in the laſt years of his life, after he had buried his wife, with whom he had lived forty ſix years, he gave himſelf up intirely to incontinence. Bayle's Dict.

SOCINUS (LÆLIUS) a man of great learning and abilities, was a third ſon of Marianus Socinus, and, properly ſpeaking, the founder of the Socinian ſect. For though the zeal of the times in which he lived, and the danger of a perſecution to which he ſtood expoſed, reſtrained him from declaring himſelf openly, yet he was in reality the author of all thoſe principles and opinions, which Fauſtus Socinus afterwards enlarged upon and propagated. He was born at Siena in 1525, and deſigned by his father for the ſtudy of the civil law. Hence he began early to apply himſelf to the reading of the ſcriptures; for he imagined, that the foundations of the civil law muſt neceſſarily be laid in the word of God, and therefore would be deduced in the beſt manner from it: and to qualify himſelf the better for this enquiry, he ſtudied the Greek,

Greek, Hebrew, and Arabic tongues. In the mean time he ſoon diſcovered, that the church of Rome taught many things plainly contrary to ſcripture: upon which account, whether through fear of any inconveniencies, which the freedom of his enquiries might bring upon him at home, or for the ſake of communicating his opinions with more eaſe and ſafety abroad, he quickly left Italy, and went into a proteſtant country.

He began to travel in the year 1547, and ſpent four years in going through France, England, the Netherlands, Germany, and Poland; and then he ſettled at Zurich. He contracted a familiarity, and even an intimacy with all the learned wherever he came; and Calvin, Melancthon, Bullinger, Caſtellio, Beza, and others of the ſame claſs, were amongſt the number of his friends. But Socinus ſoon diſcovered, by the doubts he propoſed to them, that he was not quite orthodox upon the article of the Trinity; and as no bonds of friendſhip are ſtrong enough to hold men together, who differ in their opinions upon ſo important a point, ſo many of them began to be a little diſguſted at him. Calvin eſpecially, as we learn from an extract of a letter of his to Socinus, ſeems not only to have been diſguſted, but upon the very point of breaking with him. "Don't expect, ſays he, that I ſhould anſwer all your "monſtrous queſtions. If you chuſe to ſoar amidſt ſuch lofty "ſpeculations, ſuffer me, an humble diſciple of Jeſus Chriſt, "to meditate upon ſuch things, as conduce to my edification: "as indeed I ſhall endeavour by my ſilence to prevent your "being troubleſome to me hereafter. In the mean time I "cannot but lament, that you ſhould continue to employ "thoſe fine parts, with which God has bleſſed you, not only "to no purpoſe, but to a very bad one. Let me beg of you "ſeriouſly, as I have often done, to correct in yourſelf this "itch of enquiry, for fear it ſhould bring you into very "grievous troubles."

There was good reaſon for Socinus to follow this advice of Calvin, conſidering that it was not above a year and an half from that time, when Servetus was burnt at Geneva by Calvin's own direction: and Socinus did follow it ſo well, that he lived among the inveterate enemies of his opinions, without being in the leaſt hurt or injured by them. He found means how-

however to communicate his opinions to ſuch, as were able to receive them. He read lectures to Italians, who wandered up and down in Germany and Poland. He ſent writings to his relations, who lived at Siena. He took a journey into Poland about the year 1558; and obtained from the king ſome letters of recommendation to the doge of Venice and the duke of Florence, that he might be ſafe at Venice, while his affairs required him to ſtay there. He returned to Swiſſerland, and died at Zurich in May 1562, in the thirty ſeventh year of his age. He muſt have been a man of prodigious abilities, to travel over ſo many countries, to converſe and to correſpond with ſo many learned men; yet in the mean time to attain a maſtery over many languages, and a deep knowledge in the moſt myſterious ſciences, within the period of ſo ſhort a life.

See the life of Fauſtus Socinus, prefixed to the firſt volume of the *Bibliotheca Patrum Polonorum*, and alſo Bayle's Dict. Art. Socinus Marianus (R)

SOCINUS (FAUSTUS) nephew of Lælius Socinus, and head of the ſect, which goes by his name, was born at Siena in December 1539. He is ſuppoſed to have ſtudied but little in his youth, and to have acquired a tincture only of claſſical learning and the civil law. He was a little more than twenty years of age, when his uncle died at Zurich: and the news of his death no ſooner reached Lyons, where Fauſtus then was, than he immediately ſet out to take poſſeſſion of all his papers. For Lælius had conceived vaſt hopes of his nephew, whom he had taken care to infect very ſtrongly with his opinions; and uſed to ſay to his friends, that what he had inculcated but faintly and obſcurely, as it were, would be ſet off to the world in a more ſtrong and perſpicuous manner by Fauſtus. Socinus, however, did not begin to propagate his uncle's principles, immediately upon his return to Italy from Zurich, but ſuffered himſelf to be ſeduced, by large promiſes of favor and honorable employments already beſtowed upon him, to the court of Francis de Medicis, great duke of Tuſcany. Here he ſpent the twelve next years of his life, and had almoſt forgot the great and important charge, which

was depoſited in his hands. This gave his enemies afterwards a handle to inſult him, which they did by ſaying, that "he was indeed a very fine perſon to erect himſelf into a reformer, and to ſet up for the author of new opinions; he! who, by his own confeſſion had ſcarcely attained a ſmattering of philoſophy and logic in his youth, and knew nothing at all of ſcholaſtic theology, and who had ſpent the beſt and moſt vigorous part of his manhood amidſt the luxury and diſſipations of a court." His friends and followers, however, drew different conſequences from all theſe circumſtances, and endeavoured to turn them to the advantage of Socinus: alledging, that "upon all theſe accounts he was the better qualified for the taſk he had undertaken; that by being ignorant of ſcholaſtic theology, his mind was not biaſſed by prejudices and prepoſſeſſions; that by living ſo many years upon the public ſtage of life, his judgment of things was formed upon the certainty of experience; and that therefore being, upon the whole, uninfected with the falſe and airy doctrines of the ſchools, which generally miſlead in ſome meaſure the greateſt genius's, he came a more impartial examiner into the true meaning of the ſcriptures, and on that account ſucceeded ſo well in attaining it." There is certainly great plauſibility and ſome truth in this; we do not think however, that any thing can be drawn from hence in favor of Socinus.

In the year 1574, he left the court of Florence, and went into Germany; from whence he could never be prevailed with to return, though frequently importun'd by letters and meſſengers from the great duke himſelf. He ſtudied divinity at Baſil for three years; and began now to propagate his uncle's principles, with great improvements and enlargements of his own. About that time there happened great diſturbances in the churches of Tranſylvania, which were occaſioned by the doctrine of Francis David, about the honours and the power of the ſon of God. Blandrata, a man of great authority in thoſe churches and at court, ſent for Socinus from Baſil, as taking him to be a man very well qualified to pacify thoſe troubles. He was lodged in the ſame houſe with Francis David, that he might have better opportunities of drawing him from his errors. Francis David would not be convinced, but

but remained obſtinate and determined to propagate his errors; upon which he was caſt into priſon by order of the prince, where he died ſoon after. This left an imputation upon Socinus, as if he had been the contriver of his impriſonment, and the occaſion of his death: which, ſays Le Clerc, if it be true, (though it has conſtantly been denied) ſhould moderate the indignation of his followers againſt Calvin for cauſing Servetus to be burnt, when nothing can be ſaid againſt that reformer, which will not bear as hard upon their own patriarch. Bibl. Univ. t. xxiv. p. 22.

In the year 1579, Socinus retired into Poland, and deſired to be admitted into the communion of the Unitarians; but was refuſed on account of ſome differences between him and them. Afterwards he wrote a book againſt James Palæologus; from which his enemies took a pretence of accuſing him to Stephen, then king of Poland. They ſaid, that it was unworthy of his majeſty, to ſuffer the impudence of a little itinerant vagabond Italian, who had endeavored to ſtir up ſedition amongſt his ſubjects, to go unpuniſhed. Yet there was nothing ſeditious in this book, unleſs it be ſeditious to condemn thoſe ſubjects, who take up arms againſt their prince; for this the Sociniaſts have always held to be unlawful; and the reaſon Mr. Bayle gives for it is, that they have never had occaſion to juſtify their ſect upon that head. "It has ſtill, ſays he, its "virginity in that reſpect, and is not like many others, which "might ſay as the Curtezan in Petronius, *nunquam memini me* "*virginem fuiſſe, &c.*". In the mean time Socinus thought it prudent to leave Cracow, after he had been there four years; and to take ſanctuary in the houſe of a Poliſh lord, with whom he lived ſome years, and married his daughter by his own conſent. In this retreat he wrote many books, which raiſed innumerable enemies againſt him. He loſt his wife in 1587, at which he was inconſolable for many months; and to compleat his miſeries, he was about that time deprived, by the death of his friend the duke of Tuſcany, of a noble penſion which had been ſettled on him by the generoſity of that prince. In 1598, he received great inſults and perſecutions on account of his doctrines. The ſcholars of Cracow, to which he was again returned, having ſtirred up the dregs of the people, they entered Socinus's houſe; they dragged him half naked out of

his chamber, though he was ſick; they carried him along the ſtreets; they cried out, that he ſhould be hanged; they beat him, and it was with extreme difficulty, that a profeſſor got him out of the hands of this rabble. His houſe was plundered; he loſt his goods; but he particularly lamented the loſs of ſome manuſcripts, which he would have redeemed at the price of his blood. To avoid theſe dangers for the future, he retired to the houſe of a Poliſh gentleman, at a village about nine miles diſtant from Cracow; where he ſpent the remainder of his life, and died in March 1604, aged 65 years.

See the Life of Socinus prefixed to the *Fratres Poloni*, and Bayle's Dict. Artic. SOCINUS.

His ſect, however, was ſo far from dying with him, that it very much increaſed; and would in all probability have increaſed much more, if it had not in every country been reſtrained by the authority of the magiſtrate, who has never, as we know of, yet conſented to tolerate it. Some of the chief peculiarities of this ſect are theſe that follow. "They maintain that "Jeſus Chriſt was nothing but a mere man, who had no exiſtence before the Virgin Mary; that the Holy Spirit was "no diſtinct perſon; but that the Father alone was truly and "properly God. They own, that the name of God is given "in Holy Scripture to Jeſus Chriſt; but contend that it is "only a deputed title, which inveſts him, however, with an "abſolute ſovereignty over all created beings, and renders "him an object of worſhip to men and angels. They deſtroy the ſatisfaction of Jeſus Chriſt, by explaining away "the doctrine of the redemption; and by reſolving it into nothing more than this, that he preached the truth to mankind, "ſet before them in himſelf an example of heroic virtue, and "ſealed his doctrines by his blood. Original ſin, grace, abſolute predeſtination, paſs with them for ſcholaſtic chimera's; "and the ſacraments for nothing more than ſimple ceremonies, unaccompanied with any inward operations. They "maintain likewiſe the ſleep of the ſoul; that the ſoul dies "with the body, and is raiſed again with the body; but with "this difference between good and bad men, viz. that the "former are eſtabliſhed in the poſſeſſion of eternal felicity, "while the latter are conſigned to a fire, which will not "torment

"torment them eternally, but consume both their souls and "bodies, after a certain duration proportioned to their de- "merits."

SOCRATES, the greatest of the ancient philosophers, "the "very founder of philosophy itself," as the earl of Shaftesbury calls him, was born at Alopece, a small village of Attica, in the 4th year of the 77th olympiad, or about 467 years before Christ. His parents were very mean: Sophroniscus his father being a statuary or carver of images in stone, and Phœnareta his mother a midwife; who yet is so represented by Plato, as shews that she was a woman of a bold, generous, and quick spirit. However he is observed to have been so far from being ashamed of these parents, that he often took occasion to mention them. Plutarch says, that as soon as he was born, Sophroniscus his father consulting the oracle, was advised to suffer his son to do what he pleased, never compelling him to what he disliked, or diverting him from what he was inclined to; in short, to be no ways sollicitous about him, since he had one guide of his life within him, meaning his genius, who was better than five hundred masters. But Sophroniscus regardless of the oracle's direction, put him to his own trade of carving statues; which, though contrary to the inclination of Socrates, yet afterwards stood him in good stead: for his father dying, and his money and effects lost by being placed in bad hands, he was upon that necessitated to continue his trade for ordinary subsistance. But being naturally averse to this profession, he only followed it, when necessity compelled him; and upon getting a little before-hand, would for awhile lay it entirely aside. These intermissions of his trade were bestowed upon philosophy, to which he was naturally addicted; and this being observed by Crito, a rich philosopher of Athens, Socrates was at length taken from his shop, and put into a condition of philosophising at his ease and leisure.

Characteristics, vol. III. p. 244. —Stanley's Lives of the Philosophers.

In Theæteto

De Genio Socratis.

The first master of Socrates was Anaxagoras, and then Archelaus: by which last he was much beloved, and travelled with to Samos, to Pytho, and to the Isthmus. He was scholar likewise of Damon, whom Plato calls a most pleasing teacher of music, and of all other things that he himself would teach to young men. He heard also Prodicus the sophist; to

which muſt be added Diotyma and Aſpaſia, women excellently learned. Diotyma was ſuppoſed to have been inſpired with a ſpirit of propheſy; and by her he affirmed, that he was inſtructed in the myſtery of love, and how from corporeal beauty to find out that of the ſoul, of the angelical mind, of God: and Aſpaſia taught him rhetoric. Of Euenus he learned poetry, of Ichomachus huſbandry, of Theodorus geometry. Ariſtagoras, a Melian, is named likewiſe as his maſter. Laſt in the catalogue is Connus, nobiliſſimus fidicen, as Cicero terms him; which art Socrates learned in his old age, and occaſioned the boys to laugh at Connus, calling him the old man's maſter.

Plato's Phædrus & Sympoſium.

That Socrates had himſelf a proper ſchool, which ſome have denied, may be proved from Ariſtophanes; who derides ſome particulars in it, and calls it his phrontiſterium. Plato mentions the academy Lycæum, and a pleaſant meadow without the city on the ſide of the river Iliſſus, as places frequented by him and his auditors. Xenophon affirms, that he was continually abroad; that in the morning he viſited the places of public walking and exerciſe; when it was full, the Forum; and that the reſt of the day he ſought out the moſt populous meetings, where he diſputed openly for every one to hear that would: and Plutarch relates, that he did not only teach, when the benches were prepared, and himſelf in the chair, or in ſet hours of reading and diſcourſe, or at appointments in walking with his friends; but even when he played, or eat, or drank, or was in the camp or market, or finally when he was in priſon: thus making every place a ſchool of virtue. His manner of teaching was agreable to the opinion, he held of the ſoul's exiſtence previous to her conjunction with the body. He ſuppoſed the ſoul, in her firſt ſeparate condition, to be endued with perfect knowledge; but by immerſion into matter, that ſhe became ſtupified and in a manner loſt, until awakened by diſcourſe from ſenſible objects, by which ſhe gradually recovers this innate knowledge. His method of rouſing the ſoul, and enabling her to recollect her own original ideas, was two-fold; by *Irony*, and *Induction*. He is ſaid to have exceeded all men living in Irony. His way was, to leſſen and detract from himſelf in diſputation, and to attribute ſomewhat more to thoſe he meant to confute; ſo that he always diſſem-

Ariſtoph in Nub.

In Memorabil.

In his piece, An ſeni gerenda ſit Reſpublica.

bled

bled with much gravity his own opinions, till he had led others, by a ſeries of queſtions, called Induction, to the point he aimed at: and from his talent in this pleaſant way of inſtructing others, he obtained univerſally the name of εἴρων, or the Attic Droll. Not that he would ever own himſelf to know, much leſs pretend to teach any thing to others: no: he uſed to ſay that his ſkill reſembled that of his mother, "*he being nothing* "*more than a kind of midwife, who aſſiſted others in bringing* "*forth, what they had within themſelves.*" Quintil. Inſtitut. Orat. Lib. IX. c. 2.

However, as ignorant as he affected to repreſent himſelf, he was, as Xenophon repreſents him, excellent in all kinds of learning. Xenophon inſtances only in arithmetic, geometry, and aſtrology; Plato mentions natural philoſophy; Idomeneus, rhetoric; Laertius, medicine. Cicero affirms, that by the teſtimony of all the learned, and the judgment of all Greece, he was, as well in wiſdom, acuteneſs, politeneſs, and ſubtilty, as in eloquence, variety, and richneſs in whatever he applied himſelf to, without exception, the prince of all: and the noble author among the moderns, quoted above, who admired him in his repreſentative Plato, as much as Cicero himſelf, calls him the "Philoſophic Patriarch, and the divineſt man, "who had ever appeared in the heathen world." As to his philoſophy, it may be neceſſary to obſerve, that having ſearched into all kinds of ſcience, he noted theſe inconveniencies and imperfections: firſt, that it was wrong to neglect thoſe things which concern human life, for the ſake of inquiring into thoſe things which do not; ſecondly, that the things, men have uſually made the objects of their inquiries, are above the reach of human underſtanding, and the ſource of all the diſputes, errors, and ſuperſtitions, which have prevailed in the world; and thirdly, that ſuch divine myſteries cannot be made ſubſervient to the uſes of human life. Thus eſteeming ſpeculative knowledge, ſo far only as it conduces to practice, he cut off in all the ſciences what he conceived to be of leaſt uſe. In ſhort, remarking how little advantage ſpeculation brought to mankind, he reduced her to action: and thus, ſays Cicero, "firſt called philoſophy away from things, in- "volved by nature in impenetrable ſecreſy, which yet had "employed all the philoſophers till his time, and brought her "to De Orat. Lib. III. Sect. 16. Shafteſbury's Characteriſtics, vol. 254, & 31. Academ. Quæſt. Lib. I.

" to common life, to enquire after virtue and vice, good and " evil."

Man therefore, who was the ſole ſubject of his philoſophy, having a two-fold relation to things divine and human, his doctrines were with regard to the former metaphyſical, to the latter moral. The morality of Socrates we ſhall paſs over, as reſembling in its general branches what others taught in common with him, yet more pure, more exact, more refined: but his metaphyſics are ſo ſublime, and ſo much ſuperior to what any other philoſopher ever drew from the light of nature, that we hold it neceſſary to be a little explicit about them. His metaphyſical opinions are thus collected and abridged out of Plato, Xenophon, Plutarch, and others. " Philoſophy is " the way to true happineſs; the offices whereof are two, to " contemplate God, and to abſtract the ſoul from corporeal " ſenſe.—There are three principles of all things, God, mat- " ter, and ideas: God is the univerſal intellect; matter the " ſubject of generation and corruption; idea, an incorporeal " ſubſtance, the intellect of God; God the intellect of the " world.—God is one, perfect in himſelf, giving the being " and well-being of every creature: what he is I know not; " what he is not, I know.—That God, not chance made the " world and all creatures, is demonſtrable from the reaſonable " diſpoſition of their parts, as well for uſe as defence; from " their care to preſerve themſelves, and continue their ſpecies. " —That he particularly regards man in his body, appears " from the noble upright form thereof, and from the gift of " ſpeech; in his ſoul, from the excellency thereof above o- " thers. — That God takes care of all creatures, is demon- " ſtrable from the benefit he gives them of light, water, fire, " and fruits of the earth in due ſeaſon: that he hath a parti- " cular regard of man, from the deſtination of all plants and " creatures for his ſervice; from their ſubjection to man, tho' " they exceeded him ever ſo much in ſtrength; from the va- " riety of man's ſenſe, accommodated to the variety of objects, " for neceſſity, uſe, and pleaſure; from reaſon, whereby he " diſcourſeth through reminiſcence from ſenſible objects: from " ſpeech whereby he communicates all he knows, gives laws, " and governs ſtates: finally, that God, though inviſible him- " ſelf, is ſuch and ſo great, that he at once ſees all, hears all,

" is

"is every where, and orders all" As to the other great object of metaphyſical reſearch, the ſoul, Socrates taught, that "it is pre-exiſtent to the body, endued with knowledge of e-"ternal ideas, which in her union to the body ſhe loſeth, as "ſtupefied, until awakened by diſcourſe from ſenſible objects; "on which account all her learning is only reminiſcence, a "recovery of her firſt knowledge: that the body being com-"pounded is diſſolved by death; but that the ſoul being ſimple "paſſeth into another life, incapable of corruption: that "the ſouls of men are divine: that the ſouls of the "good after death are in a happy eſtate, united to God "in a bleſſed inacceſſible place; that the bad in conve-"nient places ſuffer condign puniſhment: but that to de-"fine what thoſe places are, is the attempt of a man who hath "no underſtanding: whence being once aſked what things "were in the other world, he anſwered, *neither was I ever "there, nor ever did I ſpeak with any that came from "thence.*"

That Socrates had an attendant ſpirit, genius, or dæmon, which diverted from dangers, is teſtified by Plato, Xenophon, and Antiſthenes, who were his contemporaries, and confirmed by innumerable authors of antiquity; but what this attendant ſpirit, genius or dæmon was, or what we are to underſtand by it, neither ancient nor modern writers have been able to determine. There is ſome diſagreement concerning the name, and more concerning the nature of it: only it is agreed, that the advice it gave him was always diſſuaſive; "never im-"pelling, ſays Cicero, but often reſtraining him." It is commonly named his Dæmon, by which title he himſelf owned it. Plato ſometimes calls it his guardian, and Apuleius his God; becauſe the name of dæmon, as St. Auſtin tells us, at laſt grew odious. As for the ſign or manner, in which this dæmon or genius foretold, and by foretelling guarded him againſt, evils to come, nothing certain can be collected about it. Some affirm, that it was by ſneezing, either in himſelf or others: but Plutarch rejects this opinion, and conjectured, firſt, that it might be ſome apparition; but at laſt concludes, that it was his obſervation of ſome inarticulate unacuſtomed ſound or voice, conveyed to him by ſome extraordinary way, as we ſee in dreams. Others confine this foreknowledge

De Divinat. Lib. I. 54.

De Civit. Dei VIII. 15.

De Genio Socratis.

knowledge of evils, within the ſoul of Socrates himſelf; and when he ſaid that "his genius adviſed him," interpret him as if he had ſaid, that "his mind foreboded and ſo inclined him." But this is inconſiſtent with the deſcription, which Socrates himſelf gives of a voice and ſigns from without. Laſtly, ſome conceive it to be one of thoſe ſpirits, that have a particular care of men; which Maximus Tyrius and Apuleius deſcribe in ſuch a manner, that they want only the name of a good angel: and this Lactantius has ſupplied, when having proved, that God ſends angels to guard mankind, he adds; "and So-"crates affirmed, that there was a dæmon conſtantly near "him, which had kept him company from a child, and by "whoſe beck and inſtruction he guided his life."

De Origine Erroris II. 14.

It is obſerved by many, that Socrates little affected travel; his life being wholly ſpent at home, excepting when he went out upon military ſervices. In the Peloponneſian war, he was thrice perſonally engaged: firſt, at the ſiege of Potidæa; ſecondly, at Delium, a town in Bæotia, which the Athenians took; and, thirdly, at Amphipolis, when it was taken by Braſidas, the Lacedemonian general. We are told in Plutarch's Sympoſium, and in the perſon of Alcibiades, that "he out-"went all the ſoldiers in hardineſs: and if at any time, ſaith "Alcibiades, as it often happens in war, the proviſions failed, "there were none who could bear the want of meat and drink "like Socrates; yet on the other hand, in times of feaſting, "he alone ſeemed to enjoy them: and though of himſelf he "would not drink, yet being invited he far out-drank every "body, and (which is moſt ſtrange) was never ſeen drunk." —He forbore to accept any office in the commonwealth, except in his latter years that of ſenator: either, as Ælian ſaith, becauſe he ſaw the Athenian government approaching to a tyranny; or, as himſelf profeſſeth, becauſe he was diſſuaded by his dæmon from meddling in public affairs. He was indeed of too honeſt a nature, to comply with the injurious and oppreſſive proceedings of the Commonwealth; and to oppoſe them was dangerous, as he afterwards found.

Ælian. Var. Hiſt. III. 17.

Platon. Apolog.

In the days of our philoſopher, the Sophiſts were the great and leading men; the maſters of languages, as Cicero calls them; who arrogantly pretended to teach every thing, and perſuaded the youth to forſake all others, and to reſort only

In Bruto.

to

to them. With theſe Socrates was in a ſtate of perpetual warfare: he attacked them conſtantly with his uſual interrogatories; and by his ſkill and ſubtilty in diſputation, expoſed their ſophiſtry, and refuted their principles. He took all opportunities of proving, that they had gained a much greater portion of eſteem, than they had a right to; that they were only vain affecters of words; that they had no knowledge of the things, they profeſſed to teach; and that, inſtead of taking money of others for teaching, they ſhould themſelves give money to be taught. The Athenians were pleaſed to ſee the Sophiſts thus rebuked; were brought at length to deride them, and at the inſtigation of Socrates withdrew their children from them, and excited them to the ſtudy of ſolid virtue under better maſters.

The altercations that Socrates had with the Sophiſts, were not attended with any ill, but rather with good effects, to him; for they gained him reſpect, and made him popular with the Athenians: but he had a private quarrel with one Anytus, which after many years continuance was the occaſion of his death. Anytus was an orator by profeſſion, who was privately maintained and enriched by leather-ſellers. He had placed two of his ſons under Socrates to be taught; but becauſe they had not acquired ſuch knowledge from him, as enabled them to get their living by pleading, he took them away, and put them to the trade of leather-ſelling. Socrates, diſpleaſed with this illiberal treatment of the young men, whoſe ruin he preſaged at the ſame time, reproached and indeed expoſed Anytus in his diſcourſes to his ſcholars. Anytus was grievouſly vexed and hurt by this, and ſtudied all occaſions and ways of revenge: but feared the Athenians, who highly reverenced Socrates, as well on account of his great wiſdom and virtue, as for the particular oppoſition which he had made to thoſe vain bablers the Sophiſts. He adviſed, with Melitus, a young orator; from whoſe counſel he began, by making trial in ſmaller things, to ſound how the Athenians would entertain a charge againſt his life. He ſuborned the famous comic poet Ariſtophanes, to ridicule and miſrepreſent him and his doctrines upon the ſtage; which he accordingly did in his comedy, called "The Clouds." Socrates, who ſeldom went to the theatre, except when Euripides, whom he admired, conteſted with any new tragedian,

dian, yet was preſent at the acting of "The Clouds;" and ſtood up all the while, in the moſt conſpicuous part of the theatre. One that was preſent aſked him, if he was not vexed at ſeeing himſelf brought upon the ſtage? "Not at "all, anſwered he: methinks, I am at a feaſt, where every "one enjoys me."

Many years paſſed from the firſt falling out between Socrates and Anytus, during which one continued openly reproving, the other ſecretly undermining; till at length Anytus, obſerving a fit conjuncture, procured Melitus to prefer a bill againſt him to the ſenate in theſe terms. "Melitus "ſon of Melitus, a Pythean, accuſeth Socrates ſon of So-"phroniſcus, an Alopecian. Socrates violates the law, not "believing the deities which this city believeth, but intro-"ducing other new gods. He violates the law likewiſe in "corrupting youth: the puniſhment death." This bill being preferred upon oath, Crito became bound to the judges for his appearance at the day of trial; till which, Socrates employed himſelf in his uſual philoſophical exerciſes, taking no care to provide any defence. The day being come, Anytus, Lyco, and Melitus accuſed him: Socrates made his own defence, without procuring an advocate, as the cuſtom was, to plead for him. He did not defend himſelf with the tone and language of a ſuppliant or guilty perſon, but, as if he were maſter of the judges themſelves, with freedom, firmneſs, and ſome degree of contumacy. Many of his friends ſpoke alſo in his behalf; and laſtly, Plato went up into the chair, and began a ſpeech in theſe words, "Though I, Atheni-"ans, am the youngeſt of thoſe, that come up into this "place"——but they ſtopped him, crying out, "of thoſe "that go down," which he was thereupon conſtrained to do: and then proceeding to vote, they caſt Socrates by two hundred and eighty-one voices. It was the cuſtom of Athens, as Cicero informs us, when any one was caſt, if the fault were not capital, to impoſe a pecuniary mulct; when the guilty perſon was aſked the higheſt rate, at which he eſtimated his offence. This was propoſed to Socrates, who told the judges, that to pay a penalty was to own an offence; and that, inſtead of being condemned, for what he ſtood accuſed, he deſerved to be maintained at the public charge

out

out of the Prytanæum. This was the greateſt honour, the Grecians could confer: and the anſwer ſo exaſperated the judges, that they condemned him to death by eighty votes more.

The ſentence being paſſed, he was ſent to priſon: which, ſays Seneca, he entered with the ſame reſolution and firmneſs, with which he had oppoſed the thirty tyrants; and took away all ignominy from the place, which, adds Seneca, could not be a priſon, while he was there. He lay here in fetters thirty days: and was conſtantly viſited by Crito, Plato, and other friends, with whom he paſſed the time in diſpute after his uſual manner. He was often ſollicited by them to an eſcape, which he not only refuſed, but derided; aſking, "If "they knew any place out of Attica, whither death would "not come?" The manner of his death is related by Plato, who was an eye-witneſs of it; and, as there is not perhaps a more affecting picture to be found in antiquity, we will exhibit it here in his own words. Socrates, the day he was to die, had been diſcourſing to his friends upon the immortality of the ſoul: and "when he had made an end of ſpeak- "ing, Crito aſked him, if he had any directions to give con- "cerning his ſons or other things, in which they could ſerve "him? *I deſire no more of you*, ſaith Socrates, *than what I* "*have always told you: if you take care of yourſelves, whatſo-* "*ever you do will be acceptable to me and mine, though you* "*promiſe nothing; if you neglect yourſelves and virtue, you* "*can do nothing acceptable to us, though you promiſe ever ſo* "*much.* That, anſwered Crito, we will obſerve, but how "will you be buried? *As you think good*, ſays he, *if you can* "*catch me, and I do not give you the ſlip.* Then with a "ſmile applying himſelf to us, *I cannot perſuade Crito*, ſays "he, *that I am that Socrates who was haranguing juſt now,* "*or any thing more than the carcaſs you will preſently behold;* "*and therefore he is taking all this care of my interment. It* "*ſeems, that what I juſt now explained in a long diſcourſe, has* "*made no impreſſion at all upon him: namely, that, as ſoon as* "*I ſhall have drank the poiſon, I ſhall not remain longer with* "*you, but depart immediately to the ſeats of the bleſſed. Theſe* "*things, with which I have been endeavouring to comfort you* "*and myſelf, have been ſaid to no purpoſe. As therefore Crito* "*was*

Conſolat. ad Helviam. 14.

Platonis Phædo. Vol. I. p. 115. edit. Henr. Stephan. 1578.

" *was bound to the judges for my appearance, ſo you muſt now*
" *be bound to Crito for my departure; and when he ſees my*
" *body burnt or buried, let him not ſay, that Socrates ſuffers any*
" *thing, or is any way concerned: for know, dear Crito, ſuch*
" *a miſtake were a wrong to my ſoul. I tell you, that my body*
" *is only buried; and let that be done as you ſhall think fit, or*
" *as ſhall be moſt agreeable to the laws and cuſtoms of the coun-*
" *try.* This ſaid, he aroſe and retired to an inner room;
" taking Crito with him, and leaving us, who like orphans
" were to be deprived of ſo dear a father, to diſcourſe upon
" our own miſery. After his bathing, came his wife, and
" the other women of his family, with his ſons, two of
" them children, one of them a youth: and when he had
" given proper directions about his domeſtic affairs, he diſ-
" miſſed them, and came out to us. It was now near ſun-
" ſet, for he had ſtayed long within, when coming out he
" ſat down, and did not ſpeak much after. Then entered
" an officer, and approaching him ſaid, Socrates, I am per-
" ſuaded, that I ſhall have no reaſon to blame you, for what
" I have been accuſtomed to blame in others: who have been
" angry at me, and loaded me with curſes, for only doing
" what the magiſtrate commands, when I have preſented
" the poiſon to them. But I know you to be the moſt gene-
" rous, the moſt mild, the beſt of all men, that ever en-
" tered this place; and am certain, that if you entertain any
" reſentment upon this occaſion, it will not be at me, but
" at the real authors of your misfortune. You know the
" meſſage I bring: farewel: and endeavour to bear with
" patience what muſt be born. *And*, ſaid Socrates to the
" officer, who went out weeping, *Fare thee well: I will.*
" *How civil is this man! I have found him the ſame all the*
" *time of my impriſonment: he would often viſit me, ſometimes*
" *diſcourſe with me, always uſed me kindly; and now ſee, how*
" *generouſly he weeps for me. But come, Crito; let us do as he*
" *bids us: if the poiſon be ready, let it be brought in; if not,*
" *let ſomebody prepare it.* The ſun is yet among the moun-
" tains, and not ſet, ſays Crito: I myſelf have ſeen others
" drink it later, who have even eat and drank freely with
" their friends, after the ſign has been given: be not in haſte,
" there is time enough. *Why yes*, ſays Socrates, *they who do*

" *ſo*

" *ſo think they gain ſomething: but what ſhall I gain by drink-*
" *ing it late: Nothing, but to be laughed at, for appearing*
" *too deſirous of life: pray, let it be as I ſay.* Then Crito
" ſent one of the attendants, who immediately returned,
" and with him the man, who was to adminiſter the poiſon,
" bringing a cup in his hand: to whom Socrates ſaid, *prithee,*
" *my good friend, for thou art verſed in theſe things, what muſt*
" *I do?* Nothing, ſaid the man, but walk about as ſoon as
" you ſhall have drank, till you perceive your legs to fail;
" and then ſit down. Then he preſented the cup, which
" Socrates took without the leaſt change of countenance, or
" any emotion whatever, but looking with his uſual intrepi-
" dity upon the man. He then demanded, *whether he might*
" *ſpill any of it in libation?* The man anſwered, he had
" only prepared juſt what was ſufficient. *Yes*, ſays Socrates,
" *I may pray to the gods, and will, that my paſſage hence may*
" *be happy, which I do beſeech them to grant:* and that inſtant
" ſwallowed the draft with the greateſt eaſe. Many of us,
" who till then had refrained from tears, when we ſaw him
" put the cup to his mouth, and drink off the poiſon, were
" not able to refrain longer, but gave vent to our grief:
" which Socrates obſerving, *Friends*, ſaith he, *what mean*
" *you? I ſent away the women for no other reaſon, but that*
" *they might not diſturb us with this: for I have heard, that*
" *we ſhould die with gratulation and applauſe: be quiet then,*
" *and behave yourſelves like men.* Theſe words made us with
" ſhame ſuppreſs our tears. When he had walked awhile,
" and perceived his legs to fail, he lay down on his back, as
" the executioner directed: who, in a little time looking
" upon his feet, and pinching them pretty hard, aſked him,
" if he perceived it? Socrates ſaid, *No.* Then he did the
" ſame by his legs; and ſhewing us, how every part ſucceſ-
" ſively grew cold and ſtiff, obſerved, that when that chill-
" neſs reached his heart, he would die. Not long after,
" Socrates, removing the garment with which he was co-
" vered, ſaid, *I owe a cock to Æſculapius; pay it, neglect it*
" *not.* It ſhall be done, ſays Crito: would you have any
" thing elſe? He made no anſwer, but after lying a while,
" ſtretched himſelf forth: when the executioner uncovering
" him found his eyes fixed, which were cloſed by Crito.

" This

"This, says Plato, was the end of the best, the wisest, and "the justest of men": and this account of it by Plato, Tully professes, that he could never read without tears.

He died, according to Plato, when he was more than seventy years of age. He was buried with many tears and much solemnity by his friends, among whom the excessive grief of Plato is observed by Plutarch: yet as soon as they had performed that last service, fearing the cruelty of the thirty tyrants, they stole out of the city, the greater part to Megara, to Euclid, who received them kindly, the rest to other places. Soon after, however, the Athenians were awakened to a sense of the injustice, they had committed against Socrates; and became so exasperated, that nothing would serve them, but the authors of it should be put to death: as Melitus was, while Anytus was banished. In farther testimony of their penitence, they called home his friends to their former liberty of meeting; they forbad public spectacles of games and wrestlings for a time; they caused his statue, made in brass by Lysippus, to be set up in the Pompeium; and a plague ensuing, which they imputed to this unjust act, they made an order, that no man should mention Socrates publickly and on the theatre, in order to forget the sooner what they had done.

De Virt. Mor.

As to his person, he was very homely: was bald, had a dark complexion, a flat nose, eyes sticking out, and a severe down-cast look. In short, his countenance promised so ill, that Zopyrus, a physiognomist, pronounced him incident to various passions, and given to many vices: which when Alcibiades and others that were present laughed at, knowing him to be free from every thing of that kind, Socrates justified the skill of Zopyrus by owning, that "he was by na-"ture prone to those vices, but suppressed his inclination by "reason." The defects of his person were amply compensated by the virtues and accomplishments of his mind. The oracle at Delphi declared him the wisest of all men, for professing only to know that he knew nothing: Apollo, as Tully says, conceiving the only wisdom of mankind to consist, in not thinking themselves to know those things, of which they are ignorant. He was a man of all virtues, and so remarkably frugal, that how little soever he had, it was always enough:

Academ. lib. 1.

enough: and when he was amidſt a great variety of rich and expenſive objects, he would often ſay to himſelf, "how "many things are there, which I do not want!"

He had two wives, one of which was the noted Xantippe: whom Aulus Gellius deſcribes as an accurſed froward woman, chiding and ſcolding always, by day and by night. Several inſtances are recorded of her impatience and his long-ſuffering. One day, before ſome of his friends, ſhe fell into the uſual extravagancies of her paſſion; when he, without anſwering a word, went abroad with them: but was no ſooner out of the door, than ſhe, running up into the chamber, threw water down upon his head: upon which, turning to his friends, "Did not I tell you, ſays he, that after ſo "much thunder we ſhould have rain"? Another time, ſhe pulled his cloak from his ſhoulders in the open forum: and ſome of his friends adviſing him to beat her, "Yes, ſays "he, that while we two fight, you may all ſtand by, and "cry, well done Socrates, to him Xantippe." He choſe this wife, we are told, for the ſame reaſon, that they, who would be excellent in horſemanſhip, chuſe the rougheſt and moſt ſpirited horſes; ſuppoſing that if they are able to manage them, they may be able to manage any. He has probably been imitated by few, and imitation in this caſe would certainly be dangerous: for every man is not a Socrates; and for one, who would be able to keep his ſeat, and learn to ride theſe horſes, a thouſand would be thrown off, and have their necks broke.

Diogen. Laert. II. 37.

Ibid. viii. 37.

Socrates, we think, was far happier in his ſcholars and hearers, than with all his philoſophy he could be with his wives: for he had a great number that did him the higheſt honour, the chief of whom were Plato and Xenophon. They who affirm that Socrates wrote nothing, as Cicero, Plutarch, and others, mean only in reſpect to his philoſophy: for it is atteſted and allowed, that he aſſiſted Euripides in compoſing tragedies, and was the author of ſome pieces of poetry. Dialogues alſo and epiſtles are aſcribed to him. His philoſophical diſputations were committed to writing by his ſcholars; by Plato and Xenophon chiefly. Xenophon ſet the example to the reſt, in doing it firſt, and alſo with the greateſt punctuality; as Plato did it with the moſt liberty, who

intermixed so much of his own, that it is not easy, if possible, to distinguish the master from the scholar. Hence Socrates, hearing him recite his Lysis, cried out, "How many "things doth this young man feign of me"? And Xenophon, denying that Socrates ever disputed of heaven, or of natural causes, or the other branches of knowledge, which the Greeks call μαθηματα, says, that "they, who ascribe such "dissertations to him, lie grossly:" wherein, as Aulus Gellius informs us, he aims at Plato, who maketh Socrates discourse of natural philosophy, music, and geometry.

SOCRATES, an ecclesiastical historian of the fifth century, was born at Constantinople in the beginning of the empire of Theodosius. He studied grammar under the two famous masters Helladius and Ammonius, who had withdrawn themselves from Alexandria to Constantinople; and, after he had finished his studies, for some time professed the law, and pleaded at the bar, whence he obtained the name of Scholasticus. Then he undertook to write ecclesiastical history; and, beginning from the year 309, where Eusebius ends, continued it down to 440. This history is written, as Valesius his editor and translator observes, with a great deal of judgment and exactness. His exactness may be presumed from his industry in consulting the original records, acts of council, bishops letters, and the writings of his cotemporaries, of which he often gives us extracts. He is also careful in setting down exactly the succession of bishops, and the years in which every thing was transacted; and describes them by consuls and olympiads. His judgment appears in his reflections and observations, which are very reasonable and very impartial. In the 22d chapter of the 5th book, we may see an example of his exact and diligent inquiry, as well as of his judgment and moderation. He there treats of the dispute, on what day the feast of Easter should be celebrated, which had caused so much trouble in the church; and remarks very wisely, that there was no just reason to dispute with so much heat about a thing of so little consequence; that it was not necessary herein to follow the custom of the Jews; that the apostles made no general rules for the keeping of festivals, but that they were brought into the

Fabricii Bibl. Græc. lib. v. c. 4. —Tillemont, Dupin, Cave, &c.

the church by uſe only; that they left no law concerning the time when Eaſter ſhould be celebrated, and that it was related only for the ſake of the hiſtory, how Jeſus Chriſt was crucified at the feaſt of unleavened bread; and that the apoſtles did not trouble themſelves to make orders about holy-days, but were only ſollicitous to teach faith and virtue. All this is wiſe and judicious, and ſavors nothing of that zeal without knowledge, which is ſo often to be met with in the primitive ages of the church.

This writer has been accuſed of being a Novatian, and it cannot be denied, that he ſpeaks very well of that ſect; nevertheleſs, as Valeſius has proved, he was not one of them, but adhered to the church, while he repreſents them as ſeparated from it. The ſtile of Socrates is plain and eaſy; and hath nothing in it of oratory, which he treats with contempt. His hiſtory has been tranſlated into Latin, and publiſhed Græce & Latine by Valeſius, together with Euſebius and the other eccleſiaſtical hiſtorians; and republiſhed, with additional notes by Reading, at London 1720, in three volumes folio. See EUSEBIUS.

SOLIMENE (FRANCIS) an illuſtrious Italian painter, was deſcended of a good family, and born at Nocera de Pagani near Naples in 1657. His father Angelo, who was a good painter, and alſo a man of learning, diſcerned an uncommon genius in his ſon: who is ſaid to have ſpent whole nights in the ſtudies of poetry and philoſophy. He deſigned alſo ſo judiciouſly in Chiaro Obſcuro, that his performances ſurprized all who ſaw them. Angelo intended him for the law, and did not alter his purpoſe, though he was informed of his other rare talents, till cardinal Orſini put him upon it. This cardinal, afterwards pope Benedict XIII, had the goodneſs, at a viſit, to examine the youth in philoſophy: whoſe ſprightly anſwers pleaſing his eminence greatly, Angelo obſerved, that his ſon would do better, if he did not waſte ſo much of his time in drawing. The prelate deſired to ſee his deſigns, and was ſo ſurpriſed, that he told the father, how unjuſt he would be both to his ſon and to painting, if he attempted to check that force of genius, which was ſo manifeſtly pointed out. On this, Solimene had full

liberty given him to follow his inclination. Two years paſſed on, while he ſtudied under his father; when the deſire of perfecting himſelf determined him, in 1674, to viſit Naples. Here he put himſelf under the direction of Franciſco Maria, who was reckoned an excellent deſigner; but received ſuch diſcouragement from him, that he left him in a few days. He guided himſelf by the works of Lanfranc and Calabraſe, in ſtudying compoſition and chiaro obſcuro: thoſe of Pietro Cortona and Luca Jordano were his ſtandards for colouring: and he conſulted, laſtly, Guido and Carlo Maratti for their beautiful manner of drapery. By an accurate and well managed ſtudy of theſe maſters, Solimene formed to himſelf a ſure gout: and ſoon diſtinguiſhed himſelf as a painter. Hearing the jeſuits intended to have the chapel of St. Anne painted, in the church Jeſu Nuovo, he ſent them a ſketch by an architecture painter; not daring to carry it himſelf, for fear a prejudice againſt his youth might exclude him. His deſign was nevertheleſs accepted; and while he painted this chapel, the beſt painters of Naples viſited him, aſtoniſhed to find themſelves ſurpaſſed by a mere boy. This was his firſt ſhining out; and his reputation grew ſo faſt, that great works were offered him from every quarter. His fame was as great in other countries, as at Naples; inſomuch that the kings of France and Spain made him very advantageous propoſals to engage him in their ſervice, which however he declined. Philip V, arriving at Naples, commanded him to paint his portrait: this monarch diſtinguiſhed him highly by his favour, and even cauſed him to ſit in his preſence. The emperor Charles VI knighted him, on account of a picture he ſent him. In 1701, he came and ſtaid at Rome during the holy year: the pope and cardinals took great notice of him. This painter is alſo known by his ſonnets, which have been printed ſeveral times in collections of poetry: and it is remarkable, that at eighty years of age, his memory ſupplied him with the moſt beautiful paſſages of the poets, in the application of which he was very happy. Theſe qualifications engaged the beſt company of Naples to frequent his houſe; for he always lived in a diſtinguiſhed manner. His cuſtom of dreſſing himſelf like an abbe gave him the name of Abbe Solimene. He died in the year 1747, when he was near

near ninety years of age. He painted all after nature; being fearful, as he ſaid, that too ſervile an attachment to the antique ſhould damp the fire of his imagination. He was a man of a fine temper, who neither criticiſed the works of others out of envy, nor was blind to his own defects. He told the Italian author of his life, that he had advanced many falſities in extolling the character of his works: which, it is true, had got him a great deal of money, but yet were very far ſhort of perfection. The great duke of Tuſcany with difficulty prevailed on Solimene's modeſty to ſend him his picture, which he wanted to place in his gallery among other painters.

SOLIS (Antonio de) an ingenious Spaniſh writer, was of an ancient and illuſtrious family, and born at Placenza in Old Caſtile, in 1610. He was ſent to Salamanca to ſtudy the law; but, like the greater part of thoſe, who have before taſted the ſweets of the belles lettres, did not purſue it long. He had a natural turn for poetry, and cultivated it with a ſucceſs, which did him great honour. He was but ſeventeen years of age, when he wrote an ingenious comedy, called Amor y Obligacion; and he afterwards compoſed many others, which were received with the higheſt applauſe. Nicolas Antonio affirms him to have been the beſt comic poet, Spain has ever ſeen. At ſix and twenty he applied himſelf to ethics and politics. His great merit procured him a patron in the count d'Oropeſa, viceroy then of Navarre, and afterwards of the kingdom of Valence, who took him for his ſecretary. In 1642, he wrote his comedy of Orpheus and Eurydice, to be repreſented at Pampeluna, upon the birth of the count's ſon. Then Philip IV of Spain made him one of his ſecretaries; and after his death the queen regent made him firſt hiſtoriographer of the Indies, which was a place of great profit as well as honour. His "Hiſtory of the conqueſt of Mexico" ſhews, that ſhe could not have named a fitter perſon; for it is written very well, and in a moſt intereſting manner. Intent upon raiſing the glory of Ferdinand Cortez his hero, he has imputed to him many ſtrokes of policy, many reflections, and many actions, of which he was not capable; and he has cloſed his account with the

Nicolai Antonio Bibl. Hiſpana.

conqueſt of Mexico, that he might not tarniſh it with the cruelties afterwards committed: nevertheleſs, the hiſtory is reckoned upon the whole very good, and has been tranſlated into ſeveral languages. He is perhaps better known for this hiſtory, at leaſt abroad, than for his poetry, and dramatic writings, although he was excellent in that way.

He had always lived in the world, and enjoyed himſelf like other people; but at length the religious paſſion ſeized, and entirely ſubdued him. He was now reſolved to dedicate himſelf to the ſervice of God, by embracing the eccleſiaſtical ſtate; and accordingly was ordained a prieſt at fifty-ſeven years of age. He renounced now all prophane compoſitions, and wrote nothing afterwards but ſome dramatic pieces upon ſubjects of devotion, which are repreſented in Spain on certain feſtivals. He died the 19th of April 1686. His comedies were printed at Madrid in 1681, 4to. his ſacred and profane poems at the ſame place in 1716, 4to. his Hiſtory of Mexico often, but particularly at Bruſſels in 1704, folio, with his life prefixed by D. Juan de Goyeneche.

SOMERS (JOHN, Lord) chanceſſor of England, was the ſon of an attorney at Worceſter, where he was born in 1652. He was educated at a private ſchool in Staffordſhire; and thence admitted a gentleman-commoner of Trinity College in Oxford. Afterwards he entered himſelf of the Middle Temple, London, where he proſecuted the ſtudy of the law with great vigour; intermixing all the while with it that of polite literature, of which, as appears from ſome ſmall publications, he was a great maſter. He ſoon diſtinguiſhed himſelf to great advantage at the bar; and, in 1681, had a conſiderable ſhare in a piece, intitled, "A juſt and modeſt vindication of the proceedings of the two laſt parliaments," in anſwer to king Charles the Second's "Declaration to all his loving ſubjects touching the cauſes and reaſons, that moved him to diſſolve the two laſt parliaments." Biſhop Burnet ſays, that this piece is "writ with great ſpirit and true judgment;" that it "was at firſt penned by Sidney, but a new draught was made by Somers," who, as he afterwards obſerves, "writ the beſt papers that came out at that time," though the titles of them are not now known. In June 1683, he

General Dictionary.

Wood's Athen. Oxon. vol. II.

Hiſt. of his own Time, vol. I. p. 500, 509.

he was one of the council for Thomas Pilkington, Samuel Shute, and Henry Corniſh, Eſqrs. Ford Lord Gray, Sir Thomas Player, and others, who were then tried for a riot in the city, at the chuſing of the ſheriffs in the year 1682: and in 1688, he was of council for the ſeven biſhops at their tryal. In the Convention, which met by the prince of Orange's ſummons in January 1688-9, he repreſented his native city of Worceſter; and was one of the managers for the houſe of commons, at a conference with the houſe of lords, upon the word *Abdicated*. Soon after the acceſſion of king William and queen Mary, he was appointed ſollicitor-general, and received the honor of knighthood; and in the debate upon the bill for recognizing their majeſties and the act of the convention, he ſpoke with much zeal and ſuch an aſcendant authority, that it paſſed without any more oppoſition. In April 1692, he was made attorney general; and in March following, advanced to the poſt of lord keeper. In 1697, he was created lord Somers, baron of Eveſham, and made chancellor of England; and for the ſupport of thoſe honors and dignities, his majeſty made him a grant of the manors of Reygate and Howlegh in Surry, and another grant of 2100l. per annum out of the fee-farm rents. In the beginning of the year 1700, he was removed from his poſt of lord high chancellor; and the year following was impeached of high crimes and miſdemeanors by the houſe of commons, but acquitted upon trial by the houſe of lords. He then retired to a ſtudious courſe of life; and was choſen preſident of the royal ſociety, of which he had been long a member. Nevertheleſs, though removed from the adminiſtration, his labors were ſtill dedicated to the ſervice of the government and of his country. In 1706 therefore, he made a motion in the houſe of lords to correct ſome proceedings in the common law and in chancery, that were both dilatory and chargeable; and by thus endeavouring to amend the vocation which he had adorned, ſhewed himſelf greatly ſuperior to little prejudices. The union between England and Scotland was alſo projected by him the ſame year. In 1708, he was made lord preſident of the council; from which poſt he was removed in 1710, upon the change of the miniſtry. In the latter end of queen Anne's reign, he grew very infirm in his health: which indiſpoſition is ſuppoſed to

be the reaſon, that he had no other poſt than a ſeat at the council table, after the acceſſion of George I. He died of an apoplectic fit, the 26th of April 1716; after having for ſome time ſurvived the powers of his underſtanding. His lordſhip was never married.

Endleſs are the encomiums, which have been beſtowed upon this noble and illuſtrious perſon. Biſhop Burnet tells us, that "he was very learned in his own profeſſion, with a "great deal more learning in other profeſſions; in divinity, "philoſophy, and hiſtory. He had a great capacity for bu- "ſineſs, with an extraordinary temper; for he was fair and "gentle, perhaps to a fault, conſidering his poſt: ſo that he "had all the patience and ſoftneſs, as well as the juſtice and "equity, becoming a great magiſtrate." An honourable "writer of our own times calls him "one of thoſe divine "men, who, like a chapel in a palace, remain unprofaned, "while all the reſt is tyranny, corruption, and folly. All "the traditional accounts of him, the hiſtorians of the laſt "age, and its beſt authors repreſent him, as the moſt incor- "rupt lawyer, and the honeſteſt ſtateſman, as a maſter-ora- "tor, a genius of the fineſt taſte, and as a patriot of the no- "bleſt and moſt extenſive views; as a man who diſpenſed "bleſſings by his life; and planned them for poſterity." He was a very great patron of men of parts and learning, and particularly of Mr. Addiſon, who has drawn his character at large in one of his freeholders: in that of May the 4th 1716, where he has choſen his lordſhip's motto for that of his paper, *Prodeſſe quam conſpici.* It was lord Somers, who firſt redeemed Milton's *Paradiſe Loſt* from that obſcurity, in which party-prejudice and hatred had ſuffered it long to lie neglected, and pointed out the merits of that noble poem.

Hiſt. v. II. p. 107.

Catalogue of Roval and Noble Authors, vol. II. ad edit.

But he was not only the patron of learning and learned men: he was alſo himſelf an author, as we have already obſerved. He wrote ſeveral pieces on the ſubject of politics: he tranſlated into Engliſh, Plutarch's Life of Alcibiades, as it ſtands among Plutarch's Lives, tranſlated by ſeveral hands: he tranſlated likewiſe into Engliſh the Epiſtle of Dido to Æneas, printed in the tranſlation of Ovid's Epiſtles by various hands. "Dryden's Satire to his Muſe" has been laid to him: but they ſeem to have reaſon on their ſide, who ſup-

poſe

poſe, that the groſs ribaldry of that poem could not flow from ſo humane and poliſhed a nature as that of lord Somers. He was thought too, but it does not appear on what foundation, to write "The Preface to Dr. Tindal's Rights of the "Chriſtian-Church." There are ſome letters and ſpeeches of his in print.

SOMMONA-CODOM, or, as ſome write it, Sommonokhodom, the God of the Siameſe. Their Talapoins or prieſts ſuppoſe, that this Sommonokhodom was born a God, after many tranſmigrations of his ſoul; that from the time of this his divine birth, he had a perfect knowledge of all the myſteries and ſecrets both of heaven and earth; that he retained an intire remembrance of whatſoever he had done in the ſeveral lives he had led; and that, after he had taught the people the great concerns of their happineſs, he committed his doctrines to a book, for the benefit of poſterity. In this book he relates of himſelf, that, being deſirous to manifeſt his divinity to men by ſome extraordinary miracles, he found himſelf carried up into the air, in a throne all ſhining with gold and precious ſtones; and that the angels came down from heaven to tender him their adorations: but that his brother Thevathat and his followers, envying this his glory, conſpired his deſtruction. It is farther written in this book, that from the time that Sommonokhodom endeavoured to become a god by the holineſs of his life, he had entered the ſtage of this world in different bodies five hundred and fifty times; and that at every new birth he had always been the firſt, and as it were the prince of thoſe animals, under whoſe figure he was born; and that when he was a monkey, he delivered a certain city from an horrid monſter, which had almoſt rendered it deſolate; and that he had been a moſt powerful king and that ſeven days before he had obtained the dominion of the univerſe, he retired after the example of a certain anchorite into a ſecret ſolitude, and became dead unto the world and his own paſſions; and that as ſoon as he was become a god, he travelled over the whole world, teaching mankind to know good and evil, and acquainting them with the true religion, which he himſelf wrote down to leave to poſterity.

After

After he had lived eighty two years, and foretold his death to his diſciples, he was ſeized with a violent fit of the cholic, of which he died; and his ſoul mounted, as they ſay, to the eighth heaven, where it enjoys an eternal reſt and happineſs, and ſhall never be born again into this world. His body was burnt, and his bones are ſtill kept, ſome of them in the kingdom of Pegu, and ſome in that of Siam. They aſcribe a miraculous power to theſe bones, and aſſert that they ſhine with a moſt divine brightneſs. They ſay, he left the mark of one of his feet, impreſſed in three different places; in the kingdom of Siam, that of Pegu, and in the iſle of Ceylon: to which places the people flock in pilgrimage, and honor the ſaid footſteps with an extraordinary devotion. This is the God, which is worſhipped at Siam.

As to Thevathat, he was always born again with his brother Sommonokhodom, in the ſame kind of animals with him; but was always inferior to him in dignity. Yet Thevathat aſpired to be a god; and unable to bear a ſuperior, would never ſubmit to, but conſpired againſt his brother; and compaſſed his purpoſe in ſome meaſure, for he killed them when they were both monkeys. The Siameſe ſcriptures, which relate this and more of the ſame ſort, tell us what kind of puniſhment Thevathat was made to ſuffer. He was nailed on a croſs with large nails, which, being driven through his hands and feet, cauſed him the moſt terrible pain; had a crown of thorns on his head; had his body covered over with wounds; and, to complete his miſery, an eternal fire burning under him without conſuming him.

Tachard Voyage de Siam.

Such accounts are brought us from Siam by father Tachard the Jeſuit and others. It can hardly be ſuppoſed, but that the Siameſe and the Chriſtian religions have had ſome communication with each other; ſince many particulars indicate it, eſpecially thoſe of the puniſhment of Thevathat.

SOMNER (WILLIAM) an eminent Engliſh antiquary, was born at Canterbury the 30th of March 1606, according to the account given by his wife and ſon; but, according to the regiſter of the pariſh of St. Margaret's, much earlier, for it repreſents him to have been baptiſed the 5th of November 1598.

1598. It was a proper birth-place for an antiquary, being one of the moſt ancient cities in England; and Mr. Somner was ſo well pleaſed with it, that, like the good old citizen of Verona, within the walls or in the ſight of them he grew up, lived, and died. He was of a reputable family; and his father was regiſtary of the court of Canterbury under Sir Nathaniel Brent commiſſary. At a proper age, he was committed to the free-ſchool of that city, where he ſeems to have acquired a competent knowledge of the Latin tongue at leaſt. From thence he was removed, and placed as clerk to his father in the eccleſiaſtical courts of that dioceſe; and was afterwards preferred to a creditable office in thoſe courts by archbiſhop Laud. His natural bent in the mean time lay to the ſtudy of antiquities; and he took all opportunities of indulging it. He was led early, in his walks through the ſuburbs and fields of that city, to ſurvey the Britiſh bricks, the Roman ways, the Daniſh hills and works, the Saxon monaſteries, and the Norman churches. This was his amuſement abroad; at home he delighted in old manuſcripts, leiger-books, rolls and records: all which made him ſo quickly known, that upon queſtions concerning deſcent of families, tenure of eſtates, dedication of churches, right of tythes, and all the hiſtory of uſe and cuſtom, he was conſulted as a Druid or a Bard.

Kennet's Life of Somner, prefixed to his "Treatiſe "of Roman "Ports and "Forts in "Kent, p. 2—102. Ox. 1693. 8vo.

In 1640, he publiſhed, "The antiquities of Canterbury," in 4to. an accurate performance, and very ſeaſonably executed, as it preſerved from oblivion many monuments of antiquity, which were ſoon after buried by civil diſcord in ruin. This work obtained a high character; and Dr. Merric Caſaubon, prebendary of Canterbury, and a great encourager of our author in his ſtudies, repreſents it as "exceedingly uſeful, "not only to thoſe who deſire to know the ſtate of that once "flouriſhing city, but to all that are curious in the ancient "Engliſh Hiſtory." Thus far Mr. Somner had ſearched only into the Latin writers, and ſuch national records, as had been penned ſince the Norman conqueſt: but his thirſt after antiquities urged him to proceed, and to attain the Britiſh and Saxon tongues. To acquire the Britiſh, there were rules of grammar, explication of words, and other ſufficient memoirs, beſides the living dialect, to guide a man of induſtry and reſolution; but the Saxon was extinct, and the monuments of it ſo few

Caſaub. de lingua Saxonica, p. 141.

few and so latent, that it required infinite courage as well as patience. Encouraged however by his friend Dr. Casaubon, and being withal of an active spirit, he did not despair; but falling to work, he succeeded so wonderfully, as to be compared with the most knowing in that way: and he has always been ranked by the best judges among the few com plete critics in the Saxon language. His skill in this obliged him to enquire into most of the ancient European languages; and made him run through the old Gallic, Irish, Scotch and Danish dialects, especially the Gothic, Sclavonian, and German. Of his perfection in the latter, he gave the world a public specimen on this occasion, while his friend Dr. Casaubon was employed in an essay on the Saxon tongue, he happened upon an epistle of Lipsius to Schottius, which contained a large catalogue of old German words, in use with that nation eight or nine hundred years before. Casaubon thought many of them had a great affinity to the Saxon; and therefore, being then in London, sent down the catalogue to Mr. Somner at Canterbury: who in a few days returned his animadversions upon them, and shewed the relation of the German with the Saxon tongue. They were published as an appendix to Dr. Casaubon's essay in 1650, 8vo; at which time the same Casaubon informs us, "that Mr. Somner "would have printed all his useful labours, and have wrote "much more, if that fatal catastrophe had not interposed, "which brought no less desolation upon letters, than upon "the land."

De Ling. Sax. p. 140.

Hicketii ad Gram. Sax. Præfat.

De Ling. Sax. p. 141.

Mr. Somner's reputation was now so well established, that no monuments of antiquity could be further published, without his advice and helping hand. In 1652, when a collection of historians came forth under this title, Historiæ Anglicanæ Scriptores X. ex vet. MSS. nunc primum in lucem editi, the Appendix or Glossarium was the labour of Mr. Somner: whom Sir Roger Twisden, who with the assistance of archbishop Usher and Mr. Selden published these historians, represents in the preface as "a man of primitive probity "and candor, a most sagacious searcher into the antiquities "of his country, and most expert in the Saxon tongue." Dr. Hickes afterwards calls this glossary of Mr. Somner "incomparable, a truly golden work; without which the ten "histo-

" hiſtorians had been imperfect and little uſeful." Mr. Somner's friends had ſtill more work for him: they obſerved it impoſſible to cultivate any language, or recommend it to learners, without the help of a dictionary; and this was yet wanting to the Saxon. On him therefore they laid the mighty taſk of compiling one: but as this work required much time and great expence, ſo they were to contrive ſome competent reward and ſupport, as well as barely to afford him their countenance and aſſiſtance. Now Sir Henry Spelman had founded at Cambridge a lecture for " promoting " the Saxon tongue, either by reading it publickly, or by " the edition of Saxon manuſcripts, and other books ": and this lecture being vacant in 1657, archbiſhop Uſher recommended Mr. Somner to the patron Roger Spelman, eſq; grandſon of the founder, that " he would confer on him " the pecuniary ſtipend, to enable him to proſecute a Saxon " dictionary, which would more improve that tongue, than " bare academic lectures." Accordingly, Mr. Somner had the ſalary, and now purſued the work, in which he had already made conſiderable progreſs: for it was publiſhed at Oxford in April 1659, with an inſcription to all ſtudents in the Saxon tongue, a dedication to his patron Roger Spelman, eſq; and a preface.

Præf. ad Gram. Saxon.

Somneri Epiſt. Ded. ad Dict. Saxon.

Juſt before the reſtoration, he was impriſoned in the caſtle of Deal, for endeavouring to procure hands to petition for a free parliament. In the year 1660, he was made maſter of St. John's hoſpital, in the ſuburbs of Canterbury; and about the ſame time auditor of Chriſt church in that city. The ſame year he publiſhed in 4to, " A treatiſe of gavel kind, " both name and thing, ſhewing the true etymology and de- " rivation of the one, the nature, antiquity, and original of " the other; with ſundry emergent obſervations, both plea- " ſant and profitable to be known of Kentiſhmen and others, " eſpecially ſuch as are ſtudious either of the ancient cuſ- " tom, or the common law of this kingdom." In this work Mr. Somner ſhewed himſelf an abſolute civilian, and a complete common-lawyer, as well as a profound antiquarian. This was his laſt publication: he left behind him many obſervations in manuſcript, and ſome treatiſes, one of which, " of the Roman ports and forts in Kent," was publiſhed at Oxford

Oxford 1695, in 8vo, by James Brome, M. A. Rector of Cheriton, and chaplain to the Cinque-Ports; and Julii Cæsaris Portus Iccius illustratus a Somnero, Du Fresne, & Gibson, was printed at the same place 1694, in 8vo. To the former is prefixed his life by White Kennet, afterwards bishop of Peterborough. These works were parts of an intended history of the antiquities of Kent.

He died the 30th of March 1669, after having been twice married. Dr. Kennet tells us, that "he was courteous, "without design; wise, without a trick; faithful, without "a reward; humble and compassionate; moderate and e-"qual; never fretted by his afflictions, nor elated by the fa-"vours of heaven and good men." His many well selected books, and choice manuscripts, were purchased by the dean and chapter of Canterbury for the library of that church, where they now remain. A catalogue of his manuscripts is subjoined to the life abovementioned. He was a man antiquis moribus, of great integrity and simplicity of manners. He adhered to king Charles I, in the time of his troubles; and when he saw him brought to to the block, his zeal could no longer contain itself, but broke out into a passionate elegy, intitled, "The insecurity of princes, considered in an occa-"sional meditation upon the king's late sufferings and death," 1648, 4to. And soon after he published another affectionate poem, to which is prefixed the pourtraicture of Charles I before his εικων βασιλικη, and this title, "The frontispiece of "the king's book opened, with a poem annexed, *The Inse-"curity of Princes, &c.*" 4to.

Among his friends and correspondents were the archbishops Laud and Usher, Sir Robert Cotton, Sir William Dugdale, Sir Simond D'ewes, the antiquary Mr. William Burton, Sir John Marsham, Elias Ashmole, esq; and many others of the same stamp and character. A print of Mr. Somner is placed over against the title-page of his treatise, "Of the Roman "ports and forts in Kent."

SOPHOCLES, an ancient Greek tragedian, was born at Athens the second year of the 71st olympiad, that is, near 500 years before Christ: so that he was thirty-one years younger than Æschylus, and fifteen older than Euripides. His

Fabric. Bibl. Græc. Vol. I.

His father Sophilus, of whose condition nothing certain can be collected, educated him in all the politer accomplishments: he learned music and dancing of Lamprus, as Athenæus says, and had Æschylus for his master in poetry. He was about sixteen years of age, at the time of Xerxes's famous expedition into Greece: and being at Salamis, where the Grecians were employed in fixing the monuments of the victory, after the flight of that prince, and the entire rout of all his generals, he is reported to have appeared at the head of a choir of noble boys (for he was very handsome) all naked and washed over with oil and essence; and, while they sung a pæan, to have guided the measures with his harp. Athenæus, lib. 1.

He was five and twenty years of age, when he conquered his master Æschylus in tragedy. Cimon, the Athenian general, having found Theseus's bones, and bringing the noble reliques with solemn pomp into the city, a contention of tragedians was appointed; as was usual on extraordinary occasions. Æschylus and Sophocles were the two great rivals; and the prize was adjudged to Sophocles, although it was the first play he ever presented in public. The esteem and wonder, that all Greece expressed at his wisdom, made him conceived to be the peculiar favourite, or rather intimate friend of the gods. Thus they tell us, that Æsculapius did him the honour to visit him at his house; and from a story of Tully, in his first book of divination, it should seem that Hercules had no less respect for him. The great impostor Apollonius Tyanensis, in his oration before Domitian, tells the emperor, that Sophocles the Athenian was able to check and restrain the furious winds, when they were visiting his country at an unseasonable time. Plut. in Numa. Philostrat. in vit. Apollon.

This opinion of his extraordinary worth opened him a free passage to the highest offices in the state. We find him in Strabo, going in joint commission with the famous Pericles, to reduce the rebellious Samians: and it was during his continuance in this honour, that he received the severe reprimand from his collegue, which is recorded by Cicero. They were standing and conferring about their common affairs, when there happened to run by a very beautiful boy. Sophocles could not but take notice of his person, and began to express his admiration to Pericles: to which the grave general

neral made this memorable reply. "A pretor, Sophocles, "ſhould be continent with his eyes, as well as with his "hands." But whatever inclinations the poet might then have, as indeed his chaſtity is but too reaſonably ſuſpected, he rejoiced at laſt, as we are told, that by the benefit of old age he was delivered from the ſevere tyranny of love.

Tull. de Offic. l. 1.

Phil. in vit. Apoll. l. 1. c. 10.

Tully, in his book de Senectute, brings in Sophocles, as an example to ſhew, that the weakneſs of the memory and parts is not a neceſſary attendant of old age. He obſerves, that this great man continued the profeſſion of his art, even to his lateſt years: but, it ſeems, his ſons reſented this ſevere application to writing, as a manifeſt neglect of his family and eſtate. On this account, they at laſt brought the buſineſs into court before the judges: and petitioned the guardianſhip of their father, as one that was grown delirious, and therefore incapable of managing his concerns. The old gentleman, being acquainted with the motion, in order to his defence, came preſently into court, and recited his Oedipus of Colonos, a tragedy he had juſt before finiſhed: and then deſired to know, whether that piece looked like the work of a madman? There needed no other plea in his favour; for the judges, admiring and applauding his wit, not only acquitted him of the charge, but, as Lucian adds, voted his ſons madmen for accuſing him. The general ſtory of his death goes, that having exhibited his laſt play, and getting the prize, he fell into ſuch a tranſport of joy, as carried him off: though Lucian differs from the common report, and affirms him to have been choaked by a grape-ſtone, like Anacreon. He died at Athens in his 90th year, as ſome ſay; in his 95th, according to others.

Lucian. in Macrob.

If Æſchylus be ſtiled, as he uſually has been, the father, Sophocles will certainly demand the title of the maſter, of tragedy: ſince what the former brought into the world, the other adorned with true ſhapes and features, and all the accompliſhments and perfections, its nature was capable of. Diogenes Laertius, when he would give us the higheſt idea of the advances Plato made in philoſophy, compares them to the improvements of Sophocles in tragedy. The chief of theſe Mr. Boileau has thus reckoned up and applauded:

Sophocle

Sophocle enfin, donnant l'eſſor a ſon genie,
Accrut encore la pompe, &c. L'Art Poet. ch. 3.

" Then Sophocles with happier genius ſtrove
" To raiſe the muſic, and the pomp improve:
" Gave his juſt chorus in the plot their ſhares,
" And filing rugged words by niceſt ears,
" In Grecian grandeur reach'd that envied height,
" Which Rome in vain affects with weaker flight.

The chief reaſon of Ariſtotle's giving him the preference to Euripides was, his allowing the chorus an intereſt in the main action, ſo as to make the play all of a piece, and every thing to conduce regularly to the main deſign: whereas we often meet in Euripides with a rambling ſong of the chorus, intirely independent of the main buſineſs, and as proper to be read on any other ſubject or occaſion. Ariſtotle indeed has given Euripides the honourable epithet of Τραγικωτατος, but it is eaſy to diſcover, that he can mean only the moſt pathetic: whereas, take him altogether, and he ſeems to give Sophocles the precedency; at leaſt in the moſt noble perfections of manners, oeconomy, and ſtile. Dionyſius Halicarnaſſenſis, in his art of rhetoric, commends Sophocles for preſerving the dignity of his perſons and characters: whereas Euripides, ſays he, did not ſo much conſult the truth of his manners, and their conformity to common life. He gives the preference to Sophocles on two other accounts: firſt, becauſe Sophocles choſe the nobleſt and moſt generous affections and manners to repreſent, while Euripides employed himſelf in expreſſing the more diſhoneſt, abject, and effeminate paſſions; and, ſecondly, becauſe the former never ſays any thing but what is exactly neceſſary, whereas the latter frequently amuſes the reader with oratorical deductions. Tully had the higheſt opinion of Sophocles, as appears from his calling him the divine poet: and Virgil, by his Sophocles cothurno, has left a mark of diſtinction, which ſeems to denote a preference of Sophocles to all other writers of tragedy. De Divinat. lib. 1. Eclog. viii.

Out of above an hundred tragedies, which Sophocles wrote, only ſeven remain. They have been frequently publiſhed, ſeparately and together; with the Greek Scholia and

Latin verſions, and without. Two editions of the whole collection may be mentioned: one by P. Stephens with the Greek Scholia, and the notes of Joachim Camerarius, and his father Henry Stephens, in 1586, 4to; another with a Latin verſion, and all the Greek Scholia, by Johnſon, at Cambridge, in three volumes, 8vo.

SORBIERE (SAMUEL) a French writer, was born of proteſtant parents in the year 1610, or 1615; for it is not abſolutely certain which. His father was a tradeſman; his mother Louiſa was the ſiſter of the learned Samuel Petit, the famous miniſter of Niſmes. Theſe dying when he was young, his uncle Petit took the care of him, and educated him as his own child. Having laid a proper foundation in languages and polite literature, he went to Paris, where he ſtudied divinity; but being preſently diſguſted with this, he applied himſelf to phyſic, and ſoon made ſuch a progreſs, as to form an abridged ſyſtem for his own uſe, which was afterwards printed on one ſheet of paper. He went into Holland in 1642, back to France in 1645, and then again into Holland in 1646; in which year he married. He now intended to ſit down to the practice of his profeſſion, and with that view went to Leyden; but being too volatile and inconſtant to ſtay long at once place, he was ſcarce ſettled at Leyden when he returned to France, and was made principal of the college of Orange in 1650. Niceron, tom. IV.

In 1653, he abjured the proteſtant religion, and embraced the popiſh; and going to Paris in 1654, publiſhed, according to cuſtom, a diſcourſe upon the motives of his converſion, which he dedicated to cardinal Mazarine. He went afterwards to Rome, where he made himſelf known to Alexander VII, by a Latin letter addreſſed to that pope; in which he inveighed againſt the envious proteſtants, as he called them. Upon his return from Rome, he came over to England; and afterwards publiſhed in 1664 a relation of his voyage hither, which brought upon him much trouble and diſgrace. For, having taken great and unwarrantable liberties with, and ſhewn much ſpleen and ſatyrical humour, againſt a nation, with whom France at that time thought it good policy to be well with, he was ſtripped of his title of hiſtorio-

historiographer of France, which had been given him by the king, and sent for some time into banishment. His book also was discountenanced and discredited by a piece, published against it in the very city of Paris; while Sprat, afterwards bishop of Rochester, exposed it with much eloquence and wit here at home. Voltaire has also been very severe upon this work of the French historiographer: "I would "not, says he, imitate the late Mr. Sorbiere, who, having "staid three months in England, without knowing any thing "either of its manners or of its language, thought fit to "print a relation, which proved but a dull scurrilous satyr "upon a nation he knew nothing of." Art. SPRAT. Preface to "Essay upon the civil wars of France, &c." published at London in 1727.

Cardinal Rospiglioſi being likely to ſucceed Alexander VII in the papal chair, Sorbiere made a ſecond journey to Rome. He was known to the cardinal when he was at Rome before, and had ſince publiſhed a collection of poems in his praiſe; and ſo promiſed himſelf great things, upon his exaltation to the popedom. Rospiglioſi was made pope, and took the name of Clement IX; but Sorbiere was diſappointed: for though the pope received him kindly, and gave him good words, yet he gave him nothing more, except a ſmall ſum to defray the charges of his journey. He was one of thoſe men, who could not be content, and was therefore never happy. He was always complaining of the injuſtice and cruelty of fortune; and yet his finances were always decent, and he lived in tolerable plenty. Lewis XIV, cardinal Mazarine, and pope Alexander VII, had been benefactors to him; and many went of opinion, that he had as much as he deſerved. He could not help bemoaning himſelf even to Clement IX, who contenting himſelf, as we have obſerved, with doing him ſome little honours, without paying any regard to his fortune, is ſaid to have received this complaint from him, "Moſt holy father, you give ruffles to a man, "who is without a ſhirt."

In the mean time, it is ſuppoſed that Sorbiere's connexions would have advanced him higher in the church, if he had been rightly turned for it. But he was not of a true eccleſiaſtical make, but more of a philoſopher than a divine. He revered the memory of ſuch writers as Rabelais, whom he made his conſtant ſtudy: Montaigne and Charron were

heroes with him, nor would he ſuffer them to be ill ſpoken of in his preſence: and he had a known attachment to the principles and perſon of Gaſſendus, whoſe life, prefixed to his works, was written by Mr. Sorbiere. Theſe connexions and attachments made him ſuſpected to be not very ſound in the faith, but rather ſceptical, at the bottom; and this ſuſpicion was probably ſome check upon his riſing: for otherwiſe, although a man of levity and vanity, he was not deſtitute of good qualities and accompliſhments. He was very well ſkilled in languages and all polite literature, and had ſome knowledge in many ſciences; and he is ſaid to have had no remarkable blemiſh upon his character, although a little addicted to pleaſures. He died of a dropſy the 9th of April 1670.

Though his name is ſo well known in the literary world, yet it is not owing to any productions of his own, but rather to the connexions he ſought, and the correſpondencies he held with men of learning. He was not the author of any conſiderable work, although there are more than twenty publications of his of the ſmall kind. Some have been mentioned in the courſe of this memoir, and there are others; as, lettres & diſcours ſur diverſes matieres curieuſes, Paris 1660, 4to: Diſcours ſur la Comete, written upon Gaſſendi's principles againſt comets being portents, 1655: Diſcours ſur la transfuſion de ſang d'un animal dans le corps d'une homme, written at Rome: Diſcours ſceptique ſur le paſſage du chyle & ſur le mouvement du cœur. Guy Patin ſays, in one of his letters, that this laſt work is full of faults, and that the author knew nothing of the ſubject he treated of: which may be in ſome meaſure true, for he does not appear to have troubled himſelf long about phyſic. He publiſhed in 1669 at Paris, Epiſtolæ illuſtrium & eruditorum virorum; among which are ſome of Clement IXth's letters to him, while that pope was yet cardinal. This publication was thought improper, and imputed to his vanity. He tranſlated ſome of our Engliſh authors into French: as More's Utopia, ſome of Hobbes's works, and part of Camden's Britannia. He correſponded with Hobbes; and there goes a ſtory of his management in this correſpondence, which ſuppoſing it true ſhews, that although he might be no great man himſelf, yet he was not deſtitute of thoſe arts, which have made little

men

men ſometimes paſs a while for great. Hobbes uſed to write to Sorbiere on philoſophical ſubjects; and thoſe letters, being ſent by him to Gaſſendi, ſeemed ſo worthy of notice to that great man, that he ſet himſelf to write proper anſwers to them. Gaſſendi's anſwers were ſent as his own by Sorbiere to Hobbes, who thought himſelf happy in the correſpondence of ſo profound a philoſopher: but at length the artifice being diſcovered, Sorbiere did not come off with the honour, he had propoſed to himſelf.

I omit mentioning other minute performances of Sorbiere, as being of no conſequence at all. There is a Sorberiana, which is as good as many other of the Ana; that is, good for nothing.

SOUTH (Dr. ROBERT) an Engliſh divine of great parts and learning, was the ſon of a merchant in London, and born at Hackney in Middleſex 1633. He was educated in Weſtminſter-ſchool under Dr. Buſby, where he acquired an uncommon ſhare of grammatical and philological learning, but "more, ſays Mr. Wood, of impudence and ſaucineſs"; and being a king's ſcholar, was in 1651 elected thence ſtudent of Chriſt-Church in Oxford. He took a bachelor of arts degree in 1654; and the ſame year wrote a copy of Latin verſes, to congratulate the protector Cromwell upon the peace concluded with the Dutch. They were publiſhed in a collection of poems by the univerſity. The year after, he publiſhed another Latin poem, intitled, Muſica Incantans: ſive, Poema exprimens Muſicæ vires juvenem in inſaniam adigentis, & Muſici inde periculum. In 1657, he took a maſter of arts degree; and became by virtue of his abilities and attainments an illuſtrious member of his ſociety. He preached frequently, and (as Mr. Wood thinks) without any orders: he appeared at St. Mary's the great champion for Calviniſm againſt Socinianiſm and Arminianiſm; and his behaviour was ſuch, and his parts eſteemed ſo exceedingly uſeful and ſerviceable, that the heads of that party were conſidering how to give proper encouragement and proportionable preferment to ſo hopeful a convert. In the mean time the protector Cromwell died, and then the preſbyterians prevailing over the independents, South

Wood's Athen. Oxon. Vol. II. p. 1041. edit. 1721.—Poſthumous works of Dr. Robert South, with memoirs of his life, 1717, 8vo.

ſided with them. He began to contemn, and in a manner to defy, the dean of his college Dr. Owen, who was reckoned the head of the independent party; upon which the doctor plainly told him, that he was one who "ſate in the "ſeat of the ſcornful." The author of the memoirs of South's life tells us, that he was admitted into holy orders, according to the rites and ceremonies of the church of England in 1658. In July 1659, he preached the aſſize-ſermon at Oxford, in which he inveighed vehemently againſt the independents; and by this greatly pleaſed the preſbyterians, who thereupon made him their acknowledgments. In the latter end of the ſame year, when it was viſible that the king would be reſtored, he was ſomewhat at a ſtand, yet was ſtill reckoned a member of the fanatic ordinary, as Mr. Wood expreſſes it; but when his majeſty's reſtoration could not be withſtood, then he began to exerciſe his pulpit-talents, which were very great, as much againſt the preſbyterians, as he had done before againſt the independents. Such was the conduct and behaviour of this celebrated divine in the earlier part of his life, as it is deſcribed by his contemtemporary in the univerſity Mr. Anthony Wood; and if Mr. Wood was not unreaſonably prejudiced againſt him, he was doubtleſs no ſmall time-ſerver, who knew no better uſe of the great abilities God had given him, than to make himſelf well with thoſe, who could reward him beſt.

He ſeems to have proceeded as he had begun: that is, he puſhed himſelf on by an extraordinary zeal for the powers that were, and he did not ſucceed amiſs. Auguſt the 10th, 1660, he was choſen public orator of the univerſity; and at the ſame time "tugged hard, ſays Mr. Wood, ſuch was the "high conceit of his worth, to be canon of Chriſt-Church, "as belonging to that office; but was kept back by the en-"deavours of the dean. This was a great diſcontent to "him; and not being able to conceal it, he clamoured at it, "and ſhewed much paſſion in his ſermons till he could get "preferment, which made them therefore frequented by the "generality, though they were ſhunned by ſome. This per-"ſon, though he was a junior maſter, and had never ſuffer-"ed for the royal cauſe, yet ſo great was his conceit, or ſo "blinded he was with ambition, that he thought he could

"never

"never be enough loaded with preferment; while others, "who had ſuffered much, and had been reduced to a bit of "bread for his majeſty's cauſe, could get nothing." South's talents however might be of uſe, and were not to be neglected, and theſe, together with his flaming zeal, which he was ever ready to exert on all occaſions, recommended him effectually to notice and preferment. In 1661, he became domeſtic chaplain to lord Clarendon, chancellor of England, and of the univerſity of Oxford; and in March 1663, was inſtalled prebendary of Weſtminſter. October the 1ſt following, he was admitted to the degree of doctor in divinity; but this, as Mr. Wood relates, not without ſome commotion in the univerſity. Letters were ſent by lord Clarendon, in behalf of his chaplain South, who was therein recommended to the doctorate: but ſome were ſo offended, on account of certain prejudices againſt South, whom they looked upon as a mere time-ſerver, that they ſtifly denied the paſſing of theſe letters in convocation. A tumult aroſe, and they proceeded to a ſcrutiny; after which the ſenior proctor Nathaniel Crew, fellow of Lincoln College, and afterwards biſhop of Durham, did ("according to his "uſual perfidy, which, ſays Mr. Wood, he frequently exer- "ciſed in his office; for he was born and bred a preſbyterian") pronounce him paſſed by the major part of the houſe: in conſequence of which, by the double preſentation of Dr. John Wallis, ſavilian profeſſor of geometry, he was firſt admitted bachelor, then doctor of divinity.

Afterwards he had a fine-cure in Wales, beſtowed upon him by his patron the earl of Clarendon; and at that earl's retirement into France in 1667, became chaplain to James duke of York. In 1670, he was made canon of Chriſt-Church in Oxford. In 1676, he attended as chaplain Laurence Hyde, eſq; ambaſſador extraordinary to the king of Poland; of which journey he gave an account, in a letter to Dr. Edward Pocock, dated from Dantzick the 16th of December 1677: which letter is printed in the "Memoirs of his Life." In 1678, he was nominated by the dean and chapter of Weſtminſter to the rectory of Iſlip in Oxfordſhire; and in 1680 rebuilt the chancel of that church, as he did afterwards the rectory-houſe. Mr. Wood has obſerved, in April 1694, that, notwithſtanding his various preferments, he lived upon none of them;

faſt upon him, he performed very little of the duty of his miniſterial function, otherwiſe than by attending divine ſervice at Weſtminſter-Abbey. Nevertheleſs, when there was any alarm about the church's danger, as in thoſe days alarms of that ſort were frequent, none ſhewed greater activity; nor had Sacheverell in 1710 a more ſtrenuous advocate. He had from time to time given his Sermons to the public; and, in 1715, he publiſhed a fourth volume, which he dedicated to the right honorable William Bromley, eſq; ſometime ſpeaker of the honorable houſe of commons, and after that principal ſecretary of ſtate to her majeſty queen Anne, of ever bleſſed memory. He died very old, the 8th of July 1716; and was interred in Weſtminſter Abbey, where a monument is erected to him, with an inſcription upon it. He was a man of very uncommon abilities and attainments; of judgment, wit, and learning equally great. There is as much wit in his ſermons, as there is good ſenſe and learning, well combined and ſtrongly ſet forth: and there is yet more ill-humor, ſpleen, and ſatire. However admirable, there was certainly nothing amiable in his nature: for it is doing him no injuſtice to ſay, that he was ſour, moroſe, peeviſh, quarrelſome, intolerant, and unforgiving; and had not his zeal for religion covered a multitude of moral imperfections, all his parts and learning could not have ſcreened him from the imputation of being but an indifferent kind of man.

His ſermons have been often printed in ſix volumes, 8vo. In 1717 his Opera Poſthuma Latina, conſiſting of Orations and Poems; and his "Poſthumous Works" in Engliſh, containing three Sermons, an account of his Travels into Poland, Memoirs of his Life, and a Copy of his Will; were publiſhed in two detached volumes, in 8vo.

THE BATTLE ROYAL. A Ballad.

The Tune: *A Soldier and a Sailor.*

I.

A Dean and Prebendary
Had once a new vagary,

And

And were at doubtful ſtrife, Sir,
Who led the better life, Sir,
And was the better man,
And was the better man.

II.

The Dean he ſaid that truly,
Since Bluff was ſo unruly,
He'd prove it to his face, Sir,
That he had the moſt grace, Sir,
And ſo the fight began, &c.

III.

When PREB replied like thunder,
And roared out 'twas no wonder,
Since Gods the Dean had three, Sir.
And more by two than he, Sir,
For he had got but one, &c.

IV.

Now while theſe two were raging,
And in diſputes engaging,
The Maſter of the Charter
Said both had caught a Tartar,
For Gods, Sir, there were none, &c.

V.

That all the books of Moſes
Were nothing but ſuppoſes;
That he deſerv'd rebuke, Sir,
Who wrote the Pentateuch, Sir,
'Twas nothing but a ſham, &c.

VI.

That as for father Adam,
With Mrs. Eve his madam,
And what the ſerpent ſpoke, Sir,
'Twas nothing but a joke, Sir,
And well invented flam, &c.

VII.

high opinion of Southern's abilities; and prefixed a copy of verses to a comedy of his, called "The Wife's Excuse," acted in the year 1692. The night that Southern's "Innocent Adultery" was first acted, which is perhaps the most moving play in any language, a gentleman took occasion to ask Dryden, what was his opinion of Southern's genius? who replied, "that he thought him such another poet as Otway." The most finished of all his plays is "Oroonoko, or the "Royal Slave;" which drama is built upon a true story, related by Mrs. Behn in a novel. Besides the tender and delicate strokes of passion in this play, there are many shining and manly sentiments; and some have been of opinion, that the most celebrated of even Shakespear's plays cannot furnish out so many striking thoughts, and such a glow of animated poetry.

Mr. Southern died the 26th of May in 1746, aged 85 years and upwards. He lived the last ten years of his life in Westminster, and attended the abbey service very constantly; being, as is said, particularly fond of church music. His plays are in two volumes, 12mo.

SOZOMENUS (HERMIAS) an ecclesiastical historian of the fifth century, was of a good family; and born at Bethelia, a town of Palestine. After being liberally educated, he studied the law at Berytus in Phœnicia; and then, going to Constantinople, became a pleader at the bar. Afterwards he applied himself to the writing of Ecclesiastical History; and first drew up a compendium of it in two books, from the ascension of Christ to the year 323: but this is lost. Then he continued his history in a more circumstantial and closer manner to the year 440; and this is extant. He hath many particulars relating to him in common with the ecclesiastical historian Socrates: he lived at the same time, was of the same profession, undertook a work of the same nature, and comprised it within the same period: for his history ends, as it nearly begins, at the same point with that of Socrates. His stile is more florid and elegant, than Socrates's; but he is by no means so judicious an author. Being of a family, which had excessively admired the monks, and himself educated in the

Fabricii Bibl. Græc. lib. v. c. 4. —Tillemont, Du Pin, Cave, &c.

Jortin's Eccles. Remarks. vol. III.

the feet of these Gamaliels, he contracted a superstitious and trifling turn of mind, and an amazing credulity for monkish miracles; he speaks of the benefit, which himself had received from the intercession of Michael the Archangel. He gives an high commendation of a monastic life, and enlarges very much upon the actions and manners of those recluses: and this is all that he hath added to the History of Socrates, who it is universally agreed wrote first, and whom he every where visibly copies. Hist. Lib. II.

His history has been translated and published by Valesius with Eusebius, and the other ecclesiastical historians; and republished, with additional notes by Reading, at London 1720, in three volumes, folio. See EUSEBIUS and SOCRATES.

SPANHEIM (FREDERIC) professor of divinity at Leyden, and a man of great merit, was born at Amberg in the Upper Palatinate, the 1st of January 1600, of a good family. His father Wigand Spanheim, doctor of divinity, was a very learned man, and ecclesiastical counsellor to the elector palatine: he died in 1620, holding in his hand a letter from his son, which had made him weep for joy. Frederic was educated with great care under the inspection of his father; and having studied in the college of Amberg till 1613, was sent the next year to the university of Heidelberg, which was then in a very flourishing condition. He made so great a progress there both in the languages and in philosophy, that it was easily perceived he would one day become a great man. He returned to his father's house in 1619, and was sent soon after to Geneva to study divinity there. In 1621, after the death of his father, he went into Dauphiné; and lived three years with the governor of Ambrun, in the quality of a tutor. Then he returned to Geneva, and went afterwards to Paris; where he met with a kind relation, Samuel Durant, who was minister of Charenton. Durant dissuaded Spanheim from accepting the professorship of philosophy at Lausanne, which the magistrates of Berne then offered him. Bayle's Dict. in voce.—Niceron, tom. XXIX.

In April 1625, he made a voyage of four months to England, and was at Oxford; but being driven from thence by the plague, he returned to Paris, and was present at the death of his

his relation Durant, who having a great kindneſs for him, left him his whole library. He had learned Latin and Greek in his own country, French at Geneva, Engliſh at Oxford; and what time he now ſpent at Paris, was employed in acquiring the oriental tongues. In 1627, he diſputed at Geneva for a profeſſorſhip of philoſophy, and carried it; and about the ſame time married a lady, originally of Poitou, who reckoned among her anceſtors the famous Rudæus. He was admitted a miniſter ſome time after; and in 1631, ſucceeded to the chair of divinity, which Benedict Turretin had left vacant. He acquitted himſelf of his functions as an able and withal an indefatigable man; ſo that his reputation being ſpread abroad on every ſide, ſeveral univerſities would have had him: but that of Leyden prevailed, after the utmoſt endeavours had been uſed to keep him at Geneva. He left Geneva in 1642; and taking a doctor of divinity's degree at Baſil, that he might conform to the cuſtom of the country he was going to, he arrived at Leyden the 3d of October that year. He not only ſupported, but even increaſed the reputation he had brought with him; but he lived only to enjoy it, till May 1649. His great labors ſhortened his days. His academical lectures and diſputations, his preaching, (for he was miniſter of the Walloon church at Leyden) the books he wrote, and many domeſtic cares, did not hinder him from keeping up a great literary correſpondence. Beſides this he was obliged to pay many viſits: he viſited the queen of Bohemia, and the prince of Orange; and was in great eſteem at thoſe two courts. Queen Chriſtina did him the honor to write to him; in order to let him know, how much ſhe eſteemed him, and what pleaſure ſhe took in reading his works. Nevertheleſs, though he gave many ſpecimens of abilities and learning, he cannot be ſaid to have compoſed any work of importance; and perhaps the republic of letters has been more obliged to him for two ſons that he left, than for any thing which he himſelf wrote. He was the author of ſome things in the hiſtorical as well as theological way.

SPANHEIM

SPANHEIM (EZEKIEL) a very learned writer, as well as excellent ſtateſman, was the eldeſt ſon of Frederic Spanheim; and was born at Geneva in the year 1629. He diſtinguiſhed himſelf ſo much in his earlieſt youth by his forward parts and progreſs in literature, that going to Leyden with his father in 1642, he gained immediately the friendſhip of Daniel Heinſius and Salmaſius, who were there; and preſerved it with them both, notwithſtanding the animoſity they exerted againſt each other. He was not ſatisfied with making himſelf a thorough maſter of the Greek and Latin tongues, but he applied himſelf with great vigor to the Oriental alſo. Ludovicus Cappellus had publiſhed, at Amſterdam in 1645, a diſſertation upon the ancient Hebrew Letters againſt John Buxtorf; in which he maintains, that the true characters of the ancient Hebrews were preſerved among the Samaritans, and loſt among the Jews. Spanheim undertook to refute Cappellus in certain theſes, which he maintained and publiſhed at ſixteen years of age; but which afterwards, out of his great candor and modeſty, he called unripe fruit; and frankly owned, that the famous Bochart, to whom he had ſent them, had declared himſelf for Cappellus againſt Buxtorf.

Le Clerc, Bibl. Choiſee, tom. XXII.—Niceron, &c. tom. II.—General Dictionary.

In 1649, he loſt his father; and ſoon after returned to Geneva, where he was honoured with the title of profeſſor of eloquence, but never performed the functions of that place. His reputation ſpreading more and more into foreign countries, Charles Lewis, elector palatine, ſent for him to his court to be tutor to his only ſon: which employment he not only diſcharged with great ſucceſs, but alſo ſhewed his prudence and addreſs, by preſerving the good opinion of the elector and electreſs, though they were upon ill terms with each other. While he lived at this court, he employed his leiſure hours in perfecting his knowledge of the Greek and Roman learning; and not only ſo, but he ſtudied the hiſtory of the later ages, and examined all thoſe books and records, which relate to the conſtitution of the empire, and might contribute to explain and illuſtrate the public law of Germany. He ſhortly gave a proof of his capacity for theſe ſort of matters, in a French piece which he publiſhed in 1657; the deſign of which was, to aſſert the right of the elector palatine to the poſt of vicar of

the empire, in oppoſition to the claims of the duke of Bavaria. Skill in theſe matters hath always been a ſure foundation and ſtep to preferment in the courts of Germany; and there is no doubt, that it opened Mr. Spanheim's way to thoſe great and various employments, in which he was afterwards engaged.

In 1660, he publiſhed at Heidelberg a French tranſlation of the emperor Julian's Cæſars, with notes and illuſtrations from medals and other monuments of antiquity. He had always an extraordinary paſſion for antiquities and medals; but had not yet ſeen Italy, where the ſtudy of them more eſpecially floriſhed. On this account it was no doubt with great pleaſure, that he ſhortly after received a commiſſion from the elector, to go to Rome; in order to obſerve the intrigues of the catholic electors at that court. He no ſooner arrived than he attracted the eſteem of queen Chriſtina, at whoſe palace there was held an aſſembly of learned men every week; and he dedicated to her in 1664, Diſſertationes de præſtantia & uſu numiſmatum antiquorum, printed at Rome in 4to. The ſame year he took a journey to Naples, Sicily, and Malta, and then returned to Rome; where he found the princeſs Sophia, mother of George I, of England. That princeſs, being highly pleaſed to meet with a gentleman, whom ſhe had already known as a man of learning, and correſponded with upon ſubjects of politics and literature, could not be ſatisfied to part with him ſo ſoon, as was likely to happen; and therefore, having obtained leave of the elector her brother, carried him with her into Germany.

Upon his return to Heidelberg in April 1665, he was received by the elector his maſter with all poſſible marks of eſteem; and afterwards employed by him, in divers negotiations at foreign courts. The ſame year, he went to that of Lorrain; the year following, to that of the elector of Mentz; then to France; afterwards in 1668, to the congreſs of Breda; and then to France again. After all theſe journeys, he returned to Heidelberg; but continued there no longer, than while he was detained by a dangerous illneſs: for upon his recovery, he was ſent by his maſter to Holland, and afterwards to England. In 1679, the elector of Brandenburg, having recalled his envoy at the court of England, gave his employment to Mr.

Mr. Spanheim, with the conſent of the elector palatine; and though he was charged at the ſame time with the affairs of theſe two princes, yet he acquitted himſelf ſo well, that the elector of Brandenburg deſired to have him entirely in his ſervice, which the elector palatine at laſt conſented to. In 1680, he went to France, by order of his new maſter, with the title of envoy extraordinary; and during nine whole years reſidence at Paris, never left that city but twice. In 1684, he went to Berlin, to receive the poſt of miniſter of ſtate; and the year after to England, to compliment James II, upon his acceſſion to the throne. Upon the revocation of the edict of Nantz, he did great ſervices to many of the reformed; who found a place of refuge in his houſe, when they durſt not appear abroad, for fear of their perſecutors. Though he performed his maſter's buſineſs at the French court with the greateſt ability and exactneſs, yet he led the life all the while of a very ſtudious man: he read and wrote a great deal, maintained a correſpondence with the learned all over Europe, and anſwered their letters with the utmoſt punctuality.

After this long ambaſſy, he ſpent ſome years at Berlin in retirement and among his books; but after the peace of Ryſwick, was again obliged to quit his ſtudy, and ſent on an ambaſſy to France, where he continued from 1697 to 1702. The elector of Brandenburg, having during that interval aſſumed the title of king of Pruſſia, conferred on him the title and dignity of baron. In 1702, he quitted France, and went ambaſſador to England; where he ſpent the remainder of his days, dividing his time between his maſter's buſineſs and his ſtudies. He died the 28th of October 1710, aged eighty-one years; and was buried in Weſtminſter-Abbey. He left but one daughter, who married in England the Marquiſs de Montandre. It is ſurpriſing, that Mr. Spanheim, who ſeems to have been toſſed about Europe from one court to another all his life, and to have been continually engaged in negotiations and ſtate-affairs, which he always diſcharged with the utmoſt exactneſs, could find time to compoſe ſo many works; and works too of learning and labor, which could only be written in his ſtudy and among his books. One may almoſt ſay of him, that he negotiated and did buſineſs like a man, who had nothing elſe in his thoughts; and that he wrote like

a man, who had ſpent his whole time by himſelf. He never appeared the man of letters, but when it was proper to do ſo; yet he converſed no oftener with the unlearned, than was neceſſary for his buſineſs.

Some of his writings have been mentioned already. His Latin works, upon the uſe and excellence of antient medals, is his capital performance: it was publiſhed at Rome in 1664, as hath been obſerved; at Paris in 1671, much enlarged; and after that with ſo many more additions, as from a 4to to riſe to two large volumes in folio: the firſt printed at London in 1706, the ſecond at Amſterdam in 1717. This work is juſtly eſteemed a treaſure of erudition. Two pieces of Spanheim are inſerted in Grævius's collection of Roman antiquities: one in the fifth volume, de nummo Smyrnæorum, ſeu de Veſtâ & Prytanibus Græcorum, diatriba; the other in the eleventh volume, intitled, Orbis Romanus, ſeu ad Conſtitutionem Antonini Imperatoris, de qua Ulpianus, Leg. xvii. Dig. de Statu Hominum, Exercitationes duæ. At Leipſia 1696, in folio, came out, Juliani Imperatoris Opera, Græce & Latine, cum variorum notis: recenſente Ez. Spanheim, qui obſervationes adjecit. But there is nothing of Spanheim in this edition, except the preface, and very ample remarks upon the firſt oration of Julian: he not having leiſure and opportunity to proceed farther. Notes of his upon Callimachus are inſerted in Grævius's edition of that author, at Utrecht, 1697; and alſo upon three firſt comedies of Ariſtophanes in Kuſter's edition, 1709.

Niceron, T. XXIX.

SPANHEIM (FREDERIC) brother of Ezekiel Spanheim, and very learned alſo, was born at Geneva the 1ſt of May 1632; and at ten years of age, carried by his father to Leyden. He ſtudied philoſophy under the famous Hereboord, and was admitted doctor in that faculty at nineteen. He had loſt his father two years before; and, as he had been deſigned for the miniſtry, he applied himſelf vigorouſly to the ſtudy of divinity and the languages. Boxton was his maſter in Greek and Latin; and Golius in orientals, at leaſt in Arabic. He was a candidate for the miniſtry in 1652, and ſoon after began to preach in ſeveral parts of Zealand. He diſcharged the functions of a miniſter at Utrecht for one year with a reputation, that raiſed ſome jealouſy in the mind of Alexander

Alexander Morus, whoſe name was then famous in the united provinces. He received ſoon after an invitation from Charles Lewis elector palatine, who had reſolved to re-eſtabliſh his univerſity at Heidelberg, and gave him the profeſſorſhip of divinity, though he was then but twenty three years of age. Before he went to take poſſeſſion of that poſt, he was admitted doctor of divinity at Leyden in April 1655. He gained a great reputation at Heidelberg, and the elector palatine always ſhewed him the higheſt marks of his eſteem and confidence; but theſe favours did not prevent him from oppoſing the elector with great freedom, when he attempted to divorce himſelf from the princeſs his wife, in order to marry another. His merit procured him, during the time he lived in the palatinate, ſeveral invitations from other univerſities; but he only accepted that from Leyden, where he was admitted profeſſor of divinity and ſacred hiſtory with a general applauſe in October 1670. Here his reputation was raiſed to the higheſt pitch. He was four times rector of the univerſity of Leyden, and had the poſt of librarian beſides. Many years before his death, he was excuſed from reading public lectures, that he might have the more leiſure to apply himſelf to the compoſing ſeveral works, which he publiſhed. In 1695, he was attacked by a palſy, which affected half his body: of which however he afterwards appeared to be tolerably well recovered. He did not indeed enjoy a perfect ſtate of health from that time; and, not being able to reſtrain himſelf from his ſtudies and labours, which was abſolutely neceſſary, he relapſed, and died the 18th of May 1701. He was thrice married, and had ſeveral children; but only one, whoſe name was Frederic, ſurvived him.

His writings are extremely numerous. They were printed at Leyden in three volumes folio; the firſt in 1701, and the two laſt in 1703. They are chiefly, if not altogether, upon ſubjects of theology.

SPEED (JOHN) a well-known Engliſh hiſtorian, was born at Farington in Cheſhire about the year 1555, and brought up to the buſineſs of a taylor; in which he ſeems to have riſen to no ſmall degree of eminence, for he was free of the company of merchant-taylors in the city of London. No particulars of his life are known; nor how, forſaking

Fuller's Worthies, in Cheſhire.—General Dict.

the buſineſs of his profeſſion, he conceived thoughts firſt of ſtudying, and then of writing, hiſtory. In 1606, he publiſhed his "Theatre of Great Britain;" which was afterwards reprinted, particularly in 1650, under this title: "The "theatre of the empire of Great Britaine, preſenting an ex- "act geography of the kingdomes of England, Scotland, "Ireland, and the iſles adjoyning. With the ſhires, hun- "dreds, cities, and ſhire-townes within the kingdome of Eng- "land, divided and deſcribed by John Speed," folio. Dr. Nicholſon obſerves, that theſe maps "are extremely good; "and make a noble apparatus, as they were deſigned, to his "hiſtory: but his deſcriptions of the ſeveral counties are "moſtly ſhort abſtracts of what Camden had ſaid before him." In 1614, he publiſhed in folio, "The hiſtory of "Great Britain under the conqueſts of the Romans, Saxons, "Danes, and Normans; their originals, manners, warres, "coines, and ſcales, with the ſucceſſions, lives, actes, and "iſſues of the Engliſh monarchs, from Julius Cæſar to our "moſt gracious ſovereigne king James." Dedicated to king James I. He borrowed many of his materials from Camden; and was ſupplied with many by Sir Robert Cotton, Sir Henry Spelman, and other antiquaries, with whom he was well acquainted. There are prefixed to it recommendatory poems in Latin, French, and Engliſh, by Sir Henry Spelman and others; and writers have ſpoken of it in terms of high commendation. Mr. Speed was not only an hiſtorian, but alſo a divine; for in 1616, he publiſhed a work in 8vo, called "The Cloud of Witneſſes, or the Genealogies "of Scripture, confirming the truth of holy hiſtory and hu- "manity of Chriſt."

Engliſh hiſtorical library, p. 5. Lond. 1714.

He died the 28th of July 1629, and was buried in the church of St. Giles Cripplegate London, where a monument was erected to his memory. By his wife Suſanna, with whom he lived fifty ſeven years, and who died about three quarters of a year before him, he had twelve ſons, and ſix daughters. One of his ſons, named John, was an eminent phyſician; of whom Mr. Wood has given ſome account, in the firſt volume of Athenæ Oxonienſes. As to Mr. Speed himſelf, "he muſt be acknowledged, ſays Dr. Nicholſon, to "have had a head the beſt diſpoſed towards hiſtory of any of "our

pag. 73.

" our writers; and would certainly have outdone himſelf, as " far as he has gone beyond the reſt of his profeſſion, if the " advantages of his education had been anſwerable to thoſe " of his natural genius. But what could be expected from " a taylor? However, we may boldly ſay, that his Chronicle is the largeſt and beſt we have hitherto extant." In another place, " John Speed was a perſon of extraordinary in- " duſtry and attainments in the ſtudy of antiquities; and " ſeems not altogether unworthy the name of ſummus & eru- " ditus antiquarius, given him by one who was certainly ſo " himſelf." pag. 5. Sheringham de Anglorum origine, p. 42

SPELMAN (Sir HENRY) an eminent Engliſh antiquarian, was deſcended from an ancient family; and born at Cengham near Lynn in Norfolk, about the year 1561. He was ſent to Trinity college in Cambridge, when he was not quite fifteen years of age; and at the end of two years and a half, was called home upon the death of his father. About a year after, he was ſent to Lincoln's Inn to ſtudy the law; where having continued almoſt three years, he retired into the country, and married a lady of good faſhion and fortune. He was high ſheriff of Norfolk in 1604, and began to be diſtinguiſhed for his great abilities and wiſdom. Accordingly he was ſent by king James three ſeveral times into Ireland upon public buſineſs; and at home was appointed one of the commiſſioners, to enquire into the oppreſſion of exacted fees, in all the courts and offices of England, as well eccleſiaſtical as civil: which biſhop Hacket calls " a noble ex- " amination and full of juſtice." He attended this buſineſs for many years, to the prejudice of his family and fortunes; and the government was ſo ſenſible of his good ſervices, that a preſent of 300 l. was made him, not " as a full recom- " pence," (for ſo it is expreſſed in the king's writ) but only " as an occaſional remembrance," till ſomething more equal to his merit could be done for him. He was knighted by king James I, who had a particular eſteem for him; as well on account of his known capacity for buſineſs, as his great learning in many ways, eſpecially in the laws and antiquities of our nation. There, for a good part of his life, he ſeems Life of Sir Henry Spelman by biſhop Gibſon, prefixed to Gibſon's edit. of the " Engliſh " works of " Sir Hen- " ry Spel- " man." Lond. 1723, in folio. Life of archbiſhop Williams, part 2. p. 93.

to have ſtudied for his own private amuſement, and not with an eye to any particular undertaking.

When he was about fifty years of age, he went with his wife and family, to live in London; and there falling into a ſtudy, to which his own genius had always inclined him, he got together all ſuch books and manuſcripts, as concerned the ſubject of antiquities, whether foreign or domeſtic. In the year 1613, he publiſhed his book de non temerandis eccleſiis, "churches not to be violated"; and this firſt eſſay, together with many others that came out afterwards, confirmed the notion which the public had preconceived of his profound learning and ſkill in laws and antiquities. In 1626, he publiſhed the firſt part of his "Gloſſary." After he had made large collections, and got a tolerable knowledge of the Saxon tongue, he reſolved to go on with his undertaking; but becauſe he would not depend upon his own judgment, he printed one or two ſheets by way of ſpecimen, from which his friends were to judge of the nature of his deſign. He was encouraged in it by the moſt learned perſons of that age: at home, by archbiſhop Uſher, biſhop Williams then lord keeper, Mr. Selden, and Sir Robert Cotton; abroad, by Rigaltius, Salmaſius, Peireſchius, and others; as alſo by Bignonius, Meurſius, and Lindenbrokius, whoſe aſſiſtances he very gratefully acknowledges. Upon this, he publiſhed it as far as to the end of the letter L; but why he went no farther, is not known. Some have fancied, that he ſtopped at the letter M, becauſe he had ſaid ſome things under magna charta and maximum conſilium, that his friends were afraid might give offence; "that not being a ſeaſon, ſays Dr. Gibſon, to ſpeak freely, either of the prerogative of the king, or the liberty of the ſubject, both which upon many occaſions would have fallen in his way." Our author has told us, in an advertiſement before the book, that he choſe to entitle his work Archæologus, rather than Gloſſarium, as we commonly call it: for a gloſſary, ſtrictly ſpeaking, is no more than a bare explication of words; whereas this treats more eſpecially of things, and contains entire diſcourſes and diſſertations upon ſeveral heads. For this reaſon, it is not only to be conſulted upon occaſion, like common lexicons or dictionaries; but it ought to be carefully peruſed and ſtudied,

Præfat. ad Gloſſarium.

as

as the greateſt treaſure extant of the ancient cuſtoms and conſtitutions of England. About the year 1637, Sir William Dugdale acquainted Sir Henry Spelman, that many learned men were very deſirous to ſee the ſecond part publiſhed, and requeſted of him to gratify the world with the work entire. Upon this, he ſhewed Sir William the ſecond part, and alſo the improvements which he had made in the firſt; but withal told him the diſcouragement he had met with in publiſhing the firſt part, for that the ſale had been extremely ſmall. Upon his death, all his papers came into the hands of Sir John Spelman his eldeſt ſon; a gentleman, who had abilities ſufficient to complete what his father had begun, if death had not prevented him. After the reſtoration of Charles II, archbiſhop Sheldon and chancellor Hyde enquired of Sir William Dugdale, what became of the ſecond part, and whether it was ever finiſhed; and, upon his anſwering in the affirmative, expreſſed a deſire that it might be printed. Accordingly it was publiſhed by Sir William; but, as Dr. Gibſon ſays, "the latter part in compariſon of the other is je-"june and ſcanty; and every one muſt ſee, that it is little "more than a collection, out of which he intended to com-"poſe ſuch diſcourſes, as he has all along given us in the "firſt part, under the words of the greateſt import and uſe-"fulneſs." It was ſurmiſed, for it never was proved, that becauſe Sir William Dugdale had the publiſhing the ſecond part, he inſerted many things of his own, which were not in Sir Henry Spelman's copy; and particularly ſome paſſages, which tend to the enlargement of the prerogative, in oppoſition to the liberties of the ſubject. But Dr. Gibſon aſſures us, that the very copy, from which it was printed, is in the Bodleian library in Sir Henry's own hand, and exactly agrees with the printed book; and particularly under the word Parlamentum, and thoſe other paſſages, upon which the controverſy was raiſed. So far then as the copy goes, for it ends at the word Riota, it is a certain teſtimony, that Sir William Dugdale did no more than mark it for the printer, and tranſcribe here and there a looſe paper: and, though the reſt of the copy was loſt, before it came to the Oxford library, on which account there is not the ſame authority for the Gloſſary's being genuine after the letter R; yet

yet it is not likely, that Sir William had any more ſhare in theſe laſt letters of the alphabet, than he had in any of the reſt. We have been more particular in our account of this Gloſſary, becauſe it is a very important work, and of more conſequence than any thing Sir Henry Spelman wrote.

The next work which he entered upon was, an edition of the "Engliſh councils." He had entered upon this work, before the "Gloſſary" was finiſhed; and was particularly encouraged in it, as he tells us, by the archbiſhops, Abbot, Laud, and Uſher. He branched his undertaking into three parts, aſſigning an intire volume to each diviſion: 1. "From "the firſt plantation of chriſtianity to the coming in of the "conqueror in the year 1066. 2. From the Norman con- "queſt to the caſting off the pope's ſupremacy, and the diſ- "ſolution of monaſteries by Henry VIII. 3. The hiſtory "of the reformed Engliſh church from Henry VIII to his "own time." The volume, which contained the firſt of theſe heads, was publiſhed in 1639, about two years before his death, with his own annotations upon the more difficult places. The ſecond volume of the "Councils" as well as the ſecond part of the "Gloſſary," was put into the hands of Sir William Dugdale, by the direction of archbiſhop Sheldon and lord chancellor Hyde. Sir William made conſiderable additions to it out of the archbiſhop's regiſters and the Cottonian library; and it was publiſhed in 1664, but with abundance of faults, occaſioned by the negligence of either the copier, or corrector, or both. Sir Henry wrote ſeveral other works, all relating to ancient laws and cuſtoms. He was a great encourager of learning and learned men. It was he, who firſt adviſed Dr. Watts to the ſtudy of antiquities; and, when he had arrived to good ſkill in thoſe matters, excited him, as the doctor owns in his preface, to undertake a new edition of Matthew Paris's hiſtory. He calls Mr. Camden his antient friend; and he was likewiſe a great favourer of Sir William Dugdale. His revival of the old Saxon tongue ought to be reckoned a good piece of ſervice to the ſtudy of antiquities. He had found the excellent uſe of that language in the whole courſe of his ſtudies, and much lamented the neglect of it both at home and abroad; which was ſo very general, that he did not then know one man in the

Præfat. ad Concil. V. 1.

the world, who perfectly underſtood it. Hereupon he ſettled a Saxon lecture in the univerſity of Cambridge, allowing ten pounds per annum to Mr. Abraham Wheelocke, preſenting him to the vicarage of Middleton in the county of Norfolk, and giving him likewiſe the profits of the impropriate rectory of the ſame church; both which were intended by him to be ſettled in perpetuity as an endowment of that lecture; but Sir Henry and his eldeſt ſon dying in the compaſs of two years, the civil wars breaking forth, and their eſtate being ſequeſtered, the family became incapable of accompliſhing his deſign. He died in London 1641, and was buried in Weſtminſter abbey near Camden's monument. In 1698, was publiſhed by Mr. Edmund Gibſon, "Reliquiæ "Spelmannianæ: The poſthumous works of Sir Henry "Spelman, knight, relating to the laws and antiquities of "England," folio. Theſe were dedicated to archbiſhop Teniſon, and reprinted with Sir Henry's "Engliſh works" in 1723 folio, under the inſpection and by the care of the ſame Mr. Edmund Gibſon, then doctor and biſhop.

Sir Henry Spelman had eight children, four ſons and four daughters. His eldeſt ſon, "the heir of his ſtudies," as he calls him, was John Spelman, Eſq; a very learned gentleman, who had great encouragement and aſſurance of favour from Charles I. That king ſent for Sir Henry Spelman, and offered him the maſterſhip of Sutton's hoſpital, with ſome other advantages, in conſideration of his good ſervices both to church and ſtate; who, thanking his majeſty, replied, that he was very old, and had one foot in the grave, but ſhould be more obliged, if he would conſider his ſon: upon which, the king ſent for Mr. Spelman, and conferred that and the honour of knighthood upon him. After the civil war broke out, his majeſty, by a letter under his own hand, commanded him from his houſe in Norfolk, to attend at Oxford; where he was often called to private council, and employed to write ſeveral papers in vindication of the proceedings of the court. He was the author of, "A view of a pretended "book intitled, *Obſervations upon his majeſty's late anſwers,* "*and epiſtles.*" Oxford, 1642, in 4to. His name is not ſet to it; yet Dr. Thomas Barlow, who had received a copy from

Præfat. ad Concilia, Vol. I.

Athen. Ox. Vol. II. from him, told Mr. Wood that it was of his compoſing. He wrote alſo, "The caſe of our affairs in law, religion, "and other circumſtances, briefly examined and preſented "to the conſcience," 1643, in 4to. While he was thus attending the affairs of the public, and his own private ſtudies, as thoſe would give him leave, he fell ſick; and died the 25th of July, 1643. His funeral ſermon, by his majeſty's ſpecial order, was preached by archbiſhop Uſher, an intimate acquaintance both of father and ſon. The ſon publiſhed the Saxon pſalter under the title of Pſalterium Davidis Latino-Saxonicum vetus, 1641, in 4to, from an old manuſcript in his father's library, collated with three other copies. He wrote the life of king Alfred the Great in Engliſh, which was publiſhed by Mr. Thomas Hearne at Oxford 1709 in 8vo. It had been tranſlated into Latin by the care of Obadiah Walker, maſter of Univerſity college, who publiſhed the tranſlation with notes and cuts at Oxford in 1709, 8vo.

Clement Spelman, youngeſt ſon of Sir Henry, was a councellor at law, and made puiſny baron of the Exchequer upon the reſtoration of king Charles II. He publiſhed ſome pieces relating to the government, and a large preface to his father's book, De non temerandis eccleſiis. He died in June 1679, and was interred in St. Dunſtan's church Fleetſtreet.

Athen. Ox.

SPENCER (Dr. JOHN) a very ingenious and learned Engliſh divine, was born in Kent in the year 1630, and educated at Corpus Chriſti college at Cambridge; where he took a bachelor of arts degree in 1648, and a maſter's in 1652. He was choſen fellow of his college; and in 1659, took a bachelor of divinity's degree, as he did a doctor's in 1663. In 1667, he was choſen maſter of Corpus Chriſti; and, in 1677, preferred to the deanery of Ely. Theſe were his dignities and preferments, which he did not merely enjoy, but alſo adorned with ſingular abilities and learning; as his publications, though not numerous, do abundantly teſtify.

Gen. Dict.

June the 28th 1660, "being the day of public thankſ-"giving to God for the happy reſtoration of his majeſty to "his kingdoms," he preached a ſermon at St. Mary's in Cambridge on Proverbs xxix. 2, which he publiſhed there the ſame year under the title of "*The Righteous Ruler.*" In

1663,

1663, he publiſhed there in 4to, "A diſcourſe concerning "prodigies: wherein the vanity of preſages by them is re- "prehended, and their true and proper ends aſſerted and vin- "dicated." A ſecond edition of this truly philoſophical and learned work, corrected and enlarged, was publiſhed at London 1665, in 8vo; when was added to it, "A diſcourſe "concerning vulgar prophecies: wherein the vanity of re- "ceiving them, as the certain indications of any future "event, is diſcovered; and ſome characters of diſtinction "between true and pretended prophets are laid down." In 1668, he publiſhed a Latin diſſertation concerning urim and thummim; and in 1685, his great and famous work, De legibus Hebræorum ritualibus & earum rationibus. Spencer's great view in explaining the reaſons of the moſaic ritual was, to vindicate the ways of God to men, and clear the Deity, as he tells us in his preface, from arbitrary and fantaſtic humour; which ſome, not diſcerning theſe reaſons, had been ready to charge him with, and from thence had fallen into unbelief. But this attempt, great and noble as it was, diſguſted and diſguſts all thoſe, and there are not a few of them, who think the divinity of any doctrine or inſtitution weakened, in proportion as it is proved to be rational; and one great objection to it, even among ſome who are not irrationaliſts, is, the learned authors having advanced, that many rites and ceremonies of the Jewiſh nation are deduced from the practices of their heathen and idolatrous neighbours. This poſition has given no ſmall offence, as if greatly derogatory from the divine inſtitution of thoſe rights; and many writers have attacked it both at home and abroad, particularly Herman Witſius in his Ægyptiaca. Others however have ſeen no ill conſequences from admitting it; and the work upon the whole has been highly and juſtly valued, as it deſerves, being full of good ſenſe and learning of all kinds, and extremely well written. The author afterwards greatly enlarged it, particularly with the addition of a fourth book; and his papers, being committed at his death to archbiſhop Teniſon, were bequeathed by that prelate to the univerſity of Cambridge, together with the ſum of fifty pounds, to forward the printing of them. At length Mr. Leonard Chappelow, fellow of St. John's college, and profeſſor of Arabic, being deputed

puted by the univerſity, and offered the reward, undertook a new edition of this work, with the author's additions and improvements; and publiſhed it at Cambridge 1727, in two volumes, folio.

Dr. Spencer, after a life ſpent in the cloſeſt application to his ſtudies, died the 27th of May 1695, aged ſixty-three years; and was interred in the chapel of Corpus Chriſti College.

There was William Spencer, fellow of Trinity College in Cambridge, and a very learned man; of whom we know nothing more, than that he publiſhed at the univerſity preſs in 1658 4to, the eight books againſt Celſus and Philocalia of Origen, with a corrected Latin verſion, and notes of his own.

SPENSER (EDMUND) a great Engliſh poet, was born in London, and educated at Pembroke-Hall in Cambridge; where he took a bachelor of Arts degree in 1572, and a maſter's in 1576. This appears from the regiſter of the univerſity; and muſt needs be thought a ſufficient confutation of thoſe, who relate Spenſer to have been born ſo early as 1510: which, though it is the date fixed upon his monument at Weſtminſter-Abbey, cannot but be erroneous. He does not ſeem to have had much fortune or intereſt, at his firſt ſetting out into the world; for he is ſaid to have ſtood for a fellowſhip in his college, and to have miſſed it. This diſappointment, together with the narrowneſs of his circumſtances, forced him from the univerſity: and we find him next taking up his reſidence with ſome friends in the north, where he fell in love with his Roſalind; whom he ſo finely celebrates in his paſtoral poems, and of whoſe cruelty he has written ſuch pathetic complaints. As poetry is frequently the offſpring of love and retirement, it is probable that his genius began to diſtinguiſh itſelf about this time; for "The Shepherd's Calendar," which is ſo full of his ſucceſsleſs paſſion for Roſalind, was the firſt of his works of any note. Mr. Hughes obſerves, that in this work our poet "has not been miſled by the Italians; though Taſſo's Aminta might have been at leaſt of as good authority to him in "the paſtoral, as Arioſto in the greater kind of poetry. But "Spenſer rather choſe to follow nature itſelf, and to paint the "life and ſentiments of ſhepherds after a more ſimple and un-

"af-

Hughes's "Life of "Spenſer," prefixed to his edition of "Spenſer's Works." Lond. 1715, in 6 vol. 12mo.

"Remarks on the Shepherd's Calendar," prefixed to Spenſer's Works.

"affected manner."——He afterwards says, that "the sim-
"plicity, which appears in Spenser's pastorals, may be thought
"by some readers to have too much of the merum rus;"
but adds, that "if he has erred in this, he has at least erred
"on the right hand."

The "Shepherd's Calendar" was addressed, by a short dedication in verse, to Sir Philip Sidney; who was then in the highest reputation for wit, gallantry, and polite accomplishments; and who, being himself an excellent writer, immediately became sensible of Spenser's merit. He was one of the first who discovered it, and recommended it to the notice of the best judges; and so long as this great man lived, Spenser never wanted a judicious friend nor a generous patron. After he had staid some time in the north, he was prevailed upon to quit his obscurity, and come to London, that he might be in the way of promotion; and the first means he made use of, after his arrival there, was his acquaintance with Sir Philip Sidney. Yet it does not appear when this acquaintance began, whether upon his addressing to him "The Shepherd's Calen-
"dar," or some time after. If a certain story, which is usually told upon this occasion, be true, it must have been some time after: the story runs thus. It is said, that he was a stranger to Sir Philip, when he had begun to write his "Fairy
"Queen;" and that he took occasion to go to Leicester-House, and to introduce himself by sending in to Sir Philip the ninth Canto in the first book of that poem. Sir Philip was much surprised with the description of *Despair* in that canto, and is said to have shewn an unusual kind of transport on the discovery of so new and uncommon a genius. After he had read some stanzas, he called his steward, and bid him give the person, who brought those verses, fifty pounds; but upon reading the next stanza, he ordered the sum to be doubled. The steward was as much surprised as his master, and thought it his duty to make some delay, in executing so sudden and lavish a bounty; but upon reading one stanza more, Sir Philip raised his gratuity to 200l. and commanded the steward to give it immediately, lest, as he read farther, he might be tempted to give away his whole estate.

Though nothing could have been more happy for Spenser, than to be introduced to court by Sir Philip Sidney, yet he did not

not immediately receive any great benefit from it. He was indeed created poet laureat to queen Elizabeth; but for ſome time he only wore the barren laurel, and poſſeſſed the place without the penſion. The lord treaſurer Burghley had not, it ſeems, the ſame taſte and feeling of Spenſer's merit with Sir Philip Sidney; but on the contrary is reported to have intercepted, from ſome motive or other, the queen's intended bounty to him. It is ſaid that her majeſty, upon Spenſer's preſenting ſome poems to her, ordered him 100l. but that the lord treaſurer Burghley, objecting to it, ſaid with ſome ſcorn of the poet, "What! all this for a ſong?" The queen replied, "Then give him what is reaſon." Upon this, Spenſer took a proper opportunity to preſent the following lines to her majeſty, in the form of a petition, to remind her of her order:

"I was promiſed on a time
"To have reaſon for my rhime;
"From that time unto this ſeaſon,
"I received nor rhyme nor reaſon.

which, we are told, produced the deſired effect; for that the queen, not without reproving the treaſurer, immediately directed the payment of the money. Fuller relates this fact; and a late noble author has made ſome reflections on it, which, though thrown out in a ſtrain of ſatire and irony, and merely to ſerve a preſent purpoſe, contain nevertheleſs much good truth; and deſerve to be pondered well by certain literary recluſes, who upon the merit of mere letters, have been always ready to hope, for what mere letters has in no age obtained.

Worthies in London.

Bolingbroke's Political Tracts. Occaſional Writer, No. 2.

"If we write for poſterity, ſays he, we muſt not complain "that the care of rewarding our merit is left to poſterity; and "if we neglect to ſerve the ſtate, thoſe, who are appointed to "preſide over it, break no rule of equity, when they neglect "us. Spenſer has been amply recompenſed by poſterity for "his *Fairy Queen*; but the wiſe treaſurer Burghley declined "the payment of an hundred pounds, which queen Elizabeth "ordered him, and left this admirable poet to ſtarve. Had "Spenſer applied himſelf to more ſerious ſtudies; had he ex"celled in phyſics, in metaphyſics, or even in the firſt philo"ſophy or in theology, inſtead of excelling in wit and poetry,

"the

"the amabiles inſaniæ of Horace, his uſage would have been "the ſame no doubt. Even the greateſt productions of theſe "ſtudies are but trifles in the account of a conſummate ſtateſ-"man, and may properly enough be diſtinguiſhed from the o-"thers in his ſenſe, by the title of Inſaniæ ſeveriores. Our "Engliſh miniſters, to their honor be it ſpoken, have at all "times proceeded upon this admirable principle. The moſt "excellent ſermons, the moſt elaborate treatiſes, have not "been ſufficient to procure the advancement of ſome divines, "while a ſorry pamphlet, or a ſpiritual libel, has raiſed others "to the higheſt dignities of the church. As it has fared with "mere divinity, ſo has it fared with mere eloquence: as one "never cauſed the divine, ſo the other never cauſed the law-"yer, to be diſtinguiſhed; but we know, that if either of them "be employed in a court-cauſe, he never fails to make his "fortune. The ſame fate has attended writers of another "kind: the celebrated *Tatlers* and *Spectators* had no reward "except from bookſellers and fame; but when thoſe authors "made the diſcovery I have made, and applied their talents "better in writing the *Engliſhman* and *Freeholder*, one was "ſoon created a knight, and the other became ſecretary of "ſtate. In ſhort, without enumerating any more inſtances, "I may confidently affirm, that this has been the caſe from "Burghley to this time." We verily believe with the noble author, that it has; and therefore would earneſtly adviſe all mere ſcholars, mere poets, and mere wits, not to ſuffer diſ-content and ſpleen to be predominant; not to diſquiet and fret themſelves continually, becauſe they may happen to be over-looked or neglected by ſtateſmen; but to remember, that ſtateſmen act altogether upon the principles of worldly wiſ-dom, and will therefore never ſerve thoſe, who either have it not in their power, or do not endeavour to ſerve them. If theſe ſcholars, and poets, and wits, would obtain the end, let them uſe the means: if they expect favors of a ſtateſman, let them attend him, let them devote themſelves to him, let them depend upon him, let them abandon their bodies, ſouls, wit, learn-ing, and talents of all kinds entirely to his ſervice. Such is our eſ-teem therefore for the memory of Spenſer, that we are ſorry to ſay, he did not behave himſelf philoſophically enough in this regard: for there are ſcattered among his poems many weak and querulous bemoanings of hard and undeſerved treatment, not without ſome

ſplenetic and ſatyrical reflections. In his "Mother Hubberd's Tale," he has painted the misfortune of depending on courts and great perſons: he has done it indeed in a moſt lively manner, and the deſcription would have been very well if it had not flowed, as it is to be feared it did, from ſpleen and diſappointment. We will tranſcribe it however, not only for its beauty, but by way of comfort to thoſe, who are apt to lament their own fate, for not being dependent upon ſome great man; for not being placed in the road to preferment, as it is uſually expreſſed.

"Full little knoweſt thou, that haſt not try'd,
"What hell it is in ſuing long to bide:
"To loſe good days that might be better ſpent,
"To waſt long nights in penſive diſcontent;
"To ſpeed to day, to be put back to-morrow,
"To feed on hope, to pine with fear and ſorrow;
"To have thy prince's grace, yet want her peers,
"To have thy aſking, yet wait many years;
"To fret thy ſoul with croſſes and with cares,
"To eat thy heart with comfortleſs deſpairs;
"To fawn, to crouch, to wait, to ride, to run,
"To ſpend, to give, to want, to be undone.

But though Spenſer had no intereſt with the lord treaſurer Burghley, yet we find him, ſome time after his appearance at court, in conſiderable eſteem with the moſt eminent men of that time. In the year 1579, he was ſent abroad by the earl of Leiceſter; but it does not appear in what ſervice. The moſt important ſtep, which he afterwards made into buſineſs, was upon the lord Grey of Wilton's being appointed lord deputy of Ireland; to whom Spenſer was recommended, and went, as ſecretary. There is no doubt, that he filled his office with very good ſkill and capacity; as may appear by his "*Diſcourſe on the State of Ireland.*" His ſervices to the crown were rewarded by a grant from queen Elizabeth of three thouſand acres of land in the county of Cork: his houſe was in Kilcolman; and the river Mulla, which he has more than once introduced into his poems, ran through his grounds. It was in this retirement, that he finiſhed his celebrated poem

and

and chef d'ouvre, "*The Fairy Queen*," which was probably begun ſome time before; for it was begun and finiſhed at different intervals of time. He publiſhed at firſt only three books, with an explication of the general meaning of the poem, in a letter to Sir Walter Ralegh, dated January the 23d 1589. To theſe three books three more were added in a following edition; but the ſix laſt, for it conſiſted of twelve, were unfortunately loſt by his ſervant, whom he had in haſte ſent before him into England. It was in this retirement, that he was a more ſucceſsful lover, than when he courted Roſalind: for the collection of his "*Sonnets*" are a kind of ſhort hiſtory of the progreſs of a new amour, which we find ended in a marriage, and gave occaſion to an epithalamium, which no one could write ſo well as himſelf. Laſtly, it was in this retirement, that he was viſited by Sir Walter Ralegh, in his return from the Portugal expedition in 1589. See RALEGH.

In the rebellion in Ireland under the earl of Deſmond, our poet was plundered and deprived of his eſtate; and ſeems to have ſpent the latter part of his life with much grief of heart, under the diſappointment of a broken fortune. He died in the year 1598, and was interred in Weſtminſter Abbey near the famous Geoffrey Chaucer, as he had deſired: where a monument was erected to him at the charge of Robert Devereaux earl of Eſſex. The preſent inſcription is in Engliſh, places his birth in 1510, and his death in 1596; although Camden ſays expreſsly, that it was in 1598. But this inſcription is with reaſon ſuppoſed to have been put up ſince, when the monument was perhaps repaired; and to be wholly different from the original one, which is mentioned by Dr. Fuller and others to have been in Latin. In a ſhort Latin tract, deſcribing the monuments of Weſtminſter-Abbey in the year 1600, and publiſhed as is ſuppoſed by Mr. Camden, we find the following account of it. Edmundus Spenſer, Londinenſis, Anglicorum Poetarum noſtri ſæculi facile princeps, quod ejus Poemata, faventibus Muſis & victuro genio conſcripta, comprobant. Obiit immatura morte, anno ſalutis 1598, & prope Galfridum Chaucerum conditur, qui fæliciſſime Poeſin Anglicis literis primus illuſtravit. In quem hæc ſcripta ſunt Epitaphia. Let us obſerve, before we tranſcribe the epitaph, that the abſurdity of ſuppoſing Spenſer born in 1510 appears

Keepe's Monumenta Weſtmonaſt.

plainly from the expreſſion *immatura morte*, which is here uſed, but certainly would not have been, if he had died at eighty-eight years of age. This is the epitaph; the compoſer of which, ſeems to have had his eye on that of cardinal Bembo upon Raphael.

See RAPHAEL.

Hic prope Chaucerum ſitus eſt Spenſerius, illi
Proximus ingenio, proximus ut tumulo.
Hic prope Chaucerum, Spenſere Poeta, Poetam
Conderis, & verſu quam tumulo proprior.
Anglica, te vivo, vixit plauſitque Poeſis:
Nunc moritura timet, te moriente, mori.

Such were the notions conceived of Spenſer, and ſuch the eloges beſtowed on him, by his contemporaries. Poſterity has in no wiſe been inſenſible to his merit, but has allowed him to be the firſt of our Engliſh poets, who brought heroic poeſy to any perfection; and ſeems to be agreed, that his *Fairy Queen* is, for invention and true poetry, little inferior, if not equal, to any production ancient or modern that preceeded it. Let us quote, however, the judgments of a few critics. Sir William Temple remarks, that "the religion of "the Gentiles had been woven into the contexture of all the "ancient poetry with a very agreable mixture; which made "the moderns affect to give that of Chriſtianity a place alſo in "their poems. But the true religion was not found to be-"come fiction ſo well, as a falſe had done: all their attempts "of this kind ſeemed rather to debaſe religion, than to "heighten poetry. Spenſer endeavoured to ſupply this with "morality, and to make inſtruction, inſtead of ſtory, the ſub-"ject of an epic poem. His execution was excellent, and "his flights of fancy very noble and high; but his deſign was "poor, and his moral lay ſo bare, that it loſt its effect. It "is true the pill was guilded, but ſo thin, that the color and the "taſte were too eaſily diſcovered." Mr. Thomas Rhymer "afſerts, that "Spenſer may be reckoned the firſt of our he-"roic poets. He had, ſays he, a large ſpirit, a ſharp judg-"ment, and a genius for heroic poeſy, perhaps above any "that ever wrote ſince Virgil. But our misfortune is, he "wanted a true idea, and loſt himſelf by following an un-"faithful

Eſſay on Poetry.

Preface to his tranſlation of Rapin's reflections on Ariſtotle of poeſy.

" faithful guide. Though beſides Homer and Virgil he had " read Taſſo, yet he rather ſuffered himſelf to be miſled by " Arioſto: with whom, blindly rambling on marvellous ad- " ventures, he makes no conſcience of probability. All is " fanciful and chimerical, without any uniformity, or without " any foundation in truth. In a word, his poem is perfect " Fairy Land." Dryden ſays, that " the Engliſh have only " to boaſt of Spenſer and Milton in heroic poetry, who nei- " ther of them wanted either genius or learning to have been " perfect poets, and yet both of them are liable to many cen- " ſures. For there is no uniformity in the deſign of Spenſer; " he aims at the accompliſhment of no one action; he raiſes " up a hero for every one of his adventures, and endows each " of them with ſome particular moral virtue, which renders " them all equal, without ſubordination or preference.—The " original of every knight was then living in the court of " queen Elizabeth; and he attributed to each of them that " virtue, which he thought was moſt conſpicuous in them: " an ingenious piece of flattery, though it turned not much to " his account.——His obſolete language and the ill choice of " his ſtanza are faults but of the ſecond magnitude. For not- " withſtanding the firſt, he is ſtill intelligible, at leaſt after a " little practice; and for the laſt, he is the more to be ad- " mired, that laboring under ſuch a difficulty his verſes are ſo " numerous, ſo various, and ſo harmonious, that only Virgil, " whom he has profeſſedly imitated, has ſurpaſſed him among " the Romans, and only Waller among the Engliſh." Laſtly, Mr. Hughes obſerves very juſtly, that " the chief merit of " this poem conſiſts in that ſurpriſing vein of fabulous inven- " tion, which runs through it, and enriches it every where " with imagery and deſcriptions, more than we meet with in " any other modern poem. The author ſeems to be poſſeſſed " of a kind of poetical magic; and the figures he calls up to " our view riſe ſo thick upon us, that we are at once pleaſed " and diſtracted by the exhauſtleſs variety of them: ſo that " his faults may in a manner be imputed to his excellencies. " His abundance betrays him into excels, and his judgment is " over-born by the torrent of his imagination."

Dedication of his tranſlation of Juvenal.

Remarks on the Fairy Queen, p. 58.

SPERONE (SPERON) an ingenious and polite Italian writer, was born of a noble family at Padua in 1500; and made ſo rapid a progreſs in his juvenile ſtudies, that, at twenty years of age, he was choſen firſt profeſſor of logic in the univerſity there; and was raiſed, in 1528, to the place of profeſſor extraordinary in philoſophy. We know but few circumſtances of his life. He lived a long time at Rome, and was there under the pontificate of Pius IV, who made him a knight. He was often employed in affairs of importance, and ſeveral princes would have raiſed him to dignities of any kind; but his love of eaſe and independence made him refuſe them all. Being once ſent to Venice, upon ſome negotiation, he ſpoke in the ſenate there with ſo much eloquence, that the judges and advocates left the bar to liſten to him. He was alſo ſent by the pope to the kings of France and Spain about a peace; and harangued in ſuch a manner, as aſtoniſhed all who heard him. It is related of him, that he was always reading mean and obſolete books; and that, on being aſked why he amuſed himſelf with ſuch ſtuff, he anſwered, "becauſe whatever he ſtole from them was ſure to lie concealed; "whereas if he was to take the ſame liberty with authors of, "note, he ſhould be detected and accuſed of plagiariſm at "once." This may ſerve as a *bon mot*, and that is all the uſe of inſerting it. He died at Padua in 1588, aged 88 years. It is ſaid that he was conſummately ſkilled in civil law, in theology, in hiſtory, and all branches of literature: his works do not enable us to decide upon this point. However this we are ſure of, that he was an admirable maſter of the Italian tongue; and that he is cited in the dictionary of La Cruſca, as one of the beſt writers in it. It is on this account, that his works, which are all written in Italian, are even now ſought after and read: they conſiſt of dialogues, diſſertations, orations, letters, and a tragedy.

Niceron, tom. xxxix.

SPINCKES (NATHANIEL) an eminent nonjuring Engliſh divine, was born at Caſtor in Northamptonſhire in the year 1653; and after a private education, was ſent to Trinity college in Cambridge in 1669, but afterwards removed to Jeſus College. When he had taken the degrees in arts, and got into

into both orders, he became a chaplain in the family of Sir Richard Edgcomb of Mount Edgcomb in Devonſhire, where he lived ſome time. About the year 1681, he was made chaplain to duke Lauderdale; where he contracted a great acquaintance and intimacy with Dr. Hickes, who was his fellow chaplain. Upon the duke's death in 1683, he removed to St. Stephen's Walbrooke in London, where he continued two years curate and lecturer. In 1685, the dean and chapter of Peterborough conferred on him the rectory of Peakirk in Northamptonſhire; and while he was rector here, he married a wife who ſurvived him but a week. In 1687, he was made a prebendary of Saliſbury; and the ſame year, inſtituted to the rectory of St. Martin's in that town. He was deprived of all his preferments in 1690, for refuſing to take the oaths to king William and queen Mary. He lived till the 28th of July 1727, and wrote a great many pieces in favor of the nonjuring ſcheme, and againſt thoſe who propagated different principles; particularly againſt Mr. Hoadly, afterwards biſhop, whoſe "Meaſures of ſubmiſſion to the Civil Magiſtrates" gave occaſion to his publiſhing two or three pamphlets. He was a man of learning, and particularly ſkilled in the Saxon language; in which way he was of uſe to Dr. Hickes. He is ſaid to have been a biſhop among the Nonjurors.

SPINOZA (BENEDICT DE) an atheiſtical philoſopher, was the ſon of a merchant, who was originally a Portugueze; and was born at Amſterdam, about the year 1633. He learned the Latin tongue of a phyſician, who taught it at Amſterdam; and who is ſuppoſed to have been but looſe in the principles of religion. He applied himſelf early to the ſtudy of divinity, which he perſued for many years; and afterwards devoted himſelf entirely to philoſophy. *Nemo repente fuit turpiſſimus* is a maxim, which has often been applied to Spinoza: for he was firſt a Jew, then a Chriſtian, and laſtly an Atheiſt. He was a Jew by birth; but having a geometrical turn, which made him apt to require a reaſon for every thing, he quickly diſliked the doctrine of the rabbins; and being withal of an open temper, and a great enemy to diſſimulation, he ſoon diſcovered this diſlike to the ſynagogue. It is ſaid that the Jews offered to tolerate him, provided he would com- Bayle's Dict.

ply outwardly with their ceremonies; nay, that they even promiſed him a yearly penſion, being unwilling to loſe a man, who was capable of doing ſuch credit to their profeſſion; but he could not reſolve to comply, having an averſion to hypocriſy, as he thought this would be. However, it was only by degrees, that he left their ſynagogue; and perhaps he would not have broke with them ſo ſoon, had he not been treacherouſly attacked by a Jew, who gave him a thruſt with a knife, as he was coming from a play. The wound was ſlight, but he believed the aſſaſſin deſigned to kill him. From that time he left them altogether, which was the reaſon of his excommunication. Afterwards he became a Chriſtian: "he profeſſed to be a Chriſtian, ſays Sebaſtian Kortholt, and "not only went himſelf to the churches of the Calviniſts or "Lutherans, but likewiſe frequently exhorted others to go, "and greatly recommended ſome particular preachers." *Nemo repente turpiſſimus* cannot, methinks, be well applied to Spinoza, when from Judaiſm he became a convert to Chriſtianity, unleſs we ſuppoſe that he was only a Chriſtian outwardly. This was indeed the caſe; and it appears not only from his books, but from many anecdotes which are preſerved of his life. One day at the Hague, his hoſteſs, who was a Lutheran, aſked him, *Whether he thought ſalvation could be had in her religion? Your religion*, ſays Spinoza, *is a very good one; and you need ſeek no other, nor doubt the leaſt of your ſalvation, provided that to your religion you join a peaceable, quiet, inoffenſive life.* That is, live as you ſhould do, and all religions are the ſame: which however is to ſay, that none of them are true, or have any pretence to a divine authority. As to his Atheiſm, it was not perhaps ſo clear and evident, as not to admit of diſputation, till after his death, when his Opera Poſthuma put the thing out of doubt. For although his Tractatus Theologico-Politicus, printed at Amſterdam in the year 1670, contains all the ſeeds of that Atheiſm, which was afterwards diſplayed in his Opera Poſthuma; though ſome writers had ſhewn clearly enough, that Atheiſm was fairly deducible from the principles laid down in the Tractatus Theologico-Politicus, yet as Spinoza had not yet been a dogmatiſt on that head, one could not have been certain of his being an Atheiſt: ſuch ſtrange, abſurd, and contradictory combinations

In Præfat. ad tractatum Patris ſui de tribus Impoſtoribus.

of

of ideas are frequently found to exiſt in the head of the ſame man.

His Opera Poſthuma however, as we have obſerved, put the thing out of doubt; and upon the whole we ſee, that Spinoza was a Jew by birth, a Chriſtian through policy, and an Atheiſt by principle. His hypotheſis was, that "there is but "one ſubſtance in nature, and that this only ſubſtance is en- "dowed with infinite attributes, and, among others, with ex- "tenſion and thought. Afterwards he affirms, that all bodies "in the univerſe are modifications of that ſubſtance, as it "is extended; and that, for inſtance, the ſouls of men are "modifications of that ſubſtance, as it thinks: ſo that God, "the neceſſary and moſt perfect Being, is the cauſe of all "things that exiſt, but does not differ from them. He affirms, "that there is but one Being, and one nature; and that this "Being produces in itſelf, and by an immanent action, what- "ever goes by the name of creatures: that he is at once both "agent and patient, efficient cauſe and ſubject, and produces "nothing but what is his own modification." This abſurd and monſtrous hypotheſis is the firſt principle, on which Spinoza builds his ſyſtem. He was, it is ſaid, the firſt who reduced Atheiſm into a ſyſtem, and formed it into a regular body of doctrines, ordered and connected according to the manner of the Geometricians; otherwiſe his opinion is not new. Pagans, Mahometans, and ſome heretical Chriſtians have maintained it. What are we to make of theſe paſſages in Tully? "*Neither is Strato, called the natural philoſopher, to be heard,* "*who thinks that all divine power was lodged in nature; in* "*which are the cauſes of producing, increaſing, and diminiſhing,* "*but is without any ſenſe or figure.*" So again elſewhere, "*all things,* ſays Strato, *that exiſt, are effected by nature.*" The doctrine of the ſoul of the world, which was ſo common among the ancients, and made the principal part of the ſyſtem of the Stoicks, is, at the bottom, the ſame with that of Spinoza. Read only Cato's diſcourſe in Lucan, eſpecially theſe three verſes:

See among his poſthumous Works the piece entitled Ethica.

De Nat. Deor. l. 1. c. 51. Quæſt. Acad. L. II. c. 38.

Eſtne Dei ſedes niſi terra, & pontus, & aer,
Et cœlum & virtus? Superos quid quærimus ultra?
Jupiter eſt quodcunque vides, quocunque moveris.

Pharſ. l. IX. v. 578.

Is

Is not the ſeat of Jove, earth, ſea, and air,
And heaven, and virtue? where would we farther trace
The God? where'ere we move, what'ere we ſee,
Is Jove.

The firſt and fundamental principle of the two ſyſtems is manifeſtly the ſame; and perhaps the difference, if there be any, would be found to conſiſt chiefly in the different manner of explaining it.

Spinoza is generally allowed to have been a ſociable, affable, honeſt, friendly, and a good moral man. He was temperate, liberal, diſintereſted. He ſaid nothing in converſation, but what was edifying; never ſwore; never ſpoke diſreſpectfully of God; went ſometimes to hear ſermons, and conſtantly exhorted others to go. This may ſeem ſtrange, conſidering his principles; yet not ſtranger, if we conſider it, than that men ſhould lead wicked lives, who are believers of the goſpel. He felt ſo ſtrong an inclination to enquire after truth, that he renounced the world in a manner, the better to ſucceed in that enquiry. Not contented to free himſelf from all manner of buſineſs, he alſo left Amſterdam, becauſe the viſits of his friends too much interrupted his ſpeculations; and after often changing his place of reſidence, ſettled at the Hague. None of his retirements, however, could prevent his fame and reputation from ſpreading far and wide; which occaſioned him frequent viſits at home, as well as invitations from abroad. The famous prince of Condé, whoſe learning was almoſt as great as his courage, and who loved the converſation of freethinkers, deſired to ſee Spinoza, and procured him a paſs to come to Utrecht, when he commanded there the troops of France. Spinoza went: and though the prince of Condé was gone to viſit a poſt the day Spinoza arrived at Utrecht, yet he returned as ſoon as poſſible, and held much diſcourſe with that philoſopher. The Palatine court deſired to have him, and offered him a profeſſorſhip of philoſophy at Heidelberg. Mr. Fabricius, who was ordered to write to him upon this occaſion, promiſed Spinoza "a full liberty of "philoſophiſing; of which, adds he, the elector thinks you "will not make an ill uſe to the prejudice of the religion by "law eſtabliſhed. If you come hither you will lead a plea-

"ſant

"ſant life, and ſuch as becomes a philoſopher." Take the original: *philoſophandi libertatem habebis ampliſſimam, qua te ad publice ſtabilitam religionem conturbandam non abuſurum credit.—Hoc unum addo, te, ſi huc veneris, vitam philoſopho dignam cum voluptate tranſacturum.* Spinoza anſwered, that if he had ever wiſhed to be a profeſſor, he could not have wiſhed for any other profeſſorſhip, than that which was offered him in the palatinate; "eſpecially for the liberty of philoſo- "phiſing, which his electoral highneſs vouchſafed to grant "him:" *præſertim ob libertatem philoſophandi, quam princeps clementiſſimus concedere dignatur.* It is curious to obſerve, that among other reaſons he gives in excuſe for not accepting this profeſſorſhip, one is, that "he does not know within what "bounds he muſt confine himſelf, that he might not ſeem to "be a diſturber of the religion by law eſtabliſhed." *Cogito deinde*, ſays he, *me neſcire, quibus limitibus libertas iſta philoſophandi intercludi debeat, ne videar publice ſtabilitam religionem perturbare velle.* So delicate was this philoſopher, where his liberty was in queſtion!

Spinoz. Op. Poſt. p. 562. ibid. p. 564. ibid. p. 563.

He died of a conſumption at the Hague, in February 1677, in the forty-fifth year of his age; ſo fully confirmed in his atheiſm, that he had taken ſome precautions to conceal his wavering and inconſtancy, if perchance he ſhould diſcover any. Mr. Bayle, in his *Thoughts upon Comets*, has given us this account: Spinoza, ſays he, "was the greateſt atheiſt "that ever lived; and he grew ſo fond of certain philoſophic "principles, that the better to meditate upon them, he con- "fined himſelf to a cloſe retirement, renouncing all the plea- "ſures and vanities of the world, and minding nothing but "thoſe abſtruſe meditations. Being upon the point of death, "he ſent for his landlady; and deſired, that ſhe would not "ſuffer any miniſter to ſee him in that condition. His rea- "ſon for it was ſuppoſed to be, that he had a mind to die "without diſputing, and was afraid that the weakneſs of his "ſenſes might make him ſay ſomething inconſiſtent with his "principles: that is, he was afraid it would be ſaid in the world, "that his conſcience, awakening at the ſight of death, had damp- "ed his courage, and made him renounce his opinions." His friends ſay, that out of modeſty he deſired, that no ſect ſhould be called

Sect. 181.

called after his name. Thus we are told in the preface to his *Poſthumous Works*, that "*the two initial letters only of the author's name were put to the book, becauſe a little before his death he expreſsly deſired, that his name ſhould not be prefixed to his ethicks, which he had ordered to be printed. And why he did ſo, no other reaſon can ſeemingly be given, but becauſe he would not have* the doctrine called in his name. "*For he ſays, in the 25th chapter of the appendix to the 4th part of his Ethicks, that thoſe who would help others to the attainment of the ſupreme good, will not deſire that their doctrine be called by their names: and where he is explaining what ambition is, he plainly taxes ſuch as do this with being ambitious of glory.*" In the mean time, he does not appear to have had many followers. Few have been ſuſpected of adhering to his doctrine; and among thoſe, who have been ſuſpected, few have ſtudied it; to which we may add, with Mr. Bayle, that of thoſe who have ſtudied it, few have underſtood it, by reaſon of the many difficulties and impenetrable abſtractions which attend it. Our Toland ſeems to have approached the neareſt to his ſyſtem of any modern freethinker: and indeed the doctrines, inculcated in his Pantheiſticon, are much the ſame with thoſe of Spinoza.

SPON (CHARLES) a very ingenious and learned Frenchman, was the ſon of a merchant, and born at Lyons the 25th of December, 1609. He was ſent at eleven years of age to Ulm in Germany, from whence his grandfather had removed for the ſake of ſettling in commerce, to learn Latin: and he made a proficiency, ſuitable to his uncommon parts. He had a fine talent for Latin poetry; and Mr. Bayle ſays, that he had an extemporary piece in iambics upon the deluge and laſt conflagration, compoſed by him at fourteen years of age, which would have done honor to an adult, if it had been written in the hours of leiſure. At his return from Germany, he was ſent to Paris; and lived with Mr. de Rodon in the years 1625 and 1626, who taught him philoſophy. Mr. de Rodon was a great maſter; and one of thoſe, who had deſerted the ſyſtem of Ariſtotle, and embraced that of Epicurus, as corrected by the celebrated Gaſſendi. He ſtudied alſo

Nouvelles de la Republique des Lettres, Juillet 1684. Art. v. in the Oeuvres Diverſes de Bayle, t. I. p. 92.

alſo mathematics and aſtronomy under John Baptiſt Morin; but did not contract the taint of aſtrology, with which that otherwiſe great man was ſo mortally infected. From 1627, he applied himſelf to medicine for three or four years; and quitting Paris in 1632, went to Montpellier, where he was received doctor in that faculty. Two years after, he was admitted a member of the college of Phyſic at Lyons; at which place he practiſed with great ſucceſs in his profeſſion, till the time of his death. He was made, in 1645, a kind of honorary phyſician to the king. He maintained a correſpondence with all the learned of Europe, and eſpecially with the famous Guy Patin, profeſſor of phyſic at Paris; above a hundred and fifty of whoſe letters to Mr. Spon were publiſhed after his death. He was perfectly ſkilled in the Greek language, and underſtood the German as well as his own. He always cultivated his talent for Latin poetry, and put the aphoriſms of Hippocrates into verſe; but, becauſe others had done the ſame, did not publiſh them. He publiſhed in 1661 the prognoſtics of Hippocrates in hexametre verſe, which he intitled Sibylla Medica; and dedicated them to his friend Guy Patin. He publiſhed ſome other things of his own, and did great ſervice to the republic of letters, by occaſioning the works of other men to be publiſhed, as many were at Lyons under his inſpection and care: the printing the volume of Sennertus's letters was owing intirely to him. He had a vaſt veneration and affection for Gaſſendi, and wrote the following diſtich at his death, which has been much admired:

Gaſſendus moritur, Sophia luget, ingemit orbis.
Sponius in luctu eſt: ſolus Olympus ovat.

Mr. Spon died the 21ſt of February 1684, after an illneſs of about two months. He was a good-natured man, without either ſpleen or ambition, of few words, fond of his ſtudy, ſincere, polite, charitable, pious, and a lover of mankind. He left behind him a ſon, of whom we ſhall ſpeak immediately, who became a more illuſtrious man, than himſelf had been: he lived to ſee him ſo; and therefore thoſe lines,

lines, where Ovid speaks to Cæsar, are very pertinently applied by Mr. Bayle to him:

——— Natique videns bene facta fatetur
Esse majora suis, & vinci gaudet ab illo.
Metamorph. Lib. xv.

SPON (James) was the son of Charles Spon, and born at Lyons in 1647. After an education of great care, he was admitted doctor of physic at Montpellier in 1667, and a member of the college of physicians at Lyons in 1669. These two years he spent at Strasburg with the learned Boecler; and there becoming very intimate with Mr. Charles Patin, he contracted, probably from that gentleman, a strong goût for antiquities. Some time after, Mr. Vaillant, the king's antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Mr. Spon accompanied him. — He afterwards, in the years 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. Wheeler; of all which places he has given us a very fine account. Whether he was weak by nature, or hurt himself by this voyage, does not appear; but he never afterwards enjoyed good health. Being of the reformed religion, he was obliged to decamp in 1685, when the edict of Nants was revoked: he intended to retire to Zurich, the freedom of which city had been bestowed in an honorary manner upon his father, and was upon the road thither; but wintering at Vevay, a town upon the lake Leman, he died there the 25th of December 1686. He was a member of the academy of the Ricovrati at Padua; of that of the Beaux Esprits, established at Nimes by letters patents in 1682: and he would have been an ornament to any society in the world; for, as Mr. Bayle has said of him, and a vast eloge it is, "the qualities of a "learned and those of an honest man were never more happily united, than in him."

Nouvelles, &c. Juin, 1686. Art. II.

Nouvelles, Fevr. 1686. Art. IX.

He was the author of many valuable and curious works, printed at Lyons; the principal of which are these: 1. Recherches des Antiquitez de Lyon. 1674, 8vo. 2. Ignotorum atque obscurorum Deorum aræ. 1677, 8vo. 3. Voyage de Grece & du Levant 1677, in 3 volumes, 12mo. 4. Histoire de la

la Ville, & de l'Etat de Geneva, 1680, in two volumes 12mo. This work was publiſhed in Engliſh in 1687, folio, after having gone through ſeveral editions in the original: which need not be wondered at, ſince according to Mr. Bayle, who was a very competent judge, it was extremely perfect in its kind. 5. Lettre au P. la Chaiſe ſur l'Antiquité de la Religion, in 12mo. Anſwered by Mr. Arnaud, but often reprinted. 6. Recherches curieuſes d'Antiquite, 1683, 4to. 7. Miſcellanea eruditæ Antiquitatis, 1679, and 1683, folio. Beſides theſe, he publiſhed ſeveral things of a ſmaller nature, upon ſubjects relating to his own profeſſion.

Nouvelles, &c. Janv. 1685. Art. IV.

SPONDANUS (JOANNES) or John de Sponde, a man of uncommon abilities and learning, was the ſon of a counſellor and Secretary to Jane d'Albert, queen of Navarre; and was born at Maulcon de Soule in the country of Biſcay, in the year 1557. He made a conſiderable progreſs in literature; and, when he was not more than twenty years of age, began a commentary upon Homer's Iliad and Odyſſee, which was printed at Baſil 1583, in folio, with a dedication to his patron the king of Navarre, afterwards Henry IV of France. His notes and obſervations upon Homer are very inconſiderable, Caſaubon calls them futiles; nevertheleſs, it is wonderful that ſo young an author ſhould have ſo much reading and learning as appears in them. The ſame year, he cauſed Ariſtotle's Logic to be printed at Baſil, in Greek and Latin, with marginal notes. He abjured the reformed religion in 1593, and immediately publiſhed a declaration of his reaſons for doing ſo. He left the court ſoon after his abjuration, and went to conceal himſelf in the mountains of Biſcay; where he read and wrote himſelf to death. He died the 18th of March 1595, and was buried at Bourdeaux. He is repreſented as having ſpent this ſhort life of his in much fatigue and miſery.

Bayle's Dict. SPONDANUS.

SPONDANUS (HENRICUS) or Henry de Sponde, a younger brother of John de Sponde, was born the 6th of January 1568, and educated at Ortez; where the reformed had a college, and where he diſtinguiſhed himſelf early by his facility

Niceron, tom. XI.

cility of acquiring the Latin and Greek languages. Then he applied himſelf to the ſtudy of the civil and canon law, and afterwards went to Tours, whither the parliament of Paris, was transferred: and here his learning and eloquence at the bar bringing him under the notice of Henry IV, then prince of Bearn, he was made by him maſter of the requeſts at Navarre. In the mean time, he read with much eagerneſs the controverſial works of Bellarmine and Perron; and theſe made ſuch an impreſſion on him, that, after the example of his brother John, he forſook the Proteſtant religion, and embraced the Popiſh. He made his abjuration at Paris in 1595. In 1600, he went to Rome, where he ſpent ſome years: he took prieſt's orders there in 1606, and that year returned to Paris, but ſome time after went again to Rome, where he was put into an office by pope Paul V, who loved him much. The great reſpect he met with in Italy, determined him to ſpend the remainder of his days there: but, in 1626, he was recalled into France, and made biſhop of Pamiers by Lewis XIII. He heſitated at firſt about accepting this biſhopric; but pope Urban VIII, commanding him, he went and entered upon it in May 1627. Soon after his inſtallation, the duke of Rohan, who was commander of the Huguenots, took Pamiers: Spondanus however eſcaped by a breach in the walls; and the year after, when the town was retaken by the prince of Condé, received letters of congratulation upon his ſafety from Urban VIII. He quitted Pamiers in 1642, and went to Thouloufe; where he died the year after.

The knowledge he had of Baronius when he was in Italy, and the great friendſhip that always ſubſiſted between them, ſuggeſted to him the deſign of abridging his Annales Eccleſiaſtici. This he did with Baronius's conſent; and not only abridged, but continued them from the year 1197, where Baronius left off, to the year 1640. Both the abridgment and continuation have been often reprinted. Spondanus publiſhed alſo, in folio, Annales Sacri a Mundi Creatione ad ejuſdem Redemptionem: and ſome other things of a ſmall kind.

SPOTS-

SPOTSWOOD (JOHN) archbiſhop of St. Andrews in Scotland, was deſcended from an ancient and diſtinguiſhed family in that country. His grandfather was ſlain in the battle of Flodden-field with his king, James IV; and his father, who was a divine, and miniſter of Calder, and ſuperintendant of Lothian, Merſe, and Teviotdale, married Beatrix Crichton, daughter of the laird of Lugton, an ancient baron of Scotland. Our archbiſhop was born in the year 1565; and the writer of his life tells us, with a very ſerious air, that he was no ſooner brought into the world, than a moſt remarkable paſſage accompanied it. For among the reſt that were preſent at his birth, not ordinary goſſipers, ſays he, but women of good note, there was one among them, who in a ſober, though in a prophetic fit, taking the child in her arms, called aloud to the reſt in theſe or the like terms, "You may all very well rejoice at the birth of this child; "for he will become the prop and pillar of this church, and "the main and chief inſtrument in defending it." He ſhewed from his childhood a very pregnant wit, great ſpirit, and a good memory; and being educated in the univerſity of Glaſcow, arrived ſo early to perfection, that he received his degrees in his 16th year. Having made himſelf a thorough maſter of prophane learning, he applied himſelf to ſacred; and became ſo diſtinguiſhed in it, that at eighteen years of age he was thought fit to ſucceed his father in the patronage of Calder.

Life of Archbiſhop Spotſwood, prefixed to his "Hiſt. "of the "Church of "Scotl." Lond. 1655, folio.

In 1601, he attended Lodowick duke of Lenox as chaplain, in his ambaſſy to the court of France, for confirming the antient amity between the two nations; and returned in the ambaſſador's retinue through England. In 1603, upon the acceſſion of James I to the throne of England, he was appointed, among other eminent perſons, to attend his majeſty into that kingdom; and the ſame year, was advanced to the archbiſhopric of Glaſcow, and made one of the privy council in Scotland. In 1610, he preſided in the aſſembly at Glaſcow; and the ſame year, upon the king's command, repaired to London about eccleſiaſtical affairs. He was ſo active in matters, which concerned the recovery and welfare of the church of Scotland, that during the courſe of his miniſtry,

niſtry, he is ſuppoſed to have made no leſs than fifty journeys from thence to London, chiefly on that account. Having filled the ſee of Glaſcow eleven years, he was tranſlated in 1615 to that of St. Andrews; and thus became primate and metropolitan of all Scotland. The year following, he preſided in the aſſembly of Aberdeen; as he did likewiſe in ſeveral other aſſemblies for the reſtoring the ancient diſcipline, and bringing the church of Scotland to ſome degrees of uniformity with that of England. He continued in high eſteem with king James I, during his whole reign; nor was he leſs valued by king Charles I, who in 1633 was crowned by him in the Abbey-Church of Holyrood-Houſe. In 1635, he was made chancellor of Scotland; which poſt he had not held full four years, when the confuſions breaking out there obliged him to retire into England. Being broken with age, and grief, and ſickneſs, he went firſt to Newcaſtle; and continued there, till by reſt and the care of the phyſicians he had recovered ſtrength enough to travel to London: where he no ſooner arrived, than he relapſed, and died the 26th of November 1639. He was ſolemnly interred in Weſtminſter-Abbey, and an inſcription upon braſs was fixed over him. He married a daughter of David Lindſay, biſhop of Roſs; by whom he had ſeveral children. Sir Robert Spotſwood his ſecond ſon, was eminent for his abilities and knowledge in the laws; was preferred by king James, and afterwards by king Charles; and was put to death for adhering to the Marquiſs of Montroſe. Lord Clarendon calls him "a worthy honeſt loyal gentleman, and as wiſe a man as the Scotiſh nation had at that time."

Hiſt. of Rebell. b. X.

In 1655, was publiſhed at London in folio, archbiſhop Spotſwood's "Hiſtory of the Church of Scotland, beginning "the year of our Lord 203, and continued to the end of the "reign of king James VI." In his dedication of this hiſtory to king Charles I, dated the 15th of November 1639, he obſerves very wiſely, that "there is not among men a greater "help for the attaining unto wiſdom, than is the reading of "hiſtory. We call experience a good miſtreſs, ſays he, and "ſo ſhe is; but as it is in our Scotiſh proverb, *ſhe ſeldom quits*

"*the*

"*the coſt*. Hiſtory is not ſo: it teacheth us at other men's "coſt, and carrieth this advantage more, that in a few hours "reading a man may gather more inſtructions out of the ſame, "than twenty men living ſucceſſively one after another "can poſſibly learn by their own experience." This hiſtory was begun at the influence and command of king James; contains a great variety of matters, eccleſiaſtical and political; and is ſuppoſed to be written with much fidelity and impartiality.

SPRANGHER (BARTHOLOMEW) a German painter, was the ſon of a merchant, and born at Antwerp in the year 1546. He was brought up under variety of maſters, and then went to Rome; where Cardinal Farneſe took him into his ſervice, and afterwards recommended him to pope Pius V. He was employed at Belvidere, and ſpent thirty eight months in drawing the picture of "*The Day of Judg-*"*ment*;" which picture is ſtill over that pope's tomb. While he was working upon it, Vaſari told his holineſs, that "whatever Sprangher did, was ſo much time loſt:" notwithſtanding which, the pope commanded him to go on. It is allowed, that he gave himſelf up to the warmth of an irregular fancy, and wanted judgment; and that there appeared nothing of the Roman guſto in his deſigns. After a great number of pictures done in ſeveral parts of Rome he returned to Germany, and became chief painter to the emperor Maximilian II; and was ſo much reſpected by his ſucceſſor Rodolphus, that that emperor preſented him with a gold chain and medal, allowed him a penſion, honoured him and his poſterity with the title of nobility, lodged him in his own palace, and would ſuffer him to paint for no body but himſelf. After many years continuance in his court, he obtained leave to viſit his own country; and accordingly went to Antwerp, Amſterdam, Haerlem, and ſeveral other places: and having had the ſatisfaction of ſeeing his own works highly admired, and his manner almoſt univerſally followed in all thoſe parts, as well as in Germany, he returned to Prague, and died in a good old age.

SPRAT (Dr. THOMAS) biſhop of Rocheſter, and a fine Engliſh writer, was the ſon of a clergyman; and was born at Tallaton in Devonſhire, in the year 1636. He was educated at a private ſchool; and, in 1651, admitted a commoner of Wadham College in Oxford. Having taken the degrees in arts, he was choſen fellow of his college; and became a great admirer of Dr. Wilkins, Dr. Seth Ward, Dr. Ralph Bathurſt, Mr. Chriſtopher Wren, &c. In 1659, he publiſhed two poems; one on the death of Oliver Cromwell, and another on the plague of Athens. He dedicated his panegyric on Cromwell to Dr. Wilkins, who was the warden of his college, and had married Cromwell's ſiſter; and in the dedication tells him, that "his verſes are little proportioned "and equal to the renown of that prince, on whom they were "written; ſuch great actions and lives deſerving rather to be "the ſubjects of the nobleſt pens and moſt divine phanſies, "than of ſuch ſmall beginners and weak eſſayers in poetry, "as himſelf." He acquired the name of the Pindaric Sprat by this poem, as Mr. Wood relates; but had reaſon to be aſhamed of the title, and no doubt was heartily ſick, after the reſtoration, of all the reputation this poem had gained him; ſince it then expoſed him to great contempt and inſult, and to the ſeverities of every writer, who either diſliked his perſon or his principles. "I ſhall not," ſays the famous Henry Stubbe, in a piece written againſt Sprat's *Hiſtory of the Royal Society*; "I ſhall not have any Pindaric Ode in the preſs, "*dedicated to the happy memory of the moſt renowned Prince* "*Oliver, Lord Protector*; nothing to recommend the *ſacred* "*urn* of that bleſſed ſpirit to the veneration of poſterity, "as if

"*His fame like man, the elder it doth grow,*
"*Will of itſelf turn whiter too,*
"*Without what needleſs art can do.*

"I never compared that regicide to Moſes, or his ſon to "Joſhua, when other men's flatteries did exorbitate," &c. It muſt have been very aukward and difficult, for a man even of Sprat's addreſs and eloquence, to repel the attacks of ſuch an

Wood's Athen. Ox. vol. II. p. 1096. Lond. 1721.

an antagoniſt; and it was no doubt on that account, that he prudently declined the attempt. What would Sprat have given, after the reſtoration, to have had all the copies of his panegyric upon Cromwell annihilated? What would he not have given?

When king Charles II, was reſtored, he turned about, entered into orders, became fellow of the royal ſociety, chaplain to George duke of Buckingham, and afterwards chaplain to the king. In 1664, he wrote "Obſervations upon M. de "Sorbiere's Voyage into England:" they are addreſſed to Dr. Chriſtopher Wren then profeſſor of aſtronomy in Oxford, and employed in chaſtiſing certain indecent liberties, taken by that conceited traveller with the Engliſh nation; which they do with great vivacity, wit, and eloquence.

In 1667, he publiſhed the "Hiſtory of the Royal Society," in 4to. which, notwithſtanding Mr. Stubbe wrote againſt it, is in truth an excellent work, and has been reprinted, as it deſerved to be, ſeveral times. There is prefixed to it an "Ode to the Royal Society," written by Mr. Cowley; in which the following lines relate to Mr. Sprat, whom Cowley always favoured.

"And ne'er did fortune better yet
"Th' hiſtorian to the ſtory fit.
"As you from all old errors free
"And purge the body of philoſophy;
"So from all modern follies he
"Has vindicated eloquence and wit.
"His candid ſtyle like a clean ſtream does ſlide,
"And his bright fancy all the way
"Does like the ſun-ſhine in it play;
"It does like Thames, the beſt of rivers, glide,
"Where the God does not rudely over-turn,
"But gently pour the chryſtal urn,
"And with judicious hand does the whole current guide.
"'T has all the beauties nature can impart,
"And all the comely dreſs without the paint of art.

In 1668, he publiſhed an account of Mr. Cowley's life, to be prefixed to that poet's ſix books de Plantis. It was afterwards

wards enlarged and prefixed to the edition of Mr. Cowley's works, publiſhed by our author; to whoſe care Mr. Cowley had by his laſt will left his printed works and manuſcripts. The ſame year he was made prebendary of Weſtminſter; and the year after, accumulated the degrees of bachelor and doctor of divinity: he was alſo miniſter of St. Margaret's Weſtminſter. In 1680, he was inſtalled canon of Windſor; in 1683, dean of Weſtminſter; and in 1684, biſhop of Rocheſter. Sprat was one of thoſe men, who ſwum along with the times; ſo that it is no wonder, if preferment rolled in upon him, when there was great merit in taking no exceptions, nor making the leaſt oppoſition, to any thing that was done. He was clerk of the cloſet to king James II, and in 1685 made dean of the royal chapel. The ſame year, he publiſhed "A "true Account of the horrid Conſpiracy againſt the late King, "his preſent Majeſty, and the preſent Government;" and the year after was appointed one of the commiſſioners for eccleſiaſtical affairs. Both theſe things made him very obnoxious; and therefore, upon the revolution in 1688, he publiſhed two letters, at different times, to the earl of Dorſet and Middleſex, in which he endeavoured to juſtify, or at leaſt to apologize for his own conduct with regard to both. As for drawing up "The Account of the Conſpiracy," he owns himſelf to have been over-influenced to it by the powers above; but declares, that the naming in it certain perſons, and in particular lord Ruſſel, whom he had great reaſon to think well of, was expreſsly againſt his judgment and conſent. And for the eccleſiaſtical commiſſion, he aſſures the earl, that he did not conceive it to be any thing, but what he might in conſcience comply with; that it was at the trial of the ſeven biſhops, he was firſt convinced of the falſe foundations and miſchievous conſequences of ſuch a diſpenſing power, as that on which the declaration for liberty of conſcience was grounded; and that, as ſoon as he did perceive whither that power tended, he reſolved to deſert the eccleſiaſtical commiſſion: and it is indeed true, that he actually did leave the commiſſioners about the 15th of Auguſt 1688, at which time he ſaw them reſolved to proceed againſt ſuch of the clergy, as would not comply with the king's command, for reading in all churches his declaration for liberty of conſcience.

In

In 1692, his lordſhip with ſeveral other perſons, was charged with treaſon by two men, who forged an aſſociation under their hands: an account of which the biſhop publiſhed under the title of, "A Relation of the late wicked Contrivance "of Stephen Blackhead and Robert Young againſt the Lives "of ſeveral Perſons by forging an Aſſociation under their "Hands." He publiſhed a charge to his clergy in 1696: from which time we hear nothing of him till his death, which happened the 20th of May 1713. He died of an apoplexy at Bromley in Kent, and was interred in Weſtminſter Abbey, where a monument was erected to him. He left a ſon Thomas Sprat, who was well preferred in the church, and ſurvived him about ſeven years. A volume of his ſermons, printed at different times, was collected after his death, and publiſhed in 8vo. Though no profound ſcholar, nor man of great abilities, he was a thorough maſter in polite and claſſical literature, and wrote with uncommon propriety, purity, eloquence, and addreſs: but he had too much of the orator in his compoſitions. Biſhop Burnet ſays of him, that "his "parts were very bright in his youth, and gave great hopes, "but were blaſted by a lazy libertine courſe of life, to which "his temper and good nature carried him, without conſider-"ing the duties or even the decencies of his profeſſion. He "was juſtly eſteemed, adds he, a great maſter of our language, "and one of our correcteſt writers."

Hiſt. of his own Time, vol. 1. p. 629.

ST. AULAIRE (FRANCIS, Marquiſs de) a French poet, was born at Limoſin, and ſpent the younger part of his life in the army. He had a natural, eaſy, and delicate vein; loved polite letters, which he knew how to make uſe of; and cultivated poetry. He wrote but few verſes, till he was upwards of ſixty; and it is remarkable, that his beſt were wrote at ninety years of age. The ducheſs of Maine was charmed with his converſation, and drew him to court, where he ſpent many years of his life. When he was upwards of ninety, he once ſupped with that great lady, who called him Apollo, and deſired him to tell her a certain ſecret: to which he replied,

La divinité qui s'amuſe,
A me demander mon ſecret,
Si j'etais Apollon ne ſeroit point ma muſe:
Elle ſeroit Thetis, & le jour finiroit.

that is,

Were I Apollo, O divineſt fair,
Who deign to aſk the ſecret of a friend,
You ſhould not be my muſe; but I declare
You ſhould be Thetis, and the day ſhould end.

Siecle de Louis tom. II.

"Anacreon himſelf, ſays Voltaire, wrote much worſe things, "when he was a great deal younger." He was received into the French academy in 1706 for a piece, which the ſevere Boileau alledged as a reaſon, why this favor ſhould not be granted him: he thought the piece immoral. When ſome of the academy expoſtulated with Boileau concerning his rigor, adding, that the marquiſs was a man of quality, and that ſome regard ſhould be had to that: "I conteſt not "his title to quality, but his title to poetry, ſaid Boileau; "and I affirm, that he is not only a bad poet, but a poet of "bad morals." It was replied, that the marquiſs of St. Aulaire did not pretend to be a poet by profeſſion, but only, like Anacreon, wrote little poems for his amuſement: "Ana-"creon, replied Boileau! have you read Anacreon, of whom "you ſpeak thus? Do you know, Sir, that Horace, all Ho-"race as he was, thought himſelf honored by being joined "with Anacreon? Sir, while you can eſteem ſuch verſes "as your marquiſs's, you will oblige me extremely in deſpi-"ſing mine."

St. Aulaire died in 1742, aged near a hundred years; ſome ſay a hundred and two.

Memoirs of the Life and Miniſterial Conduct of the late Lord Viſcount Boling-broke, p. 21. London 1752, 8vo.

ST. JOHN (HENRY) Lord viſcount Bolingbroke, a great philoſopher and politician, and famous for the part he acted under both theſe characters, was deſcended from an ancient and noble family, and born about the year 1672. His father was Sir Henry St. John, ſon of Sir Walter St. John, who died at Batterſea, his family-ſeat, upon the 3d of July 1708, in the 87th year of his age: his mother was lady

lady Mary, ſecond daughter and coheireſs of Robert Rich, earl of Warwick. He was bred up with great care, under the inſpection of his grandfather, as well as his father; who neglected no means to improve and accompliſh him in his tendereſt years. Some have inſinuated, that he was educated in diſſenting principles; and a certain writer ſays, that he "was well lectured by his grandmother and her confeſſor, "Mr. Daniel Burgeſs, in the Preſbyterian way." He has dropped a hint in his letter to Mr. Pope, printed at the end of his letter to Sir W. Windham, which ſeems to countenance a notion of this kind; and that is, where he ſpeaks of being "condemned, when he was a boy, to read Manton, "the puritanical parſon, as he calls him, who made 119 "ſermons upon the 119th pſalm." But whatever occaſional informations or inſtructions he might receive from his grandmother or her friends, it is very certain, that he had a regular and liberal education; and, having paſſed through Eaton ſchool, was removed to Chriſt-church in Oxford, where it may fairly be inferred, from the company he kept and the friendſhips he made, many of which ſubſiſted in their full ſtrength ever after, that he ſoon rubbed off the ruſt of puritaniſm, if indeed he ever contracted it. Memoirs, &c. p. 24.

By the time he left the univerſity, he was conſidered as a perſon of very uncommon qualifications: and as one, who was ſure to make a ſhining figure in the world. Not indeed without reaſon. He was in his perſon perfectly agreeable; had a dignity mixed with ſweetneſs in his looks, and a manner extremely taking. He had great acuteneſs, great judgment, and a prodigious memory. Whatever he read he retained; and that in ſo ſingular a manner, as to make it intirely his own. In the earlier part of his life he did not read much, or at leaſt many books; for which he uſed to give the ſame reaſon that Menage did for not reading Moreri's dictionary: namely, that "he was unwilling to fill his head with "what did not deſerve a place there; ſince when it was once "in, he knew not how to get it out again." But it is probable, that in his youth he was not much given to reading and reflection. With great parts he had, as it uſually happens, great paſſions: and theſe hurried him into many of thoſe indiſcretions and follies, which are common with young men.

men. The truth is, he was a very great libertine in his younger days; was much addicted to women, and apt to indulge himſelf in late hours, with all thoſe exceſſes that uſually attend them. This however did not wholly extinguiſh in him the love of ſtudy and the deſire of knowledge: "there "has been ſomething always, ſays he, ready to whiſper in "my ear, while I ran the courſe of pleaſure and of buſineſs, "ſolve ſeneſcentem mature ſanus equum; *and while 'tis well, "releaſe thy aged horſe.* But my genius, unlike the demon "of Socrates, whiſpered ſo ſoftly, that very often I heard "him not, in the hurry of thoſe paſſions with which I was "tranſported. Some calmer hours there were; in them I "hearkened to him. Reflection had often its turn; and the "love of ſtudy and the deſire of knowledge have never quite "abandoned me. I am not therefore intirely unprepared "for the life I will lead; and it is not without reaſon, that "I promiſe myſelf more ſatisfaction in the latter part of it, "than I ever knew in the former."

On the true Uſe of Retirement and Study.

Whatever diſcredit theſe youthful extravagancies might bring upon him, they did great honour to his parents; who, as his hiſtorian tells us, though they had it always in their power, yet would not produce him on the ſtage of publick life, till ſufficient time had been allowed, and every method tried, to wear them, in ſome meaſure at leaſt, away. Then they married him to the daughter and coheireſs of Sir Henry Wincheſcomb of Bucklebury, in the county of Berks, bart. and upon this marriage a large ſettlement was made, which proved very ſerviceable to him in his old age, though a great part of what his lady brought him was taken from him, in conſequence of his attainder. The very ſame year he was elected with Henry Peynnel, eſq; for the borough of Wotton-Baſſet, and ſat in the fifth parliament of king William, which met on the 10th of February 1700; and in which Robert Harley, eſq; afterwards earl of Oxford, was choſen for the firſt time ſpeaker. This parliament was but of ſhort continuance; for it ended upon the 24th of June, 1701. The buſineſs of it was the impeachment of the king's miniſters; who were concerned in the concluſion of the two partition-treaties; and Mr. St. John going with the majority, who were then conſidered as tories, ought to be looked upon

Memoirs, &c. p. 35.

as

as coming into the world under that denomination. We obſerve this in his favour againſt thoſe, who have charged him with changing ſides, in the earlier part of his life. He was in the next parliament, that met on the 30th of December following; which was the laſt in the reign of king William, and the firſt in that of queen Anne. He was charged, ſo early as the year 1710, with having voted this year againſt the ſucceſſion in the houſe of Hanover; but his hiſtorian ſays, that, in a little piece of his publiſhed in 1731, when it was urged as a thing notorious and undeniable, he calls it a falſe and impudent aſſertion; that he farther affirms the bill for ſettling the proteſtant ſucceſſion to have paſſed in 1701, and not in 1702; and likewiſe obſerves, that in the ſame year a bill was brought into parliament by Sir Charles Hedges and himſelf, entitled, "A Bill for the further ſecurity of his "majeſty's perſon, and the ſucceſſion of the crown in the "Proteſtant line, and extinguiſhing the hopes of the pre-"tended prince of Wales, and all other pretenders and their "open and ſecret abettors." What the little piece here referred to is, we know not; nor are we able to learn for certain whether this noble perſon was or was not concerned in ſuch a vote. All we can pretend to ſay is, that no anſwer, which he ever gave to the charge, has yet been allowed to be ſatisfactory and deciſive.—In July 1702, upon the diſſolution of the ſecond parliament, the queen making a tour from Windſor to Bath, by way of Oxford, Mr. St. John attended her; and at Oxford, among ſeveral perſons of the higheſt diſtinction, had the degree of doctor of laws conferred upon him.

Perſevering ſteadily in the ſame tory connections, which he had manifeſtly embraced againſt the inclinations of his family, his father and grandfather being both whigs, he gained ſuch an influence and authority in the houſe, that it was thought proper to diſtinguiſh his merit; and, on the 10th of April 1704, he was appointed ſecretary of war, and of the marines. As this poſt created a conſtant correſpondence with the duke of Marlborough, we may reaſonably preſume it to have been the principal foundation of the rumors raiſed many years after, that he was in a particular manner attached to that noble perſon. It is certain, that he knew the worth

Memoirs, &c. p. 102.

of

of that great general, and was a ſincere admirer of him; but yet he was in no ſenſe his creature, as ſome have aſſerted. This he diſavowed, when the duke was in the zenith of his power; nor was he then charged, or ever afterwards, by the duke or ducheſs with ingratitude or breach of engagements to them. Yet, as we ſay, he had the higheſt opinion of the duke, which he retained to the laſt moment of his life; and he has told us ſo himſelf in ſo inimitable a manner, that it would be wrong not to tranſcribe the paſſage.

On the Uſe and Study of Hiſtory, Lett. 8.

"By the death of king William, ſays he, the duke of Marlborough was raiſed to the head of the army, and indeed of the confederacy: where he, a new, a private man, a ſubject, acquired by merit and management a more deciding influence, than high birth, confirmed authority, and even the crown of Great Britain, had given to king William. Not only all the parts of that vaſt machine, the grand alliance, were kept more compact and entire; but a more rapid and vigorous motion was given to the whole: and, inſtead of languiſhing or diſaſtrous campaigns, we ſaw every ſcene of the war full of action. All thoſe wherein he appeared, and many of thoſe wherein he was not then an actor, but abettor however of their action, were crowned with the moſt triumphant ſucceſs. I take with pleaſure this opportunity of doing juſtice to that great man, whoſe faults I knew, whoſe virtues I admired; and whoſe memory, as the greateſt general and as the greateſt miniſter, that our country or perhaps any other has produced, I honor."

But whatever might be his regard for the duke of Marlborough at the time we are ſpeaking of, it is certain that it muſt have been entirely perſonal; ſince nothing could be more cloſely united in all political meaſures, than he was with Mr. Harley: and therefore, when this miniſter was removed from the ſeals in 1707, Mr. St. John choſe to follow his fortune, and the next day reſigned his employment in the adminiſtration. He was not returned in the parliament, which was elected in 1708; but upon the diſſolution of it in 1710, Mr. Harley being made chancellor and under-treaſurer of the Exchequer, the poſt of ſecretary of ſtate was given to Mr. St. John. About the ſame time he wrote the famous

"Letter

"Letter to the Examiner," to be found among the firſt of thoſe papers: it was univerſally aſcribed to him, and is indeed an exquiſite proof of his keen abilities, as a writer; for in this ſingle ſhort paper are comprehended the outlines of that deſign, on which Dean Swift employed himſelf for near a twelvemonth.

Upon the calling of a new Parliament on the 25th of November, he was choſen knight of the ſhire for the county of Berks, and alſo burgeſs for Wotton-Baſſet; and made his election for the former. He appeared now upon a ſcene of action, which called forth all his abilities. He ſuſtained almoſt the whole weight of the buſineſs of the peace of Utrecht, which however he was not ſuppoſed to negotiate to the advantage of his country; and therefore he has ſuſtained much ill-will and cenſure on that account ever ſince. The real ſtate of the caſe is, that "the two parties, as he himſelf owns, were become factions in the ſtrict ſenſe of the word." He was of that which prevailed for peace, againſt thoſe who delighted in war; for this was the language of the times: and ſo, a peace being reſolved on by the Engliſh miniſters at all adventures, it is no wonder if it was made with leſs advantage to the nation. He has owned this again, although he has juſtified the peace in general: "though it was a duty, ſays he, that we owed to our country, to deliver her from the neceſſity of bearing any longer ſo unequal part in ſo unneceſſary a war, yet was there ſome degree of merit in performing it. I think ſo ſtrongly in this manner, I am ſo incorrigible, that if I could be placed in the ſame circumſtances again, I would take the ſame reſolution, and act the ſame part. Age and experience might enable me to act with more ability and greater ſkill; but all I have ſuffered ſince the death of the Queen, ſhould not hinder me from acting. Notwithſtanding this, I ſhall not be ſurpriſed, if you think that the peace of Utrecht was not anſwerable to the ſucceſs of the war, nor to the efforts made in it. I think ſo myſelf, and have always owned, even when it was making and made, that I thought ſo. Since we had committed a ſucceſsful folly, we ought to have reaped more advantage from it, than we did."

Patriot king, pag. 238. 8vo.

On the uſe and ſtudy of Hiſt. lett. 8.

In

In July 1712, he had been created Baron St. John of Lediard-Tregoze in Wiltſhire, and Viſcount Bolingbroke; and was alſo the ſame year appointed Lord Lieutenant of the county of Eſſex. But theſe honors not anſwering his expectations, for his ambition was undoubtedly great, he formed a deſign of taking the lead in public affairs from his old friend Mr. Harley, then Earl of Oxford: which proved in the iſſue unfortunate to them both. It muſt be obſerved, that Paulet St. John, the laſt Earl of Bolingbroke, died the 5th of October, preceding his creation; and that the earldom became extinct by his deceaſe. The honor however was promiſed to him: but his preſence in the houſe of commons being ſo neceſſary at that time, the Lord Treaſurer prevailed upon him to remain there during that ſeſſion; upon an aſſurance, that his rank ſhould be preſerved for him. But, when he expected the old title ſhould have been renewed in his favor, he was put off with that of Viſcount; which he reſented as an affront, and looked on it as ſo intended by the Treaſurer, who had got an Earldom for himſelf. See how Lord Bolingbroke ſpeaks of this: "I continued, ſays he, in the houſe of commons, during that important ſeſſion which preceded the peace; and which, by the ſpirit ſhewn through the whole courſe of it, and by the reſolutions taken in it, rendered the concluſion of the treaties practicable. After this, I was dragged into the houſe of Lords in ſuch a manner, as to make my promotion a puniſhment, not a reward; and was there left to defend the treaties alone. It would not have been hard, continues he, to have forced the Earl of Oxford to uſe me better. His good intentions began to be very much doubted of: the truth is, no opinion of his ſincerity had ever taken root in the party; and, which was worſe perhaps for a man in his ſtation, the opinion of his capacity began to fall apace. —I began in my heart to renounce the friendſhip, which, till that time, I had preſerved inviolable for Oxford. I was not aware of all his treachery, nor of the baſe and little means which he employed then, and continued to employ afterwards, to ruin me in the opinion of the Queen, and every where elſe. I ſaw however, that he had no friendſhip for any body; and that with reſpect to me, inſtead of having the ability to

Letter to Wyndham.

" to render that merit, which I endeavcred to acquire, an " addition of ſtrength to himſelf, it became the object of his " jealouſy, and a reaſon for undermining me." There was alſo another tranſaction, which paſſed not long after Lord Bolingbroke's being raiſed to the peerage, and which helped to increaſe his animoſity to that miniſter. In a few weeks after his return from France, her Majeſty beſtowed the vacant ribbons of the order of the garter upon the Dukes Hamilton, Beaufort, and Kent, and the Earls Pawlet, Oxford, and Strafford. Bolingbroke thought himſelf here again ill uſed, having an ambition, as the miniſter well knew, to receive ſuch an inſtance as this was of his miſtreſs's grace and favor. Upon the whole therefore, it is no wonder that, when the Treaſurer's ſtaff was taken from this old friend, he expreſſed his joy by entertaining that very day, July 7, 1714, at dinner the Generals Stanhope, Cadogan, and Palmer, with Sir William Wyndham, Mr. Craggs, and ſome other gentlemen. Oxford ſaid upon his going out, that ſome of them would ſmart for it; and Bolingbroke was far from being inſenſible of the danger, to which he ſtood expoſed: yet he was not without hopes ſtill of ſecuring himſelf, by making his court to the whigs; and it is certain, that a little before this he had propoſed to bring in a bill to the houſe of Lords, to make it treaſon to inliſt ſoldiers for the Pretender, which was paſſed into an act.

Nevertheleſs, ſoon after the acceſſion of King George to the throne in 1714, the ſeals were taken from him, and all the papers in his office ſecured: yet, during the ſhort ſeſſion of parliament at this juncture, he applied himſelf with his uſual induſtry and vigor, to keep up the ſpirits of the friends to the late adminiſtration, without omitting any proper occaſion of teſtifying his reſpect and duty to his Majeſty; in which ſpirit he aſſiſted in ſettling the civil liſt, and other neceſſary points. But, ſoon after the meeting of the new parliament, finding himſelf in imminent danger, he withdrew; and croſſed the water privately to France, in the latter end of March 1715. The Continuator of Rapin's hiſtory repreſents him, as having fled in a kind of a pannic: " Lord Boling- " broke's heart began to fail him, ſays that hiſtorian, as " ſoon as he heard that Prior was landed at Dover, and had

" pro-

"promiſed to reveal all he knew. Accordingly that evening "his lordſhip, who had the night before appeared at the "play-houſe in Drury-lane, and beſpoke another play for "the next night, and ſubſcribed to a new opera, that was to "be acted ſome time after, went off to Dover in diſguiſe as "a ſervant to Le Vigne, one of the French King's meſ-"ſengers:" but his lordſhip ever affirmed the ſtep to have been taken upon certain and repeated informations, that a reſolution was taken by the men in power, not only to proſecute, but to purſue him to the ſcaffold.

Upon his arrival at Paris, he received an invitation from the Pretender, then at Barr, to engage in his ſervice: which he abſolutely refuſed, and made the beſt application, that his preſent circumſtances would admit, to prevent the extremity of his proſecution in England. After a ſhort ſtay at Paris, he retired into Dauphine, where he continued till the beginning of July; when, upon receiving a meſſage from ſome of his party in England, he complied with a ſecond invitation from the Pretender: and taking the ſeals of the ſecretary's office at Commercy, he ſet out with them for Paris, and arrived thither the latter end of the ſame month, in order to procure from that court the neceſſary ſuccors for his new maſter's intended invaſion of England. The vote for impeaching him of high treaſon had paſſed in the houſe of Commons on the 10th of June preceding; and ſix articles were brought into the houſe, and read by Mr. Walpole, Auguſt the 4th, 1715, which were in ſubſtance as follows: 1. That, whereas he had aſſured the miniſters of the States General, by order from her Majeſty in 1711, that ſhe would make no peace but in concert with them; yet he ſent Mr. Prior to France that ſame year, with propoſals for a treaty of peace with that Monarch, without the conſent of the Allies. 2. That he adviſed and promoted the making of a ſeparate treaty or convention with France, which was ſigned in September. 3. That he diſcloſed to Mr. Meſnager, the French miniſter at London, this convention, which was the preliminary inſtructions to her Majeſty's plenipotentiaries at Utrecht, in October. 4. That her Majeſty's final inſtructions to her ſaid plenipotentiaries were diſcloſed by him to the Abbot Gualtier, an emiſſary of France. 5. That he diſcloſed

cloſed to the French the manner, how Tournay in Flanders might be gained by them. 6. That he adviſed and promoted the yielding up of Spain and the Weſt Indies to the Duke of Anjou, then an enemy to her Majeſty.—Theſe articles were ſent up to the Lords in Auguſt; in conſequence of which, he ſtood attainted of high treaſon, September the 10th of the ſame year.

In the mean time, his new engagements with the Pretender had the ſame iſſue: for the year 1715 was ſcarcely expired, when the ſeals and papers of his new Secretary's office were demanded, and given up; and this was ſoon followed by an accuſation, branched into ſeven articles, in which he was impeached of treachery, incapacity, and neglect. Thus diſcarded, he reſolved to make his peace, if it were poſſible, at home. He ſet himſelf immediately in earneſt to this work; and in a ſhort time by that activity, which was the characteriſtic of his nature, and with which he conſtantly proſecuted all his deſigns, he procured, through the mediation of the Earl of Stair, then the Britiſh Ambaſſador at the French court, a promiſe of pardon upon certain conditions from the King; who, in July 1716, created his father, Baron of Batterſea and Viſcount St. John. Such an extraordinary variety of diſtreſsful events had thrown him into a ſtate of reflection; and this produced, by way of relief, a conſolatio philoſophica, which he wrote the ſame year, under the title of "Reflections upon exile." In this piece, he has drawn the picture of his own exile: which, being repreſented as a violence, proceeding ſolely from the malice of his perſecutors, to one who had ſerved his country with ability and integrity, is by the magic of his pen converted not only into a tolerable, but what appears to be an honorable ſtation. He had alſo this year wrote ſeveral letters, in anſwer to the charge laid upon him by the Pretender and his adherents, which were printed at London in 1735, 8vo, together with anſwers to them by Mr. James Murray, afterwards made Earl of Dunbar by the Pretender: but being then immediately ſuppreſſed, are reprinted in Tindal's continuation of Rapin's hiſtory of England. The following year he drew up a vindication of his whole conduct with reſpect to the tories, in the form of a letter to Sir William

Wyndham, which was printed in 1753, 8vo. It is written with the utmoſt elegance and addreſs, and abounds with intereſting and entertaining anecdotes.

His firſt lady being dead, he eſpouſed about this time a ſecond, of great merit and accompliſhments, who was niece to the famous Madam de Maintenon, and widow of the Marquis de Villette; with whom he had a very large fortune, encumbered however with a long and troubleſome law-ſuit. In the company and converſation of this lady, he paſſed his time in France, ſometimes in the country, and ſometimes at the capital, till 1723: in which year, after the breaking up of the parliament, the King was pleaſed to grant him a full and free pardon. Upon the firſt notice of this favor, the expectation of which had been the governing principle of his political conduct for ſeveral years, he returned to his native country. It is obſervable, that Biſhop Atterbury was baniſhed at this very juncture; and happening, on his being ſet aſhore at Calais, to hear that Lord Bolingbroke was there, he ſaid, "Then I am exchanged." His Lordſhip having obtained, about two years after his return, an act of parliament to reſtore him to his family-inheritance, and to enable him to poſſeſs any purchaſe he ſhould make, pitched upon a ſeat of Lord Tankerville, at Dawley near Uxbridge in Middleſex; where he ſettled with his lady, and gratified the politeneſs of his taſte, by improving it into a moſt elegant villa. Here he amuſed himſelf with rural employments, and with correſponding and converſing with Pope, Swift, and other friends; but was by no means ſatisfied within: for he was yet no more than a mere titular Lord, and ſtood excluded from a ſeat in the houſe of Peers. Inflamed with this taint that yet remained in his blood, he entered again, in 1726, upon the public ſtage; and diſavowing all obligations to the miniſter Walpole, to whoſe ſecret enmity he imputed his not having received all the effects of royal mercy that were intended him, he embarked in the oppoſition; and diſtinguiſhed himſelf by a multitude of pieces, wrote during the ſhort remainder of that reign, and for ſome years under the following, with great boldneſs againſt the meaſures that were then purſued. Beſides his papers in the Craftſman, he publiſhed ſeveral pamphlets; which were afterwards reprinted in the

the ſecond edition of his political tracts, and in the collection of his works.

Having carried on his part of the ſiege againſt the miniſter with inimitable ſpirit for ten years, he laid down his pen, upon a diſagreement with his principal coadjutors; and, in 1735, he retired to France, with a full reſolution never to engage more in public buſineſs. Swift, who knew that this retreat was the effect of diſdain, vexation, and diſappointment; that his lordſhip's paſſions ran high, and that his attainder unreverſed ſtill tingled in his veins, concluded him certainly gone once more to the pretender, as his enemies gave out: but he was rebuked for this by Mr. Pope, who aſſured him, that it was abſolutely untrue in every circumſtance, that he had fixed in a very agreeable retirement near Fountainbleau, and made it his whole buſineſs vacare literis. His lordſhip had now paſſed the 60th year of his age; and through as great a variety of ſcenes both of pleaſure and buſineſs, as any of his contemporaries. He had gone as far towards reinſtating himſelf in the full poſſeſſion of his former honors, as great parts and great application could go; and was at length convinced, that the door was finally ſhut againſt him. He had not been long in his retreat, when he began a courſe of "Letters on "the ſtudy and uſe of hiſtory," for the uſe of the Lord Cornbury, to whom they are addreſſed. They were publiſhed in 1752; and though they are drawn up, as all his lordſhip's things are, in a moſt elegant and maſterly ſtile, and abound with the juſteſt and deepeſt reflections, yet, on account of ſome freedoms taken with eccleſiaſtical hiſtory, they expoſed him to much cenſure. Subjoined to theſe letters are, his piece "upon exile," and a letter to Lord Bathurſt, "on the true uſe of ſtudy and retirement:" both full of the fineſt reflections, as finely expreſſed.

Upon the death of his father, who lived to be extremely old, he ſettled at Batterſea, the ancient ſeat of the family, where he paſſed the remainder of his life in the higheſt dignity. His age, his great genius, perfected by long experience and much reflection, gave him naturally the aſcendant over all men: and he was, in truth, a kind of oracle to all men. He was now as great a philoſopher, as he had been before a ſtateſman: he read, he reflected, he wrote, abun-

dantly. Pope and Swift, one the greateſt poet, the other the greateſt wit, of his time, perfectly adored him: and it is well known, that the former received from him the materials for his incomparable poem, "The eſſay on man." Read the following words of a noble lord, who knows experimentally the ſweets of otium cum dignitate: "Lord Bolingbroke, "ſays he, had early made himſelf maſter of books and men; "but in his firſt career of life, being immerſed at once in "buſineſs and pleaſure, he ran through a variety of ſcenes "in a ſurpriſing and eccentric manner. When his paſſions "ſubſided by years and diſappointments, when he improved "his rational faculties by more grave ſtudies and reflection, "he ſhone out in his retirement with a luſtre peculiar to "himſelf, though not ſeen by vulgar eyes. The gay ſtateſ-"man was changed into a philoſopher, equal to any of the "ſages of antiquity. The wiſdom of Socrates, the dignity "and eaſe of Pliny, and the wit of Horace, appeared in all "his writings and converſation."

Orrery's remarks on the life and writings of Swift. Lett. xix.

Yet, even in this retirement, it is plain that he did not neglect the conſideration of public affairs: for after the concluſion of the laſt war in 1747, upon meaſures being taken, which did not agree with his notions of political prudence, he began "ſome reflections on the preſent ſtate of the nation, "principally with regard to her taxes and debts, and on the "cauſes and conſequences of them:" but he did not finiſh them. In 1749, came out his "Letters on the ſpirit of pa-"triotiſm, on the idea of a patriot king, and on the ſtate of "parties, at the acceſſion of King George I:" with a preface, wherein Mr. Pope's conduct, with regard to that piece, is repreſented as an inexcuſable act of treachery to him. Pope, it ſeems, had cauſed ſome copies of theſe letters, which had been lent him for his peruſal, to be clandeſtinely printed off; which however, if it was without the knowledge of his noble friend, was ſo far from being treacherouſly meant to him, that it proceeded from an exceſs of love and admiration of him. The noble lord knew this well enough, and could not poſſibly ſee it in any other light: but being angry with Mr. Pope, for having taken into his friendſhip a man, whom he thought extreamly ill of, and for having adopted at the inſtigation of that man a ſyſtem, different from what had been laid

laid down in the original "eſſay on man," he could not forbear giving a little vent to his reſentment: and his lordſhip was the more to blame, as he himſelf has in effect excuſed Pope, by ſaying, that he was in a very infirm ſtate, and even in his laſt illneſs, when he ſuffered this change of principles to be made in him.

See, "A letter to the moſt impudent man alive:" written moſt certainly by lord Bolingbroke.

His lordſhip had often wiſhed to fetch his laſt breath at Batterſea; and this he did on the 15th of November 1751, on the verge of fourſcore years of age. His corpſe was interred with thoſe of his anceſtors in that church, where there is a marble monument erected to his memory, with the following inſcription:

Here lies
Henry St. John:
In the reign of Queen Anne
Secretary of war, ſecretary of ſtate,
And Viſcount Bolingbroke.
In the days of King George I,
And King George II,
Something more and better.
His attachment to Queen Anne
Expoſed him to a long and ſevere perſecution.
He bore it with firmneſs of mind.
The enemy of no national party,
The friend of no faction.
Diſtinguiſhed under the cloud of a proſcription,
Which had not been intirely taken off,
By zeal to maintain the liberty,
And to reſtore the ancient proſperity
Of Great Britain.

His lordſhip's eſtate and honors deſcended to his nephew, the preſent Lord Bolingbroke: the care and benefit of his manuſcripts he left to Mr. Mallet, who publiſhed them, together with his works already printed, in 1754, in five volumes, 4to. They may well enough be divided into political and philoſophical works; the former of which have been touched upon already, and conſiſt of "Letters upon hiſtory," "letter to Wyndham, letters on patriotiſm," and papers in the craftſman, which had been ſeparately printed in three

volumes, 8vo. under the title of "Diſſertation upon parties, "remarks on the hiſtory of England, and political tracts." His philoſophical works conſiſt of, "The ſubſtance of ſome "letters written originally in French about 1720 to Mr. de "Pouilly; letter occaſioned by one of Archbiſhop Tillot-"ſon's ſermons; and letters or eſſays addreſſed to Alexander "Pope, Eſq:" in which all ſubjects, relating to philoſophy and religion, are treated in a moſt agreeable and elegant manner. As Mr. Mallet had publiſhed an 8vo edition of the "Letters on hiſtory," and the "Letter to Wyndham," before the 4to edition of the works came out, ſo he publiſhed ſeparately the philoſophical writings, in five volumes 8vo, after. Theſe eſſays, addreſſed to Pope on philoſophy and religion, contain many things, which claſh with the great truths of revelation; and on this account, not only expoſed the deceaſed author to the animadverſions of ſeveral writers, but occaſioned alſo a preſentment of his works by the grand jury of Weſtminſter. His lordſhip, it is to be feared, was a very indifferent chriſtian, ſince there are numberleſs aſſertions in his works, plainly inconſiſtent with any belief of revelation: but then there are numberleſs truths, ſet forth in the fineſt manner, with all the powers of elegance and fancy; and which will amply reward the attention of a reader, who knows how to diſtinguiſh them from the errors they are mixed with. Swift has ſaid, in a letter to Pope, that "If "ever Lord Bolingbroke trifles, it muſt be when he turns di-"vine:" but then he allows, that "when he writes of any "thing in this world, he is not only above trifling, but even "more than mortal." In ſhort, whatever imperfections may be diſcovered in him, with regard to certain principles and opinions, he was conſidered as a man of great parts and univerſal knowledge, the moſt extraordinary perſon of the age he lived in; and as a writer, one of the fineſt that any age has produced.

Mr. Pope eſteemed him, almoſt to a degree of adoration; and has blazoned his character in the brighteſt colors, that wit could invent, or fondneſs beſtow. Mark, how he apoſtrophizes him in the eſſay on man;

In

" In parts ſuperior what advantage lies?
" Tell, for you can, what is it to be wiſe?
" 'Tis but to know, how little can be known,
" To ſee all others faults, and feel our own.
" Condemn'd in buſineſs, or in arts to drudge,
" Without a ſecond, or without a judge:
" Truths would you teach, to ſave a ſinking land?
" All fear, none aid you, and few underſtand.
" Painful preheminence! yourſelf to view
" Above life's weakneſs, and its comforts too."

Epiſt. iv. ver. 259.

So at the concluſion, the excellent bard has immortalized both himſelf and his noble friend, by whoſe perſuaſion this incomparable didactic poem was begun and finiſhed, in the following enchanting lines:

" Come on, my friend, my genius, come along,
" Oh, maſter of the poet and the ſong!
" And while the muſe now ſtoops, or now aſcends
" To man's low paſſions, or their glorious ends,
" Teach me, like thee, in various nature wiſe,
" To fall with dignity, with temper riſe;
" Form'd by thy converſe, happily to ſteer
" From grave to gay, from lively to ſevere:
" Correct with ſpirit, elegant with eaſe,
" Intent to reaſon, or polite to pleaſe.
" Oh! while along the ſtream of time thy name
" Expanded flies, and gathers all its fame;
" Say, ſhall my little bark attendant ſail,
" Purſue the triumph, and partake the gale?
" When Stateſmen, Heroes, Kings, in duſt repoſe,
" Whoſe ſons ſhall bluſh their fathers were thy foes,
" Shall then this verſe to future age pretend,
" Thou wert my guide, philoſopher, and friend?
" That urg'd by thee, I turn'd the tuneful art
" From ſounds to things, from fancy to the heart;
" For wit's falſe mirror held up nature's light;
" Shewed erring pride, WHATEVER IS, IS RIGHT;

" That reaſon, paſſion, anſwer one great aim;
" That true ſelf-love and ſocial are the ſame;
" That virtue only makes our bliſs below;
" And all our knowledge is, ourſelves to know.

It may be proper to obſerve, that a great many letters, and ſome little pieces of poetry, for which he had a natural and eaſy turn, are ſcattered about in ſeveral collections, but are not to be found in the edition of his works: as are not ſome pieces, publiſhed in the 8vo collection of his political tracts, and the dedication to Lord Orford prefixed to his " Remarks on the hiſtory of England."

STANLEY (THOMAS) Eſq; an Engliſh gentleman prodigiouſly learned, was the ſon of Sir Thomas Stanley, and born at Cumberlow-Green in Hertfordſhire, about the year 1644. At the age of fourteen, he was ſent to Cambridge, and placed in Pembroke Hall. He was a great linguiſt and philologer, and had ſomething of a genius for poetry; for before he left the univerſity, he compoſed ſeveral little pieces in that way, which, together with ſome tranſlations out of French, Italian, and Spaniſh authors, were publiſhed ſome time after. When he had taken his degrees in Cambridge, he was alſo incorporated into the univerſity of Oxford. Then he performed the tour of France, Italy, and Spain; and upon his return home, placed himſelf in the Middle Temple in London, and ſoon after married a daughter of Sir James Engan of Flower in the county of Northampton. This alteration however of his ſtate of life did not alter in the leaſt the ſtate of his temper and diſpoſition. He purſued his ſtudies as vigorouſly as before. He did not complain perhaps, as a learned Chancellor of France has done in print, that he *had not more than ſix hours to ſtudy on his wedding-day*; yet his vaſt application muſt needs appear to all, who conſider the greatneſs of his undertakings, and the ſhort limits of life he had to finiſh them in. The firſt work he publiſhed was, " the hiſtory of philoſophy, containing the lives, opinions, " actions, and diſcourſes of the philoſophers of every ſect." He dedicated it to his uncle Sir John Marſham, the well-known author of the *Canon Chronicus*; and in the dedication gives

Athenæ Oxon.

Budæus de aſſe. Præfat.

gives this ſhort account of his plan. "The learned Gaſ-
"ſendus, ſays he, was my precedent; whom nevertheleſs I
"have not followed in his partiality. For he, though limited
"to a ſingle perſon, yet giveth himſelf liberty of enlarge-
"ment, and taketh occaſion from this ſubject, to make the
"world acquainted with many excellent diſquiſitions of his
"own. Our ſcope, being of a greater latitude, affords leſs
"opportunity to favour any particular, while there is due to
"every one the commendation of their own deſerts." This work has gone through four editions in Engliſh; it was alſo tranſlated into Latin, and publiſhed at Leipſic in the year 1711, with conſiderable additions and corrections. The account of the Oriental learning and philoſophy, with which it concludes, is very nice and curious; and did not eſcape the notice of Mr. le Clerc, who publiſhed a Latin tranſlation of it in the year 1690, and placed it at the end of the ſecond volume of his Opera Philoſophica. Montaigne would have been charmed with this work of Mr. Stanley: "how much
"do I wiſh, ſays he, that, while I live, either ſome other Eſſays, B. II.
"or Juſtus Lipſius, the moſt learned man now living, of a ch. 12.
"moſt polite and judicious underſtanding, and truly reſem-
"bling my Turnebus, had both the will, and health, and
"leiſure ſufficient, ſincerely to collect into a regiſter, ac-
"cording to their diviſions and claſſes, as many as are to be
"found of the opinions of the ancient philoſophers, about
"the ſubject of our being and manners, their controverſies,
"the ſucceſſion and reputation of ſects: with the applica-
"tion of the lives of the authors and their diſciples to their
"own precepts, in memorable accidents and upon exem-
"plary occaſions! what a beautiful and uſeful work would
"that be?" It is worth obſerving alſo, that Mr. Stanley has here ſupplied one of the deſiderata, mentioned by lord Bacon in his work, De Augmentis Scientiarum. "I could wiſh," ſays the great author, "a collection made, but with dili- Lib. III.
"gence and judgment, De Antiquis Philoſophiis, out of the cap. 4.
"lives of ancient philoſophers; out of the parcels of Plu-
"tarch, of their Placits; out of the citations of Plato; out
"of the confutations of Ariſtotle; out of a ſparſed mention
"found in other books, as well of Chriſtians as Heathens,
"as out of Lactantius, Philo, Philoſtratus, and the reſt:
for

"for I do not yet ſee a work of this nature extant. But "here I muſt give warning, that this be done diſtinctly, ſo as "the philoſophics, every one ſeparately, be compoſed and "continued, and not collected by titles and handfuls, as "hath been done by Plutarch. For every philoſophy, while "it is entire in the whole piece, ſupports itſelf; and the "opinions maintained therein give light, ſtrength, and cre-"dence mutually one to the other: whereas, if it be broken "to pieces, it will appear more harſh and diſſonant. Thus, "when I read in Tacitus the actions of Nero or of Clau-"dius, inveſted with circumſtances of times, perſons and "motives, I find them not ſo ſtrange, but that they may be "true: but when I read the ſame accounts in Suetonius "Tranquillus, repreſented by titles and common places, "and not in order of time, they ſeem monſtrous and alto-"gether incredible. So is philoſophy, when it is propound-"ed intire, and when it is ſliced and diſſected into frag-"ments."

When Mr. Stanley had finiſhed this work, and it is ſaid that he had finiſhed it before he was eight and twenty years of age, he undertook Æſchylus, the moſt knotty and intricate of all the Greek poets; and after a world of pains, ſpent in reſtoring his text and illuſtrating his meaning, publiſhed an accurate and beautiful edition of that author. Beſides theſe monuments of his learning, which are publiſhed, there were many other proofs of his unwearied application, remaining in manuſcript after his death, and preſerved in the celebrated library of More, Biſhop of Ely: viz. his large Commentaries on Æſchylus, in eight volumes in folio, which were never publiſhed; his Adverſaria or Miſcellaneous Remarks on ſeveral paſſages in Sophocles, Euripides, Callimachus, Heſychius, Juvenal, Perſius, and other authors of antiquity; copious Prelections on Theophraſtus's Characters; and a Critical Eſſay on the Firſt Fruits and Tenths of the Spoil, ſaid in the epiſtle to the Hebrews to be given by Abraham to Melchiſedeck. His works were certainly much above his years, and in this he might be conſidered as a ſecond Picus Mirandula. He died alſo much about the ſame age, namely, in his thirty third or thirty fourth year; leaving our nation

nation much indebted to his family, for affording two ſuch Engliſhmen as Sir John Marſham and himſelf. His death happened in the year 1678.

STATIUS (PUBLIUS PAPINIUS) an ancient Roman poet, was deſcended of a good family at Sellæ, a town in Epirus, not far from the famous Dodonæan grove. He was born at Naples, but at what time is uncertain, though probably about the beginning of the reign of Claudius. His father had ſettled there ſome years before, had opened a ſchool of rhetorick and oratory, and met with encouragement ſuitable to his great merits and learning. He removed afterwards to Rome, and engaged in the ſame profeſſion with equal ſucceſs. Here our poet, though very young, fell in love with a widow named Claudia, and married her ſoon after. She was a lady of a fine wit, accompliſhed in many parts of learning, poetry in particular; and appears to have aſſiſted him in many of his compoſitions, and eſpecially in his Thebaid. Thus we find him ſaying,

——— longi tu ſola laboris
Conſcia, cumque tuis crevit mea Thebais annis.
SILV. Lib. III. c. 5.

He has inſcribed the poem, from whence theſe lines are taken, to his wife Claudia; and he treats her with the utmoſt eſteem and tenderneſs. She very well deſerved ſuch treatment; as ſhe affectionately ſympathiſed with him upon every occaſion. In this very poem he mentions her rejoicing with him at the marks of favour he received from the emperor Domitian, and for his three victories at the Alban Games; and alſo her concern for his ill ſucceſs, when he loſt the prize in the Capitol. His character was ſoon eſtabliſhed at Rome; and his Sylvæ, or Miſcellaneous Pieces, introduced him to the acquaintance of the greateſt wits of his age. "It is very "remarkable, ſays Voſſius, that Martial, who was a great ad- "mirer of Stella the poet, ſhould never make the leaſt men- "tion of Statius; who alſo was ſo intimate with Stella, that "he dedicated to him the firſt book of his Sylvæ." But this, he ſuppoſes, might proceed from envy and emulation in Martial; De Poetis Latinis.

tial; who could not bear, that Statius ſhould run away with ſo much of Domitian's favour, for making quick extemporary verſes, which Martial claimed as his own particular province. He was recommended to the emperor by Paris, a favorite actor; who obtained for him the honour of being admitted to ſit at table with the emperor among his chief miniſters. It is ſuppoſed his circumſtances were but low, before he became acquainted with Paris, and that he was obliged to ſell his poems to the beſt bidder for ſubſiſtence; for Juvenal mentions a tragedy called Agave, which was purchaſed by Paris, in the following lines:

Curritur ad vocem jucundam & carmen amicæ
Thebaidos, lætam fecit cum Statius urbem,
Promiſitque diem, tanta dulcedine captos
Afficit ille animos, tantaque libidine vulgi
Auditur: ſed cum fregit ſubſellia verſu,
Eſurit, intactam Paridi niſi vendit Agaven.

SATYR. VII.

Having for ſome time exerciſed his muſe in theſe Miſcellanies, he next attempted his Thebaid; in which he was aſſiſted by Maximus Junius, a man of quality and ſingularly learned. This poem coſt him twelve years labour:

O mihi bis ſenos multum vigilata per annos
Thebai. —— THEB. Lib. XII.

and he was grown old by the time he had finiſhed it. He returned to Naples to correct it, and ſoon after ſet about the Achilleid; but did not live to go far with that work. We have no account of the time, or manner of his death. It probably happened in Trajan's time, and at Naples; as it does not appear, that he had any call to Rome after Domitian's deceaſe. It is a great ſingularity in the hiſtory of Statius, that he is not mentioned by any of his contemporaries, excepting Juvenal; and, as ſome have thought, not even by him without a mixture of ſatyr. Whether this ſilence about him flowed from ſome ill qualities which made him diſliked, is no where ſaid: in the mean time it is eaſy to conceive, that

that his flatteries of Domitian, which it muſt be confeſſed were inordinate, and the very great favours conferred on him by that deteſted emperor, might create him no ſmall envy and ill will. We have extant of this poet, his Sylvæ in five books, his Thebaid in twelve books, and his Achilleis in two. He has been conſidered among the poets, as Alexander the Great was among the heroes: he has great virtues, and great vices. Sometimes his verſe runs in a truly loſty and majeſtick ſtrain; ſometimes he mounts above the clouds, in a high bombaſtick ſtile; and ſometimes, Icarus like, he falls from theſe heights down to the very ground. Upon which account Strada ſuppoſes him to be ſeated upon the ſummit of Parnaſſus, and in ſo much danger, that he ſeems to be like a man, who is juſt ready to fall. Statius, as well as his contemporary Silius Italicus, paid a great veneration to the memory of Virgil; which he ſhewed, like him, by frequently viſiting his tomb, which was near Naples, and by annually celebrating his birth-day.

——— *Maroneique ſedens in margine templi*
Sumo animum, & magni tumulis ad canto magiſtri.
THEBAID, Lib. IV. v. 4.

Like him too, he endeavoured to imitate Virgil; but with all deference to the ſuperior talents of his great maſter:

——— *nec tu divinam Æneida tenta,*
Sed longe ſequere, & veſtigia ſemper adora.
THEBAID, Lib. XII.

Scaliger ſays, that "none of the ancients or moderns have "approached the majeſty of Virgil ſo nearly, as Statius; who "had even yet been nearer to him, if he had not affected to "be ſo near: for being naturally ſublime, his efforts only "carried him into the bombaſt." And he goes on to ſet him above all other poets, not excepting, according to his uſual partiality, even Homer himſelf: while others have not conſidered him in near ſo high a light. We muſt not confound Publius Papinius Statius, as ſome have done, with another Statius, whoſe ſurname was Surculus; or, as Suetonius calls De Re Poetic. Lib. VI.

calls him, Urſulus. This latter was indeed a poet, as well as the other; but he lived at Toloſa in Gaul, and taught rhetorick in the reign of Nero.

De Cloris Rhetor.

The beſt editions of Statius are theſe two: that in uſum Delphini cum interpretatione & notis Claudii Beraldi, Paris, 1685, in two volumes, 4to; and that cum notis integris Frederici Gronovii & ſelectis variorum, curâ Veenhuſii, L. Bat. 1671, 8vo. The beſt edition of the Sylvæ is that cum notis & emendationibus Jeremiæ Markland, Lond. 1728, 4to.

STEELE (Sir RICHARD) an Engliſh writer, who made himſelf famous by his zeal in political matters, as well as by the various productions of his pen, was born of Engliſh parents at Dublin in Ireland; but the year of his birth is not mentioned. His family was a gentleman's; and his father was a counſellor at law, and private ſecretary to James, the firſt duke of Ormond. Sir Richard was carried out of that kingdom while he was very young; and was educated, together with his friend Mr. Addiſon, at the Charter-Houſe ſchool in London. In 1695, he wrote a poem on the funeral of queen Mary, intitled, "The Proceſſion." His inclination leading him to the army, he rode for ſome time privately in the guards. He became an author firſt, as he tells us himſelf, when an enſign of the guards, a way of life expoſed to much irregularity; and being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private uſe a little book, called "The Chriſtian Hero," with a deſign principally to fix upon his own mind a ſtrong impreſſion of virtue and religion, in oppoſition to a ſtronger propenſity towards unwarrantable pleaſures. This ſecret admonition was too weak; and therefore in the year 1701, he printed the book with his name, in hopes that a ſtanding teſtimony againſt himſelf, and the eyes of the world upon him in a new light, might curb his deſires, and make him aſhamed of underſtanding and ſeeming to feel what was virtuous, and yet of living ſo contrary a life. This had no other effect, but that from being thought no undelightful companion, he was ſoon reckoned a diſagreeable fellow. One or two of his acquaintance thought fit to miſuſe him, and try their valour upon him; and

From the Gen. Dict.

"Apology for himſelf and his writings," printed among his "Political Writings," 1715, 12mo.

and every body he knew measured the least levity in his words or actions with the character of "The Christian Hero." Thus he found himself slighted, instead of being encouraged, for his declarations as to religion; so that he thought it incumbent upon him to enliven his character. For this reason he wrote the comedy, called "The Funeral, or Grief "a-la-Mode," which was acted in 1702; and, as nothing makes the town fonder of a man, than a successful play, this, with some other particulars enlarged upon to advantage, obtained the notice of the king; and his name, to be provided for, was, he says, in the last table-book ever worn by the glorious and immortal William the third. So far from himself; and there is no reason to disbelieve him.

He had before this obtained a captain's commission in the lord Lucas's regiment of fusiliers by the interest of the lord Cutts, to whom he had dedicated his Christian Hero, and who likewise appointed him his secretary. His next appearance as a writer, we use his own words again, was in the quality of the lowest minister of state, to wit, in the office of Gazetteer; where he worked faithfully, according to order, without ever erring, he says, against the rule observed by all ministries, to keep that paper very innocent and very insipid. He was introduced by Mr. Addison's means into the acquaintance of the earls of Halifax and Sunderland, by whose interest he was appointed Gazetteer. His next productions were comedies; "The Tender Husband" being acted in 1703, as was "The Lying Lovers" in 1704. In 1709, he began "The Tatler:" the first of which was published the 12th of April 1709, and the last the 2d of January 1710-11. This paper greatly increased his reputation and interest; and he was soon after made one of the commissioners of the stamp office. Upon laying down "The "Tatler," he set up, in concert with Mr. Addison, "The "Spectator," which began to be published the 1st of March 1710-11; after that "The Guardian," the first of which came out the 12th of March 1713; and after that "The "Englishman," the first number of which appeared the 6th of October the same year. Besides these works, he wrote several political pieces, which were afterwards collected, and published under the title of "Political Writings," 1715, in 12mo.

12mo. One of theſe will be mentioned particularly juſt now, becauſe it was attended with remarkable conſequences relating to himſelf.

Sir Richard, having a deſign to ſerve in the laſt parliament of queen Anne, reſigned his place of commiſſioner of the ſtamp-office in June 1713; and was choſen member for the borough of Stockbridge in Hampſhire: but he did not ſit long in the houſe of commons, before he was expelled for writing "The Engliſhman, being the Cloſe of a Paper ſo called," and "The Criſis." This laſt is one of his political writings, and the title at full length runs thus: "The Criſis, "or a Diſcourſe repreſenting, from the moſt authentic re- "cords, the juſt cauſes of the late happy revolution, and the "ſeveral ſettlements of the crown of England and Scotland "on her majeſty; and on the demiſe of her majeſty without "iſſue, upon the moſt illuſtrious princeſs Sophia, electreſs "and ducheſs dowager of Hanover, and the heirs of her bo- "dy being Proteſtants, by previous acts of both parliaments "of the late kingdoms of England and Scotland, and con- "firmed by the parliament of Great Britain. With ſome "ſeaſonable remarks on the danger of a Popiſh ſucceſſor." He explains in his apology for himſelf the occaſion of his writing this piece. He happened one day to viſit Mr. More of the Inner Temple; where, the diſcourſe turning upon politics, Mr. More took notice of the inſinuations daily thrown out of the danger the Proteſtant ſucceſſion was in, and concluded with ſaying, that he thought Mr. Steele, from the kind reception the world gave to what he publiſhed, might be more inſtrumental towards curing that evil, than any private man in England. After much ſollicitation, Mr. More obſerved, that the evil ſeemed only to flow from mere inattention to the real obligations, under which we lie towards the houſe of Hanover: if therefore, continued he, the laws to that purpoſe were reprinted, together with a warm preface and a well urged peroration, it is not to be imagined what good effects it would have. Mr. Steele was much ſtruck with the thought; and prevailing with Mr. More to put the law-part of it together, he did the reſt, yet did not venture to publiſh it, till it had been corrected by Mr. Addiſon, Dr. Hoadly, afterwards biſhop of Wincheſter, and others.

others. It was immediately attacked with great ſeverity by Dr. Swift, in a pamphlet publiſhed in 1712, under the title of, "The Public Spirit of the Whigs ſet forth in their ge-"nerous encouragement of the author of the Criſis:" but it was not till the 12th of March 1713-14, that it fell under the cognizance of the houſe of commons. Then Mr. John Hungerford complained to the houſe of divers ſcandalous papers, publiſhed under the name of Mr. Steele, in which complaint he was ſeconded by Mr. Auditor Foley, couſin to the earl of Oxford, and Mr. Auditor Harley, the earl's brother. Sir William Wyndham alſo added, that "ſome of "Mr. Steele's writings contained inſolent injurious reflections "on the queen herſelf, and were dictated by the ſpirit of re-"bellion." The next day Mr. Auditor Harley ſpecified ſome printed pamphlets publiſhed by Mr. Steele, "contain-"ing ſeveral paragraphs tending to ſedition, highly reflecting "upon her majeſty, and arraigning her adminiſtration and "government." Some proceedings followed between this and the 18th, which was the day appointed for the hearing of Mr. Steele; and this being come, Mr. Auditor Foley moved, that before they proceeded farther, Mr. Steele ſhould declare, whether he acknowledged the writings that bore his name. Mr. Steele declared, that he "did frankly and ingenuouſly "own thoſe papers to be part of his writings; that he writ "them in behalf of the houſe of Hanover, and owned them "with the ſame unreſervedneſs, with which he abjured the "pretender." Then Mr. Foley propoſed, that Mr. Steele ſhould withdraw; but it was carried, without dividing, that he ſhould ſtay and make his defence. He deſired, that he might be allowed to anſwer what was urged againſt him paragraph by paragraph; but his accuſers inſiſted, and it was carried, that he ſhould proceed to make his defence generally upon the charge againſt him. Mr. Steele proceeded accordingly, being aſſiſted by his friend Mr. Addiſon, member for Malmeſbury, who ſat near him to prompt him upon occaſion; and ſpake for near three hours on the ſeveral heads, extracted from his pamphlets. After he had withdrawn himſelf, Mr. Foley ſaid, that "without amuſing the houſe with "long ſpeeches, it is evident the writings complained of "were ſeditious and ſcandalous, injurious to her majeſty's

"government, the church, and the univerſities;" and ſo called for the queſtion. This occaſioned a very warm debate, which laſted till eleven o'clock at night. The firſt, who ſpoke for Mr. Steele, was Robert Walpole, Eſq; who was ſeconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchingbroke: however, it was reſolved by a majority of 245 againſt 152, that "a printed "pamphlet, intitled The Engliſhman, being the Cloſe of a "Paper ſo called, and one other pamphlet, intitled The "Criſis, written by Richard Steele, Eſq; a member of this "houſe, are ſcandalous and ſeditious libels, containing ma"ny expreſſions highly reflecting upon her majeſty, and upon "the nobility, gentry, clergy and univerſities of this king"dom; maliciouſly inſinuating, that the Proteſtant ſucceſ"ſion in the houſe of Hanover is in danger under her ma"jeſty's adminiſtration; and tending to alienate the good af"fections of her majeſty's good ſubjects, and to create jea"louſies and diviſions among them:" it was reſolved likewiſe, that Mr. Steele, "for his offence in writing and pub"liſhing the ſaid ſcandalous and ſeditious libels, be expelled "this houſe." He afterwards wrote "An Apology for "himſelf and his writings, occaſioned by his expulſion," which he dedicated to Robert Walpole, Eſq; it is printed among his "Political Writings," 1715, in 12mo.

He had now nothing to do till the death of queen Anne, but to indulge himſelf with his pen; and accordingly, in 1714, he publiſhed a treatiſe intitled, "The Romiſh Eccle"ſiaſtical Hiſtory of late years." This is nothing more than a deſcription of ſome monſtrous and groſs Popiſh rites, deſigned to prejudice the cauſe of the pretender, which was ſuppoſed to be gaining ground in England: and there is an Appendix ſubjoined, conſiſting of particulars, very well calculated for this purpoſe. In No. I. of the Appendix, we have a liſt of the colleges, monaſteries and convents of men and women of ſeveral orders in the Low Countries; with the revenues, which they draw from England. No. II. contains an extract of the Taxa Cameræ, or Cancellariæ Apoſtolicæ, the fees of the pope's chancery; a book, printed by the pope's authority, and ſetting forth a liſt of the fees paid him for abſolutions, diſpenſations, indulgencies, faculties, and exemptions.

tions. No. III. is a bull of the pope in 1357, given to the then king of France; by which the princes of that nation received an hereditary right to cheat the reſt of mankind. No. IV. is a tranſlation of the ſpeech of pope Sixtus V, as it was uttered in the conſiſtory at Rome the 2d of September 1589; ſetting forth the execrable fact of James Clement, a Jacobine friar, upon the perſon of Henry III of France, to be commendable, admirable, and meritorious. No. V. is a collection of ſome popiſh tracts and poſitions, deſtructive of ſociety and all the ends of good government. The ſame year, 1714, he publiſhed two papers: the firſt of which, intitled "The Lover," appeared the 25th of February; the ſecond, called "The Reader," the 22d of April. In the ſixth number for May the 3d, we have an account of his deſign to write the hiſtory of the duke of Marlborough, from the date of the duke's commiſſion of captain general and plenipotentiary to the expiration of thoſe commiſſions: the materials, as he tells us, were in his cuſtody, but the work was never executed.

Soon after the acceſſion of George I, he was appointed ſurveyor of the royal ſtables at Hampton Court, and governor of the royal company of comedians; and was put into the commiſſion of the peace for Middleſex; and in April 1715, was knighted upon the preſenting of an addreſs to his majeſty by the lieutenancy. In the firſt parliament, he was choſen member for Boroughbrigg in Yorkſhire; and after the ſuppreſſion of the rebellion in the north, was appointed one of the commiſſioners of the forfeited eſtates in Scotland. The ſame year, 1715, he publiſhed in 8vo, "An Account "of the State of the Roman Catholic Religion throughout "the world. Written for the uſe of pope Innocent XI, and "now tranſlated from the Italian. To which is added, A "Diſcourſe concerning the State of Religion in England: "written in French in the time of king Charles I, and now "firſt tranſlated. With a large dedication to the preſent "pope, giving him a very particular account of the ſtate of "religion among Proteſtants, and of ſeveral other matters of "importance relating to Great Britain," in 12mo. The dedication is ſuppoſed to have been written by Dr. Hoadly, late biſhop of Wincheſter. The ſame year ſtill, he pub-

liſhed "A Letter from the Earl of Mar to the King before "his Majeſty's Arrival in England;" and the year following, a ſecond volume of "The Engliſhman." In 1718, came out "An Account of his Fiſh-pool:" he had obtained a patent for bringing fiſh to market alive; for, alaſs! Steele was a projector, and that was one circumſtance, among many, which kept him always poor. In 1719, he publiſhed "The Spinſter," a pamphlet; and "A Letter to the Earl "of Oxford, concerning the Bill of Peerage," which Bill he oppoſed in the houſe of commons. In 1720, he wrote two pieces againſt the South-Sea ſcheme; one called "The "Criſis of Property," the other "A Nation a Family."

In January 1719-20, he began a paper under the name of Sir John Edgar, called "The Theatre;" which he continued every Tueſday and Saturday, till the 5th of April following. During the courſe of this paper, viz. on the 23d of January, his patent of the governor of the royal company of comedians was revoked by the king: upon which, he drew up and publiſhed, "A State of the Caſe between the "Lord Chamberlain of his Majeſty's Houſhold and the Go-"vernor of the Royal Company of Comedians." He tells us, in this pamphlet, that a noble lord, without any cauſe aſſigned, ſends a meſſage, directed to Sir Richard Steele, Mr. Wilks, and Mr. Booth, to diſmiſs Mr. Cibber, who for ſome time ſubmitted to a diſability of appearing on the ſtage, during the pleaſure of one who had nothing to do with it; and that when this lawleſs will and pleaſure was changed, a very frank declaration was made, that all the mortification put upon Mr. Cibber was intended only as a prelude to remote evils, by which the patentee was to be affected. Upon this, Sir Richard wrote to two great miniſters of ſtate, and likewiſe delivered a petition to the king, in the preſence of the lord chamberlain: but theſe had no effect, for his patent was revoked, though it does not appear for what reaſon; and the loſs he ſuſtained upon this occaſion is computed by himſelf at almoſt 10,000l. In 1722, his comedy, called "The Conſcious Lovers," was acted with great Succeſs; and publiſhed with a dedication to the king, for which his majeſty made him a preſent of 500l.

Some

Some years before his death, he grew paralytic, and retired to his ſeat at Llangunnor near Caermarthen in Wales; where he died the 1ſt of September 1729, and was privately interred according to his own deſire. He had been twice married: his firſt wife was a lady of Barbadoes, with whom he had a valuable plantation upon the death of her brother; his ſecond was the daughter of Jonathan Scurlock, of Llangunnor, Eſq; by whom he had one ſon and two daughters. He teſtified his eſteem publicly for this laſt lady, in a dedication to her prefixed to "The Ladies Library." Sir Richard Steele was a man of quick and excellent parts, accompliſhed in all branches of polite literature; and would have paſſed for a better writer than he does, though he is allowed to be a very good one, if he had not been ſo connected in literary productions, as well as in friendſhip, with Mr. Addiſon. He ſpeaks himſelf of their friendſhip in the following terms. "There never was a more ſtrict friendſhip, than between "theſe gentlemen; nor had they ever any difference, but "what proceeded from their different way of purſuing the "ſame thing. The one with patience, foreſight, and temperate addreſs, always waited and ſtemmed the torrent; "while the other often plunged himſelf into it, and was as "often taken out by the temper of him, who ſtood weeping "on the bank for his ſafety, whom he could not diſſuade "from leaping into it. Thus theſe two men lived for ſome "years laſt paſt, ſhunning each other, but ſtill preſerving "the moſt paſſionate concern for their mutual welfare. But "when they met, they were as unreſerved as boys, and "talked of the greateſt affairs; upon which they ſaw where "they differed, without preſſing (what they knew impoſſible) "to convert each other." Theatre, No. XII.

STELLA (JAMES) an eminent painter, the ſon of Francis Stella a Fleming, was born in 1596 at Lyons, where his father had ſettled in his return from Italy. He was but nine years old at his father's death; but applying himſelf to painting, ſucceeded ſo well, that at twenty he went to Italy to be perfected. As he was paſſing through Florence, the great duke Coſmo de Medicis employed him; and perceiving him to be a man of genius, aſſigned him lodgings and a

penſion equal to that of Callot, who was there at the ſame time. He ſtaid in this city ſeven years, and performed ſeveral things in painting, deſigning and graving. From thence he went to Rome, where he ſpent eleven years; chiefly in ſtudying the antique ſculptures, and Raphael's paintings. Having acquired a good taſte, as well as a great reputation, in Rome, he reſolved to return to his own country; intending however to paſs from thence into the ſervice of the king of Spain, who had invited him more than once. He took Milan in his way to France; and cardinal Albornos offered him the direction of the academy of painting in that city, which he refuſed. When he came to Paris, and was preparing for Spain, cardinal Richelieu detained him; and preſented him to the king, who aſſigned him a good penſion and lodgings in the Louvre. He gave ſuch ſatisfaction here, that he was honoured with the order of St. Michael. He painted ſeveral large pictures for the king, by whoſe command the greateſt part of them were ſent to Madrid. Being very laborious, he ſpent the winter-evenings in deſigning the hiſtories of the Holy Scriptures, country ſports, and children's plays, which were engraved, and make a large volume. He alſo drew the deſigns of the frontiſpieces to ſeveral books of the Louvre impreſſion; and divers antique ornaments, together with a friſe of Julio Romano, which he brought out of Italy. He died of a moſt tedious conſumption, in the year 1647.

This painter had a fine genius, and all his productions were wonderfully eaſy. His talent was rather gay, than terrible: his invention however noble, and his deſign of a good goût. He was upon the whole an excellent painter; but at laſt degenerated into what is called *manner*, ſeldom conſulting nature: which ſeems ſo natural to us, that we ſhould not wonder, if all painters, who lived to any age, did the ſame.

STEPHANUS BYZANTINUS, or of Byzantium, was an able grammarian, who lived in the fifth or ſixth century; for it is not certain which. He compoſed a dictionary, of which we have nothing remaining, but a mean abridgment: which the grammarian Hermolaus undertook to make of it, and

Fabricii Bibl. Græc. Vol. III.—Bayle's Dict. in voce.

and dedicated to the emperor Juſtinian. The title περὶ πολεων, *de urbibus*, which is commonly given to this work, is neither that which the author, nor that which the abridger, gave it: the true title of the book was Ἐθνικα; and hence it was, that Hermolaus intitled his abridgment Ἐθνικων επιτομη. For theſe ſome half-learned men in later times have inſcribed it περὶ πολεων, *de urbibus*, becauſe they thought the principal deſign of Stephanus was to write a treatiſe of geography; which was only a part of his work, if indeed it was that. Others again have ſaid, that he had no other deſign, than to write a treatiſe of grammar, and to explain the names derived from people, cities, and provinces. Mr. Bayle thinks however, that this was probably the ſmalleſt part of his ſcheme, and only an acceſſory to his work; that, though he is careful to mark theſe kinds of names, and to explain their derivations, yet this takes up but very little room, in compariſon with the facts which he relates, and the teſtimonies which he cites; that he made a great number of obſervations borrowed from mythology and hiſtory, which ſhewed the origin of cities, colonies, nations, their changes and differences; and that the title Ἐθνικα relates to theſe obſervations.

How great ſoever the injury is, which this work has ſuffered from the want of judgment in the abridger, and afterwards from the ignorance of tranſcribers, learned men have ſtill received great light from it; and thought, that there was none of the ancient books which deſerved more to be explained and corrected by criticiſm. Sigonius, Caſaubon, Scaliger, Salmaſius, and others, have employed themſelves in illuſtrating it. The firſt edition in Greek was by Aldus Manutius, at Venice 1502, in folio; and it was printed ſeveral times elſewhere in the Greek only. A Portugueſe Jew, named Pinedo, publiſhed it at Amſterdam in 1678, with a Latin tranſlation by himſelf, and a commentary. In 1684, Mr. Rickius, profeſſor at Leyden, publiſhed there the notes of Lucas Holſtenius upon this work, which notes he had received from cardinal Francis Barberini; and in 1688, there came out in the ſame city a new edition of Stephanus in folio, which is reckoned the beſt. It is in Greek and Latin: the Latin tranſlation is by Abraham Berkelius, who has added a large and learned commentary. He died while the work

was printing, so that his remarks upon the last letters are not so long nor so full of learning, as his remarks upon the first. James Gronovius, at Berkelius's death, continued the publication, and greatly contributed to the improvement of this edition by notes of his own.

STEPHENS, a name greatly reverenced in the republic of letters, and with good reason; since to this family it is indebted for the most correct and beautiful impressions of the best authors, the ancient Greek ones particularly.

Vitæ Stephanorum a Mattaire.

Henry Stephens, the first distinguished person of his name, was a Frenchman, and one of the best printers of his time. He died in the year 1520, and left three sons behind him, who carried the art of printing to perfection; and were, two of them at least, very extraordinary men, exclusively of that.

Robert, his second son, was born at Paris in 1503; and applied so severely to letters in his youth, that he acquired a perfect knowledge in the Latin, Greek and Hebrew tongues. His father dying, as we have said, in 1520, his mother was married the year after to Simon de Colines, in Latin Colinæus; who by this means came into the possession of Henry Stephens's printing house, carried on the business till his death in 1547, and is well known for the neatness and beauty of his Italic character. In 1522, when he was nineteen years of age, he was charged with the management of his father-in-law's press; and the same year came out, under his inspection, a New Testament in Latin, which gave such offence to the Paris divines, that they threatened to have it burned, and him banished. He appears to have married, and to have set up for himself soon after; for there are books of his printing, dated so early as 1526. He married Perrete, the daughter of Badius, a printer; who was a learned woman, and understood Latin well. She had indeed more occasion for this accomplishment, than wives usually have: for Robert Stephens had always in his house ten or twelve correctors of his press, who, being learned men of different nations, spoke nothing but Latin; from whence there was a necessity, that his domestics should know something of the language. He resolved from the beginning to print nothing but good books: he only used the Roman characters at first,

but

but afterwards employed the Italic: his mark was a tree branched, and a man looking upon it, with theſe words, *noli altum ſapere*, to which he ſometimes added, *ſed time*. In ſome of his firſt editions, he did not uſe figures and catch-words, as thinking them of little importance. In 1539, Francis I named him his printer; and ordered a new ſet of letters to be founded, and ancient manuſcripts to be ſought after, for him. The averſion, which the doctors of the Sorbonne had conceived againſt him, on account of the Latin New Teſtament in 1522, revived in 1532, when he printed his great Latin Bible: Francis protected him: but this king dying in 1547, he ſaw plainly that there was no more good to be done at Paris; and therefore, after ſuſtaining the efforts of his enemies till 1552, he withdrew from thence to Geneva. It has been pretended by ſome, that Robert Stephens carried with him, not only the types of the royal preſs, but alſo the matrices, or moulds thoſe types were caſt in: but this cannot be true, not only becauſe no mention was made of any ſuch thing for above ſixty years after, but becauſe none of the Stephens's afterwards ever uſed theſe types: and if Robert was burned in effigy at Paris, as Beza in his Icones relates, it was not for this, but for his embracing Calviniſm at Geneva, of which he was ſuſpected before he left Paris. He lived in intimacy at Geneva with Calvin, Beza, Rivet, and others, whoſe works he printed; and died there the 7th of September 1559. This eminent artiſt was ſo exact and ſollicitous after perfection, that, in a noble contempt of gain, he uſed to expoſe his proofs to public view, with offer of a reward to thoſe, who ſhould diſcover any faults: ſo that it is no wonder, his impreſſions ſhould be as correct as beautiful. He was, like the reſt of his family, not only a printer, but a writer: his *Theſaurus Linguæ Latinæ* is a work of immenſe learning, as well as labor; and he publiſhed alſo in 1552, when he went to Geneva, a Latin piece, in anſwer to the Paris divines, who had abuſed his Latin editions of the Old and New Teſtament, which ſhews his parts as well as learning. He left his ſubſtance, which was very conſiderable, to ſuch of his children as ſhould come to Geneva, excluſively of the reſt. He had a daughter, who underſtood Latin well, which ſhe had learned by hearing it talked in her father's

father's family: and three ſons Henry, Robert, and Francis. But before we take any notice of theſe, we muſt ſay a word or two of his brothers, Francis and Charles.

Francis, older than himſelf, we know no more of, than that he worked jointly with his father-in-law Colinæus, after Robert had left him; and that he died at Paris about the year 1550. Charles, his younger brother, though more conſiderable than Francis, was yet inferior to himſelf both as a printer and a ſcholar: nevertheleſs, Charles wrote and printed many uſeful and valuable works. He was born about the year 1504, and became ſo perfectly ſkilled in Greek and Latin literature, that Lazarus de Baif took him for preceptor to his ſon Antony, and afterwards carried him with him into Germany. He ſtudied phyſic, and took a doctor's degree at Paris; but this did not hinder him from following the profeſſion of his father, and being printer to the king. In the mean time, he was more of an author, than a printer; having written upwards of thirty works upon various ſubjects. He died at Paris in 1564, leaving behind him a very learned daughter.

Henry, Robert, and Francis, the ſons of Robert, make the third generation of the Stephens's, and were all printers. It is neceſſary to be ſomewhat particular about Henry. He was born at Paris, in 1528; and, being moſt carefully educated by his father, became the moſt learned of all his learned family. He was particularly ſkilled in the Greek language, which he conceived a fondneſs for from his infancy; ſtudied afterwards under Turnebus, and the beſt maſters; and became at length ſo perfect in, as to paſs for the beſt Grecian in Europe, after the death of Budæus. He had alſo a ſtrong paſſion for poetry, while he was yet a child, which he cultivated all his life; and gave in his tendereſt years ſo many proofs of uncommon abilities, that he has always been ranked among the celebres enfans. He had a violent propenſity to aſtrology in the younger part of his life, and procured a maſter in that way; but ſoon perceived the vanity of it, and laid it aſide. It ſeems to have been about the year 1546, when his father took him into buſineſs: yet, before he could think of fixing, he reſolved to travel into foreign countries, to examine libraries, and to connect himſelf

Baillet, Tom. 6.

ſelf with learned men. He went into Italy in 1547, and ſtaid there two years; and returned to Paris in 1549, when he ſubjoined ſome Greek verſes, made in his youth, to a folio edition of the new teſtament in Greek, which his father had juſt finiſhed. In 1550, he went over to England; and in 1551 to Flanders, where he learned the Spaniſh tongue of the Spaniards, who then poſſeſſed thoſe countries, as he had before learned the Italian in Italy. On his return to Paris, he found his father preparing to leave France: we do not know, whether he accompanied him to Geneva; but if he did, it is certain that he returned immediately after to Paris, and ſet up a printing houſe. In 1554, he went to Rome, viſiting his father at Geneva as he went, and the year after to Naples; and returned to Paris, by the way of Venice, in 1556. This was upon buſineſs, committed to him by the government. Then he ſat down to printing in good earneſt, and never left off, till he had given the world the moſt beautiful and correct editions of all the ancient Greek and other valuable writers. He called himſelf at firſt printer of Paris; but, in 1558, took the title of printer to Ulric Fugger, a very rich German, who allowed him a conſiderable penſion. He was at Geneva in 1558, to ſee his father, who died the year after; and he married in 1560. Henry III of France was very fond of Stephens, ſent him to Switzerland in ſearch of Manuſcripts, and gave him a penſion. He took him to court, and made him great promiſes: but the troubles, which accompanied the latter part of this king's reign, not only occaſioned Stephens to be diſappointed, but made his ſituation in France ſo dangerous, that he thought it but prudent to remove, as his father had done before him, to Geneva. Notwithſtanding all his excellent labors, and the infinite obligations due to him from the public, he is ſaid to have become poor in his old age: the cauſe of which is thus related by ſeveral authors. Stephens had been at vaſt expence as well as labor, in compiling and printing his *Theſaurus Linguæ Græcæ:* ſo much, in ſhort, that, without proper reimburſements from the public, he and his family muſt be inevitably ruined. Theſe reimburſements however were never made: for his ſervant John Scapula extracted from this treaſure, what he thought would be moſt neceſſary,

Article Fugger.

neceſſary, and of greateſt uſe to the generality of ſtudents; and publiſhed a lexicon in 4to. under his own name, which has ſince been enlarged and printed often in folio. By this act of treachery, he deſtroyed the ſale, though he could not deſtroy the credit, of the *Theſaurus*; and though he ruined his maſter, left him the glory of a work, which was then pronounced by Scaliger, and has ever been judged by all learned men, moſt excellent. He died in 1598, leaving a ſon Paul and two daughters; one of which, named Florence, had eſpouſed the learned Iſaac Caſaubon in April 1586. He was the moſt learned printer, that had then been, or perhaps ever will be: all his Greek authors are moſt correctly printed: and the Latin verſions, which he gave to ſome of them, are, as Caſaubon and Huetius have ſaid, very faithful. The chief authors of antiquity, printed by him, are Anacreon, Æſchylus, Maximus Tyrius, Diodorus Siculus, Pindar, Xenophon, Thucydides, Herodotus, Sophocles, Diogenes Laertius, Plutarch, Plato, Apollonius Rhodius, Æſchines, Lyſias, Callimachus, Theocritus, Herodian, Dionyſius Halicarnaſſenſis, Dion. Caſſius, Iſocrates, Appian, Xiphilin, *&c.* He did not meddle ſo much with Latin authors, although he printed ſome of them; as, Horace and Virgil, which he illuſtrated with notes and a commentary of his own, Tully's familiar epiſtles, and the epiſtles and panegyric of the younger Pliny. But he was not content with printing the works of others: he wrote alſo a great many things himſelf. His *Theſaurus Græcæ Linguæ* has been mentioned: another piece, which made him very famous, was his *Introduction a l'Apologie pour Herodote.* This ran through many editions, and is a very ſevere ſatire upon popery and its profeſſors.

Paul Stephens, the ſon of Henry, though inferior to his father, was yet well ſkilled in the Greek and Latin tongues. His father was more ſolicitous about his being inſtructed in theſe, than in the art of printing. He carried on the buſineſs of a printer for ſome time at Geneva; but his preſs had greatly degenerated from the beauty of that at Paris, and he afterwards ſold his types to Chouet, a printer. He died at Geneva in 1627, aged 60 years, leaving a ſon Antony, who was the laſt printer of the Stephens's. Antony, quitting the religion

religion of his father for that of his anceſtors, quitted alſo Geneva, and returned to Paris, the place of their original. Here he was ſome time printer to the king; but managing his affairs ill, he was obliged to give all up, and to have recourſe to an hoſpital, there he died in extreme miſery and blindneſs in 1674, aged eighty years.

Such was the end of the illuſtrious family of Stephens, after it had floriſhed for five generations; and had done great honor to itſelf, by doing incredible ſervice to the republic of letters.

STEPNEY (GEORGE) an Engliſh poet and ſtateſman, was deſcended from a family at Pendigraſt in Pembrokeſhire, but born in London in the year 1663. He received his education at Weſtminſter School, and was removed from thence to Trinity College in Cambridge in 1682; where, being of the ſame ſtanding as well as college with Charles Mountague, Eſq; afterwards Earl of Hallifax, a ſtrict friendſhip grew up between them. To this lucky incident of being early known to Mr. Mountague, was owing all the preferment Mr. Stepney afterwards enjoyed, who is ſuppoſed not to have had parts ſufficient to have riſen to any diſtinction, without the immediate patronage of ſo great a man, as the Lord Halifax. When Stepney firſt ſet out in life, he ſeems to have been attached to the tory intereſt; for one of the firſt poems he wrote, was an addreſs to King James II, upon his acceſſion to the throne. Soon after, when Monmouth's rebellion broke out, the univerſity of Cambridge, to ſhew their zeal for the king, thought proper to burn the picture of that raſh prince, who had formerly been their chancellor: upon which occaſion Stepney wrote ſome good verſes, in anſwer to this queſtion:

——————————————— *ſed quid*
Turba Rami? ſequitur fortunam ſemper, & odit
Damnatos.——

Upon the revolution, he embraced another intereſt, and procured himſelf to be nominated to ſeveral foreign embaſſies. In the year 1692, he went to the elector of Brandenburg's court, in quality of envoy; in 1693, to the imperial court

court in the ſame character; in 1694, to the elector of Saxony; and two years after, to the electors of Mentz, Cologn, and the congreſs at Francfort. He was employed in ſeveral other ambaſſies; and in the year 1706, Queen Anne ſent him envoy to the States General. He was very ſucceſsful in his negotiations, which occaſioned his conſtant employment in the moſt weighty affairs. He died at Chelſea the year after, 1707, and was buried in Weſtminſter Abbey; where a fine monument was erected over him, with a pompous inſcription. At his leiſure-hours he compoſed ſeveral other pieces, beſides thoſe already mentioned: which are printed among the works of the minor poets, publiſhed ſome years ago in two volumes, 12mo.

Stepney likewiſe wrote ſome political pieces in proſe, particularly, "An eſſay on the preſent intereſt of England, in "1701: to which are added, The proceedings of the houſe "of commons in 1677, upon the French King's progreſs in "Flanders." This piece is reprinted in the collection of tracts, called "Lord Somers's collection."

STERNHOLD (THOMAS) an Engliſh poet, and ever to be remembered, by all pariſh-clerks eſpecially, for his verſion of King David's pſalms, was born in Hampſhire, as Mr. Wood thinks; but he is not ſure. He is leſs ſure, whether he was educated, as ſome ſuppoſed, at Wykeham's ſchool near Wincheſter; but very ſure, that after ſpending ſome time at Oxford, he left the univerſity without a degree. He then repaired to the court of Henry VIII, was made groom of the robes to him, and had an hundred marks bequeathed to him by the will of that king. He continued in the ſame office under Edward VI; and was in ſome eſteem at court for his vein in poetry. Being a moſt zealous reformer, and a very ſtrict liver, he became ſo ſcandalized at the amorous and obſcene ſongs uſed there, that he turned into Engliſh metre one and fifty of David's pſalms, and cauſed muſical notes to be ſet to them. He flattered himſelf, that the courtiers would ſing them inſtead of their looſe and wanton ſonnets; but Mr. Wood is of opinion, and ſo are we, that very few of them did ſo. However, the poetry and muſic being thought admirable in thoſe times, they were gradually introduced into all parochial churches;

Athen. Ox. vol. 1.

churches; and ſung, as they continue to be in the far greater part at preſent, notwithſtanding the more reformed and elegant verſion, ſince made by Tate and Brady, and countenanced by royal authority in 1696. Eight and fifty other pſalms were turned into Engliſh metre by John Hopkins, a contemporary writer, and ſtiled by Bale, *Britannicorum Poetarum ſui temporis non infimus.* The reſt were done by other hands. We do not find, that Mr. Sternhold compoſed any other poetry; and the ſpecimen we have gives us no room to lament, that he did not: however, let us not forget to commend the piety of the man. He died in London in the year 1549. It may be proper to ſubjoin upon this occaſion, what Dr. Heylin in his church hiſtory has remarked concerning this tranſlation of the pſalms. "About this time, ſays he, the pſalms of David "did firſt begin to be compoſed in Engliſh metre by Thomas "Sternhold, one of the grooms of the privy chamber; who, "tranſlating no more than *thirty-ſeven*," (he ſhould have ſaid *fifty-one*) "left both example and encouragement to John "Hopkins and others, to diſpatch the reſt. A device, firſt "taken up in France by one Clement Marot, one of the "grooms of the bed chamber about King Francis I, who "being much addicted to poetry, and having ſome acquaint-"ance with thoſe, that were thought to be inclined to the re-"formation, was perſuaded by the learned Vatablus, profeſ-"ſor of the Hebrew language in Paris, to exerciſe his poetical "fancy in tranſlating ſome of David's pſalms; for whoſe ſatis-"faction and his own, he tranſlated the firſt fifty of them. "Afterwards flying to Geneva, he grew acquainted with "Beza, who in ſome tract of time tranſlated the other hundred "alſo, and cauſed them to be fitted to ſeveral tunes; which "thereupon began to be ſung in private houſes, and by degrees "to be taken up in all the churches of the French nation, "which followed the Geneva platform. The tranſlation is "ſaid by Strada to have been ignorantly and perverſly done, "as being the work of a man altogether unlearned; but not "to be compared with the barbarity and botching, which every "where occurreth in the tranſlation of Sternhold and Hopkins. "Theſe notwithſtanding, being allowed for private devotion, "were by little and little brought into the uſe of the church,

Baleus in Script. Mag. Britanniæ, p. 113.

Heylin's church hiſt. ad Annum 1552.

"and

"and permitted rather than allowed to be ſung before and after ſermons. Afterwards they were printed and bound up in "the *Common Prayer Book*; and at laſt added by the ſtationers "to the end of the bible. For though it be expreſſed in the "title of thoſe ſinging pſalms, that *they were ſet forth and* "*allowed to be ſung in all churches, before and after morning* "*and evening prayer, and alſo before and after ſermons*, yet "this allowance ſeems rather to have been a connivance than "an approbation; no ſuch allowance having been any where "found by ſuch, as have been moſt induſtrious and concerned "in the ſearch thereof. At firſt it was pretended only, that "the ſaid pſalms ſhould be ſung *before and after morning and* "*evening prayer, and alſo before and after ſermons*, which ſhews "they were not to be intermingled with the public liturgy: "but in ſome tract of time, as the puritan faction grew in "ſtrength and confidence, they prevailed ſo far in moſt places "to thruſt the *Te Deum*, the *Benedictus*, the *Magnificat*, and "the *nunc Dimittis*, quite out of our church."

STESICHORUS, an ancient Greek poet, was born at Himera, a city of Sicily, in the 37th Olympiad: which was about the time of the prophet Jeremiah. His name was originally Tyſias, but changed to Steſichorus, on account of his being the firſt, who taught the Chorus to dance to the lyre. He appears to have been a man of the firſt rank for wiſdom and authority among his fellow citizens; and to have had a great hand in the tranſactions between that ſtate and the tyrant Phalaris. He died at Catana in Sicily at above fourſcore years of age; and the people were ſo ſenſible of the honor, his reliques did the city, that they reſolved to keep them, whatever pretences the Himerians ſhould make to the contrary. Much of this poet's hiſtory depends upon the authority of Phalaris's epiſtles; and if the genuineneſs of theſe ſhould be given up, as we know it has been diſputed, yet we collect from thence the eſteem and character, Steſichorus bore with antiquity. We have no catalogue of his works on record: Suidas only tells us, in general, that he compoſed a book of lyrics in the Dorian dialect; of which a few ſcraps, not amounting to threeſcore lines, are ſet together in the collection of Fulvius Urſinus, at Antwerp 1568, 8vo. Majeſty and greatneſs make the common

common character of his ſtile: from whence Horace gives him the Graves Camænæ. Hence Alexander, in Dion Chryſoſtom, reckons him among the poets, whom a prince ought to read: and Syneſius puts him and Homer together, as the noble celebrators of the heroic race. Quintilian's judgment on his works will juſtify all this, "the force of Steſichorus's "wit appears, ſays he, from the ſubjects he has treated of; "while he ſings the greateſt wars and the greateſt commanders, and ſuſtains with his lyre all the weight and grandeur "of an epic poem. For he makes his heroes ſpeak and act "agreeably to their characters: and had he but obſerved moderation, he would have appeared the faireſt rival of Homer. But he is too exuberant, and does not know how to "contain himſelf: which, though really a fault, yet is one "of thoſe faults, which ariſes from an abundance and exceſs "of genius." Inſt. Orat. L. x. c. 1.

STILLINGFLEET (Dr. EDWARD) an Engliſh prelate of great abilities and learning, was deſcended from an ancient family at Stillingfleet near York; and was born at Cranbourn in Dorſetſhire, the 17th of April 1635, being the ſeventh ſon of his father, Samuel Stillingfleet, Gent. After an education at a private grammar ſchool, he was ſent in 1648 to St. John's college Cambridge; of which he was choſen fellow March the 31ſt 1653, having taken a bachelor of arts degree. Then he withdrew a little from the univerſity, to live at Wroxhall in Warwickſhire with Sir Roger Burgoin, a perſon of great piety, prudence, and learning; and afterwards went to Nottingham, to be tutor to a young gentleman of the family of Pierrepoint. After he had been about two years in this ſtation, he was recalled by his patron Sir Roger Burgoin, who in 1657 gave him the rectory of Sutton; which he entered upon with great pleaſure, having received epiſcopal orders from Dr. Brownrigg, the ejected biſhop of Exeter. In 1659, he publiſhed "*Irenicum*, or a "Weapon-Salve for the Churches Wounds:" which, while it ſhewed prodigious abilities and learning in ſo young a man, gave great offence to many of the church-party. He did not ſcruple afterwards to condemn it himſelf, declaring, that "there are many things in it, which if he were to write "again, he would not ſay; ſome, which ſhew his youth, Life of Stillingfleet, prefixed to his Works, in ſix vol. folio, 1710. Life, p. 3.

" and want of due conſideration; others, which he yielded " too far, in hopes of gaining the diſſenting parties to the " church of England." In 1662, he reprinted this work; and as he had greatly offended ſome churchmen by allowing too much to the ſtate, ſo he now meant to give them ſatiſfaction in a diſcourſe, which he joined to it, " concerning the power of Excommunication in a Chriſtian Church:" in which he attempts to prove, that " the church is a diſtinct " ſociety from the ſtate, and has divers rights and privileges " of its own, particularly that it has a power of cenſuring " offenders, reſulting from its conſtitution as a Chriſtian ſo- " ciety; and that theſe rights of the church cannot be alie- " nated to the ſtate, after their being united in a Chriſtian " country."

The ſame year, 1662, he publiſhed " *Originæ Sacræ*, or " a Rational Account of the Grounds of Natural and Re- " vealed Religion:" a work, which for extenſive and profound learning, ſolidity of judgment, ſtrength of argument, and perſpicuity of expreſſion, would have done the higheſt honor to a man of any age; and therefore was really marvellous from one, who had but juſt compleated his 27th year. When he appeared afterwards at the viſitation, biſhop Sanderſon, his dioceſan, ſeeing ſo young a man, could hardly believe it was Mr. Stillingfleet, whom as yet he knew only by his works; and embracing him, ſaid, " he expected rather " to have ſeen one as conſiderable for his years, as he had " already ſhewn himſelf for his learning." Upon the whole, this work has always been juſtly eſteemed one of the beſt defences of Revealed Religion, that ever came forth in our own or any other language. It was republiſhed by Dr. Bentley in 1709, with " Part of another book upon the ſame " ſubject, written in 1697, from the author's own manu- " ſcript," folio. This admirable treatiſe made him ſo known to the world, and got him ſuch eſteem among the learned, that when a reply appeared in 1663 to archbiſhop Laud's book againſt Fiſher the jeſuit, he was pitched upon to anſwer it; which he did to the public ſatisfaction, in 1664.

The fame of theſe excellent works was the occaſion, that, while he continued at his living of Sutton, he was choſen preacher at the Rolls chapel by Sir Harbottle Grimſton, maſter. This obliged him to be in London in term-time,

and

and was a fair introduction to his ſettlement there, which followed ſoon after: for he was preſented to the rectory of St. Andrews Holbourn, in January 1664-5. Afterwards, he was choſen lecturer at the Temple; appointed chaplain to the king; made canon reſidentiary of St. Pauls in 1670, as afterwards prebendary of Canterbury, and dean of St. Paul's: in all which ſtations he acquitted himſelf like an able, diligent and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Glouceſterſhire gentleman, who lived not long with him; yet had two daughters, who died in their infancy, and one ſon, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton in Norfolk. Then he married a daughter of Sir Nicholas Pedley of Huntindon, ſerjeant at law, who lived with him almoſt all his life, and brought him ſeven children, of whom two only ſurvived him.

In 1663, he went out bachelor, and in 1668 commenced doctor, of divinity. He was deeply engaged in all the controverſies of his times; with Deiſts, with Socinians, with Papiſts, with diſſenters. We forbear entering into particulars, as they do not now appear ſufficiently intereſting; and the catalogue of his works, to be hereunto added, will give the reader a very tolerable notion, as well of the occaſions of his writings, as of the perſons with whom he had to do. In 1689, he was made biſhop of Worceſter. He had a controverſy, in the latter part of his life, with the great Mr. Locke; who, having laid down ſome principles in his "Eſſay on "Human Underſtanding," which ſeemed to the biſhop to ſtrike at the Myſteries of Revealed Religion, fell on that account under his lordſhip's cognizance. Dr. Stillingfleet had always had the reputation of coming off with triumph in all his controverſies, but in this was ſuppoſed to be not ſucceſsful; and ſome have imagined, that his being preſſed with clearer and cloſer reaſoning by Mr. Locke, than he had been accuſtomed to from his other adverſaries, created in him a chagrin, which ſhortened his life. There is however no occaſion to ſuppoſe this: for he had had the gout near twenty years, and it is no wonder, when it fixed in his ſtomach, that it ſhould prove fatal to him; as it did at his houſe in Park-ſtreet, Weſtminſter, the 27th of March 1699. He was tall, graceful, and well-proportioned; with a countenance

comely, freſh, and awful. His apprehenſion was quick and ſagacious, his judgment exact and profound, and his memory very tenacious: ſo that, conſidering how intenſely he ſtudied, and how he read every thing, it is eaſy to imagine him, what he really was, one of the moſt univerſal ſcholars that ever lived. His corps was carried to Worceſter cathedral, and there interred: after which an elegant monument was erected over him, with an inſcription written by the learned Dr. Bentley, who had been his chaplain. This, as it gives a noble and yet juſt idea of the man, and is alſo good authority for many particulars of his life, ſhall be inſerted here, after we have given ſome account of his writings.

They were all collected, and reprinted in 1710, in ſix volumes, folio. The firſt contains, "Fifty Sermons, preached "on ſeveral Occaſions:" with the author's life. The ſecond, "*Origines Sacræ:*" "Letter to a Deiſt," written, as he tells us in the preface, for the ſatisfaction of a particular perſon, who owned the Being and Providence of God, but expreſſed a mean eſteem of the ſcriptures and the Chriſtian religion: "*Irenicum:*" "The Unreaſonableneſs of Separation, or an "Impartial Account of the Hiſtory, Nature, and Pleas of "the preſent ſeparation from the Communion of the Church "of England." The third volume contains, "*Origines* "*Britannicæ*, or the Antiquities of the Britiſh Churches: "Two Diſcourſes concerning the Doctrine of Chriſt's Sa- "tisfaction," againſt the Socinians: "Vindication of the "Doctrine of the Trinity." in which he animadverts upon ſome paſſages in Mr. Locke's Eſſay: "Anſwers to two let- "ters," publiſhed by Mr. Locke: "Eccleſiaſtical Caſes "relating to the duties and rights of the Parochial Clergy," a charge: "Concerning Bonds of Reſignation of Benefices: "The Foundation of Eccleſiaſtical Juriſdiction, and as it re- "gards the Legal Supremacy: The grand queſtion concern- "ing the Biſhop's right to vote in Parliament in Caſes Ca- "pital:" Two Speeches in Parliament: "Of the true An- "tiquity of London: Concerning the unreaſonableneſs of a "new Separation, on account of the Oaths to King William "and Queen Mary: A Vindication of their Majeſties Au- "thorities to fill the Sees of Deprived Biſhops: An Anſwer "to the Paper delivered by Mr. Aſhton at his execution to "Sir Francis Child, Sheriff of London, with the Paper it- "ſelf."

"ſelf." The fourth, fifth and ſixth volumes contain pieces, written againſt the Church of Rome, in controverſy with Creſſy, Largeant, and other popiſh advocates. Now follows the inſcription:

H. S. E.
Edvardus Stillingfleet S. T. P.
Ex Decano Eccleſiæ Paulinæ Epiſcopus Vigornienſis,
Jam tibi, quicunque hæc legis,
Niſi & Europæ & literati orbis hoſpes es,
Ipſe per ſe notus:
Dum rebus mortalibus interfuit
Et ſanctitate morum, & oris ſtaturæque dignitate,
Et conſummatæ eruditioni laude
Undique venerandus.
Cui in humanioribus literis Critici, in Divinis Theologi,
In recondita Hiſtoria Antiquarii, in Scientiis Philoſophi,
In legum peritia Juriſconſulti, in civili prudentia Politici,
In Eloquentia Univerſi,
Faſces ultro ſubmiſerunt.
Major unus in his omnibus, quam alii in ſingulis:
Ut Bibliothecam ſuam, cui parem Orbis vix habuit,
Intra pectus omnis doctrinæ capax
Geſtaſſe integram viſus ſit;
Quæ tamen nullos libros moverat meliores,
Quam quos ipſe multos ſcripſit ediditque,
Eccleſiæ Anglicanæ defenſor ſemper invictus.

Natus eſt Cranborniæ in Agro Dorſettenſi,
XVII Aprilis MDCXXXV, Patre Samuele Generoſo.
In matrimonio habuit Andream Gul. Dobyns Gen. Filiam,
Atque ea defuncta
Elizabetham Nicolai Pedley Equitis:
Fæminas, quod unum dixiſſe ſatis eſt,
Tanto marito digniſſimas.
Obiit Weſtmonaſterii XXVII Martii MDCLXXXXIX.
Vixit annos LXIII, menſes undecim.
Tres liberos reliquit ſibi ſuperſtites,
Ex priore conjugio Edvardum, ex ſecundo Jacobum & Annam:
Quorus Jacobus Collegii hujus Cathedralis Canonicus
Patri Optimo Bene merenti
Monumentum hoc poni curavit.

STOBÆUS.

STOBÆUS (JOANNES) an ancient Greek writer, who lived in the fifth century, as is generally ſuppoſed; for nothing certain is known, and therefore nothing can be affirmed, of him. What remains of him, is a collection of extracts from ancient poets and philoſophers: yet this collection is not come down to us entire; and even what we have of it, appears to be intermixed with the additions of thoſe, who lived after him. Theſe extracts, though they give us no greater idea of Stobæus, than that of a common-place tranſcriber, are yet curious and uſeful, as they preſent us with many things of various kinds, which are to be found no where elſe; and, as ſuch, have always been highly valued by the learned. It appears beyond diſpute, in Fabricius's opinion, that Stobæus was not a Chriſtian; becauſe he never meddled with Chriſtian writers, nor made the leaſt uſe of them, in any of his collections. The Excerpta of Stobæus were firſt publiſhed in Greek at Venice in 1536, and dedicated to Peter Bembus, who was then the curator of St. Mark's library there, and furniſhed the manuſcript: but they have been often publiſhed ſince from better manuſcripts, with Latin verſions and notes by Geſner, Grotius, and other learned men; particularly at Paris 1623, in 4to.

Fabric. Bibl. Græc. V. viii.

STONE (Mr. JOHN) an Engliſh painter, was an extraordinary copier in the reigns of king Charles I, and II. He was bred up under Croſs; and performed ſeveral admirable copies after many good pictures in England. His copies were reckoned the fineſt of any, that had been then done in this nation. He did alſo ſome imitations after ſuch maſters, as he more particularly fancied; which performances of his were in good repute, and received into the beſt collections. He ſpent thirty ſeven years abroad in the ſtudy of his art, where he improved himſelf in ſeveral languages, being beſides a man of ſome learning. He died in London the 24th of Auguſt 1653, and was buried in St. Martin's church.

THE END OF THE TENTH VOLUME.